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JULY - AUGUST 1933

ADVENT CHRISTIAN WITNESS to the WORLD



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COVER PHOTO

Nooksack, Washington, Campground
Tabernacle 1900 — Alston Steers, pioneer
A.C. preacher, shown on left.

Editor-in-Chief
C. William Bailey

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Jean Balser

Graphic Arts Designer
Mrs. Rickie Hickel

Circulation Manager
Ted Glosson

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Editorial



"I LOVE YOU, PAPA HICK"

I need all the love I can get!? I experience the love of God. I appreciate the love of God's people. I enjoy the love of many non-Christian friends.

People love in many different ways. People love for many different reasons. Some love in action. Others may love through prayer. Some express their feelings in words — like Jesse, my oldest grandson. At age twenty-seven months, in a phone call from his home in Zillah, Washington, he said, "I LOVE YOU, PAPA HICK!" (Why he calls me Papa Hick is another story.)

The point is, he *verbalized* his love — perhaps for some, the most difficult way to make known ones love for another.

Yet, pastors and missionaries both at home and abroad tell me they have found it very necessary, at times, to *verbalize* their love. You can't always tell if a person loves you by the way they look or look at you. Love is something we feel and *can* verbalize.

The late Clara Forbes of Everett, Washington, an elderly Advent Christian lady, had the gift of discernment. She apparently discerned one day, that I, her pastor, was almost at my wits end. She phoned and invited me to her home for coffee and cake — when Clara invited, you went.

Upon my arrival, this matronly Christian looked like she had just come from the beauty parlor, as usual. She listened to me for a while and then she began listing a number of the problems I was facing: how to "grow a church"; how to relate to the local police and others to get a young man released into my custody; how to convince certain church people that an ex-con *could* become a Christian; how to persuade a neighbor that the church simply could not afford to build a fence the full length of its property; how to explain to parents that their daughter left home because they were "impossible to live with"; etc., etc., etc.

Then the clincher — "Pastor, don't you ever forget; I am praying for you. I LOVE YOU!" This man wept.

The problems seemed to fade into solution. An old lady, exercising her gift, verbalized her love for me. I stayed at the church for six more years as pastor.

Whether he is a twenty-seven-month-old boy or whether she is an eighty-plus-year-old lady, each served God by verbalizing their experience of love for another person. Try it again. It won't hurt.

—J.E.H.

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I also wonder if the author can exegetically support the statement, "The church of Jesus Christ throughout the earth also entered a new era of government. True believers of whatever background and new believers alike began hearing a new sound coming from the mount of God. It came at once from all over the earth, one simple message... Jesus is Lord." To say that this represents a new era of church government is questionable in light of statements by Augustine, Aquinas, Luther, Calvin, Kierkegaard, Barth, et al, concerning the Lordship of Christ.

While agreeing with the premise of this article, it would be far more helpful with sound biblical exegesis and some re-worked assumptions.

The series by Andy Bjorkland on contemporary cults is, in my opinion, some of the best material ever published by the A.C. Witness. Keep up the good work.

Sincerely in Him,

Bob Mayer
Arleta, Calif.

We're writing you concerning the great "Penny Crusade" material for the year 1980! We want to thank everyone who had a part in putting this material together. It was a job I know, but very well done! Also simple and easy to present. Thank you so much for being there at Headquarters.

May God continue to bless is our prayer for all. Remember us here at Walnut Park when you pray.

In His Name,

Walnut Park Advent A.C. Church
Gnilmarg Jones,
Sunday School Superintendent

The master who sought after the one lost sheep while the ninety-nine were safe is the master whose love and concern we have in our hearts. Pray for **Harvest Now!**

In response to the article "An Interpretation of the Charismatic Movement" (May 1980), the interpretation of Joel 2:28-32 and Acts 2:17-21 to support a "twentieth century latter-rain" seems exegetically questionable. The term "last days" as used by New Testament writers is almost universally recognized by Biblical Scholars as referring to the church age from Pentecost to the Second Coming. The apostles themselves realized they were living in the "last days" (1 John 1:18).

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THE WIERWILLE WAY

The Cult Connection

by Andy Bjorklund

"What do you mean by *cult*?" This is a frequently heard question that can not be neglected because it clarifies the Christian intention for warning people of related dangers. Careful communication will enhance the reception of our message. A helpful Christian definition for *cult* is *a religious group that exhibits revelation-centered behavior and false spiritual teaching*. The group characteristics which are generated by a particular revelation include a powerful leader; an organizational structure that can manipulate participants by psychological, social, and financial methods; aggressive growth programs; the group's elitist self-concept; and esoteric spiritual teaching. This teaching is generated by a combination of authoritative sources (persons, visions, or scriptural interpretations) which offer a salvation that rejects Christ's gospel. In considering the application of this Christian definition to a particular group, both the behavioral and theological traits are essential. To classify a group as a cult on the basis of immediate appearances alone is inconsistent and neglects reliable Biblical standards of discernment.

Victor Paul Wierwille and The Way International exemplify our proposed Christian definition for a cult. The Way International, more commonly known as The Way, is an impressively organized enterprise with great ambitions. A three-year-old estimate of the *unofficial* membership indicates 20,000 people distributed throughout all fifty states.¹ The Way is aiming for three million workers in its leadership ranks alone by 1990.² The discipline, militancy, wealth, and rapid growth of The Way make this expansion seem a real possibility.³ As an ironic reflection on authentic Christianity, The Way has effectively applied the flock shepherding principles of the Early Christian Church to its own fellowship. Each Way member is carefully nurtured and

controlled by a caring group of twenty people. The centralized structure of The Way is called "The Way Tree." Wierwille is the *root* who dictates the operations within his network. The International Headquarters in New Knoxville, Ohio, houses the special service organizations which comprise the *trunk*. *Limbs* are the state organizations; *branches* are the city offices; *twigs* are the neighborhood fellowships; and *leaves* are the individual members. The latest *twig* estimate accounts for 1,500 groups in the U.S.⁴

Twigs serve as the springboard for The Way outreach efforts and the Word Over the World (W.O.W.) Ambassadors provide the thrust for this missionary service.⁵ Guiding these front line workers are the Way Corps and Wierwille's most honored and experienced disciples, the Minute Men.⁶ Front organizations are used in addition to regular door-to-door visitation to provide contact with potential converts. Among these are family camping programs, physical fitness programs, the Total Fitness Institute, the Constitutional Political Alliance, and the American Christian Press.^{7,8} As a person's commitment to the *twig* fellowship increases, excessive service assignments, low protein diets, and high intensity teaching presentations are applied to manipulate a gradual acceptance of Wierwill's teaching.⁹

Wierwille's indoctrination method can be summarized in four stages which are the *proclamation*, *refutation*, *explanation*, and *solution*. The initial *proclamation* of his message is that Christians should be experiencing a problem-free life. In a college campus brochure, The Way guarantees to make you "free from all fear, doubt, and bondage; delivered from poverty, sickness, and poor health; overflowing with life, vitality, and zest; rescued from condemnation and self-contempt; cured of drug and sex abuse" and more.¹⁰ The deception of this exhilarating outlook is subtly concealed by its glamorous claims. Yes, God desires countless blessings for His people, but a careful examination of the Bible shows that this earthly life can never be problem-free before the Lord returns in glory. Our eternal destiny is certain because of Christ's

This is the fifth of a series of Andy Bjorklund who is a member of the Seattle, Washington, A.C. Church. Future articles will be on Scientology, Eckankar, Christian Science, the Worldwide Church of God, and other cults.

sacrificial death, but ministering as His Church to a needy world guarantees us a substantial share of life's difficulties. Christ lived the example of a humble and suffering servant because it is a key that unlocks the power of the ministering Holy Spirit. Christians are not denied prosperity, but they are called to submit first to the Lord in all ambitions. Wierwille's premise about abundant living is a misconception that propels people into a misguided treasure hunt and robs Jesus of His sovereignty in their lives.

Wierwille's *refutation* is an attack on orthodox Christian faith, especially trinitarian doctrines. This attack is part of a carefully devised scheme to introduce a different kind of salvation. By eliminating the Son as the source of life, Wierwille's redefined salvation becomes a necessity. Opponents of the trinitarian doctrines have compiled a lengthy roll call since the Church began. Paul of Samasota, Sabellius, Arius, and others initiated this heretical lineage that continues today in every counterfeit Christian cult. Anti-trinitarian arguments have assumed various forms, but the Holy Trinity belief has survived for almost 2,000 years because sufficient Biblical evidence has sustained its reality. Wierwille tries to undermine generally accepted Biblical interpretations through his own word-tricks so he can introduce radical conclusions. In explaining Pentecost as recorded in Acts 2, he claims that the "sound of the mighty rushing wind" that refers to the descending Holy Spirit was only the sound of the apostles' heavy breathing in their excited anticipation.¹¹ With the same style of reasoning, Wierwille teaches that there were actually four people crucified with Christ. He formulates a proof from Mark's record of two thieves combined with Luke's record of two malefactors as articulated in the King James Bible.¹²

As resistance to Wierwille's teaching is reduced with physical and mental pressures, the *explanation* is extended. Here Wierwille offers his own definition of human personality. Because the terms *soul* and *spirit* are frequently interchanged in the Bible, it is easy to be confused about the correct Biblical description of this subject. A thorough comparative study of Biblical passages, however, reveals that the Hebrew concept of an inseparable unity is persistently present. A human being has distinguishable qualities which can be referred to as body, heart, mind, soul, and spirit, but these are also bound together in one living organism. Wierwille departs from this concept when he separates the body, soul, and spirit natures of

human personality in a different manner. He asserts that *human spirit nature* was lost when Adam sinned and that humanity functioned on a level similar to the animal world before Christ came. Therefore, Christ's death earned only our right to regain this *holy spirit quality*.¹³

Wierwille's salvation becomes a process in which the individual pursues the right relationship with God. Once you have obtained this *holy spirit*, you can live a sinless life, conquer any problem, and achieve *self-adequacy*.¹⁴

Having presented the salvation scheme in this manner, Wierwille is ready to offer his two-part *solution*: renewing of the *mind* and activating the *holy spirit*. According to Wierwille, a renewed *mind* is achieved only through the correct Bible instruction that he offers. The first course in his video-taped series requires a \$100 tuition fee, and the training options that follow are inexhaustible. He further asserts that speaking in tongues is the only perceivable sign of salvation.¹⁵ Speaking in tongues, therefore, plays a major part in daily problem solving and *twig* fellowship gatherings. In realigning Biblical concepts, Wierwille has reclassified the remaining New Testament gifts of the Holy Spirit as fruits of the one imparted gift of tongues. This introduces two profound errors. The descriptions of spiritual gifts in Romans 12 and 1 Corinthians 12 clearly specify that there is a diversity of spiritual gifts rather than one. Furthermore, Galatians 5:22 shows that the fruit of the Holy Spirit is an assortment of qualities different from gifts of the Holy Spirit.

Wierwille's movement is one of the most dangerous cults operating today because of an abundance of attractive half-truths. The difference between an alarming event like the Jonestown suicides of last year and The Way movement is comparable to a compound fracture and cancer. In the former case a very visible, frightening, and painful event shocked the world, but society has survived the quickly passing trauma. Cancer is a fatal disease that is often induced by pleasurable habits and undetected until it is too late. Similarly, The Way appeals to outsiders with a very Christian image that includes a warm and supportive fellowship, interdenominational participation, unofficial membership, a life of endless success, and an end to Biblical uncertainties. A life free of hassles is indeed enticing, but the hidden goal of Wierwille's teaching is *self-adequacy*. It is the same deadly

message of salvation through personal effort that many offer to spiritual seekers in place of Jesus Christ. Paul's instruction is highly applicable to the situation when he says, "Take no part in the barren deeds of darkness, but show them up for what they are."¹⁶

1. Jack Sparks, *The Mind Benders*, (Nashville, Tenn: Thomas Nelson, Inc., 1977), p. 200
2. H.E. Wierwille as quoted by J.L. Williams, *Contemporary Cults*, (Burlington, N.C.: New Directions Evangelical Assoc., n.d.), p. 28
3. Alan Wallerstedt, *Victor Paul Wierwille and The Way*, (Berkeley, Calif.: Spiritual Counterfeits Project, 1976), p. 4
4. *Ibid.*, p. 5-6
5. Sparks, *op. cit.*, p. 200-201
6. Wallerstedt, *op. cit.*, p. 6
7. Sparks, *op. cit.*, p. 204-205
8. Joel MacCollam, *The Way of Victor Paul Wierwille*, (Madison, Wi.: InterVarsity Press, 1978), p.11
9. MacCollam, "The Way Seemed Right...", *Eternity*, (Nov. 1977), p. 24,35
10. "Be A Winner," Way college brochure as quoted by Sparks, *op. cit.*, p. 187
11. Sparks, *op. cit.*, p. 210-11
12. *Ibid.*, p. 186
13. Victor Wierwille, *Power for Abundant Living*, (New Knoxville, Oh.: The American Christian Press, 1971), p. 298, 333 and *The Word's Way*, (A.C.P., 1975), p. 83
14. Wierwille, *The Bible Tells Me So*, (A.C.P., 1971), p. 18-19; *The New, Dynamic Church*, (A.C.P., 1971), p. 29, 196; *The Word's Way*, p. 23
15. Wierwille, *Receiving the Holy Spirit Today*, (A.C.P., 1972), p. 148
16. Ephesians 5:11, *New English Bible*

HOW WILL THEY KNOW?

(John 13:35)

*How will they know that we have met Him,
Seen His loveliness,
And have followed Him,
Unless we walk with God as He did,
Speak His language,
Show His love to others
Who might be won to Him
If they could see His likeness
In our lives?*

*How will they know
That we belong to Him
Unless we show His love?*

—James Asa Johnson



Just how to put these words on paper is a problem. That is if I allow it to become one. Thank you for your understanding and boundless patience in listening to my litany of misery, dear friend. Even as I put it into words the problem vanishes.

Survival from day to day is a problem. When that seems too impossible, let time unfold hour by hour. Facing a new day, painfully unlimbering stiffened muscles and aching joints, groping feet finding the slippers at my bedside, I set upright. With hope I face a new day. Life begins again. I still believe in

Sara Greta Andersdotter is the pen name of a member of the Seattle, Washington, Advent Christian Church who began writing after the age of 80. Reprinted by permission from the monthly paper of the Seattle Division of Aging.

miracles. This can be a beautiful day. Yesterday's mistakes, disillusionments, hurts and disappointments belong to yesterday. New hope, renewed faith washes over me. Reaching for the cane at my bedside, leaning heavily on its secure support, I painfully struggle to my feet. The problem of getting out of bed has been solved.

The next problem faces me — to bring cold fresh water to boil for my first cup of instant coffee. I give thanks to that wonderful unseen power always with me and ever at my side.

My pillow-padded chair is ready for me, my strong reading lamp is lit — with a deep sigh of relief I sink into my chair. The coffee is still too hot to drink. My morning paper should now be waiting for me outside my door. It is already five o'clock — a dark, cold October morning. I feel empathy and kindness toward the carriers who make it possible for me to have a lifeline to that great world out there beyond my doors.

My total aloneness and isolation engulf me. While the telephone at my chair side is ready for my use, for a nightmarish moment I am in panic — and for this moment faith and hope are forgotten. I see myself as I really am. Old, past eighty-one, half-blind and hurting, with a failing heart. I ask myself — is this the end of life?

I remember my learned doctor's pronouncement to me — after a long and thorough examination he told me my heart could cease beating at any moment. I wasn't too shaken about that, I have lived long enough. It is time to go. Should I say good-bye, or do I have one last morning to read the news? Another morning to learn if the President is coping with his world problems? Are there any solutions to problems? Sometimes, perhaps.

Life itself is a struggle. The very essence of life is struggle. We come into this world struggling for breath and screaming in protest at the sudden thrust into the cold and unknown. As an infant, as a growing child, male or female, we face pubescence, adolescence, youth, marriage, parenthood, loss of loved ones, and old age. The cycle goes on inevitably and endlessly so long as humans live. Problems? Yes.

What can I do? The only thing to do is to try to solve this immediate problem — my morning paper,

not here yet! The clock keeps ticking away each precious minute. I spend so much time waiting. Waiting for a telephone call from my daughter — or a call from a friend. I check the books on a table. They don't interest me at this time in the morning! Finally a sip of coffee, delicious and strong...

I look forward to the arrival later on this morning of the young woman who comes in to do the necessary household chores and run errands for me. Due to my disability that service is of vital importance. Without it survival would be a horrible and an insufferable condition.

That can be a major problem for so many elderly persons who live alone yet want to continue living out their lives in their own home be it an apartment or a house. My doctor lost no time in initiating the providing of that service for me. At that time I was not fully aware of the existence of so many agencies providing help for the low income elderly. By nature and heritage, I am independent and self-reliant. I have coped with most life situations and events competently.

Life is for learning. One learns constantly something new each day. Early widowhood, motherhood, remarriage, death of a beloved child — one tragedy after another, grief, disillusionment, poverty, abandonment — it is all forever inscribed in my memory. Compassion and understanding of human problems come to mind. One can't hide oneself from the world's sorrow and misery. Great efforts are being made to ameliorate these conditions. There seems to be a need for help. What can I do? Can I be of help?

There are many other problems of which I am acutely aware. Housing, medical care, transportation, social life, communication, dying, further study and education — the list is endless. Certainly there is no time for boredom.

There is a whole new day ahead. I draw from my treasure house of knowledge gained through experience. Long business experience, successes, failures, hanging on — they are all there. So gird up! It is still dark. Daylight will come. This I know I now hear my morning paper tossed against my apartment door! My day is now on its way!



'What Is That In Thine Hand?'



With the current emphasis that is keeping "Outreach" uppermost in our minds with various appeals for contributions coming frequently, I suspect that many have experienced the same feeling that I have when I write a check in response and wish the amount could be more. I have searched my mind for reasons why my gifts could not be more generous, trying to find some means of making my income go further in giving to the Lord's work. Many reasons come to mind. Inflation has cut deeply into resources on which I had depended for this period in my life, while Social Security isn't sufficient for the generous giving I had enjoyed when I had been employed.

One day the words of an old song I had often heard years ago but which I had not thought of for a very long time came to my mind. The impression was so great that I looked it up and found that it had been written by our late Brother Francis A. Blackmer, a dedicated Advent Christian layman who made a considerable contribution to the work through his interest in gospel music. The words, written about eighty years ago, carry a message that is applicable today:

"What is that in thine hand, child discouraged and sad?

*Surely God hath one talent at least to thee given;
There is work you can do that shall make some
soul glad,
That shall help in advancing the Kingdom of God.*

*It may not be to preach that He calls thee today;
Or to publicly labor with tongue or pen,
But it may be a work in a meek quiet way
Just as pleasing to God and the Kingdom of
Heaven.*

*What is that in thine hand brother? Say not again
'I've no talent, and nothing for God can I do.'*

Mrs. Hazel G. Hill lives in Boise, Idaho. She is the daughter of the late Rev. Susie W. Davis and the mother of Rev. Earl Crouse.

by Hazel G. Hill

*Bring it forth from the napkin where long it has
lain,
Ask the Lord how to use it, and prove to Him true.*

*What is that in thine hand, what is that in thine
hand?*

*Hidden talent it may be thou dost not understand.
What is that in thine hand, what is that in thine
hand?*

*With it God can work wonders if thou heed His
command."*

—F.A. Blackmer

For days these words remained with me, and it seemed more than coincidence when I received a letter from a dear friend at the same time. She had lived in our home for some time, and had become one of the family, and with her permission I am relating her experience in using a seemingly small and insignificant talent to the glory of God.

Her life had not been easy. She had not enjoyed the advantages of a normal childhood, having few family ties except for a devoted aunt and a sister. Her education, which was only average, had been acquired through her own efforts, and as she approached adulthood, she faced the future with no special training or talent.

Seeking something better, she went to a large city and soon came into contact with two godly women who invited her to share their home until she could find steady work, for this was truly a crisis in her life. As she observed the intense dedication to missions of these two women, and their sacrificial manner of living and giving, her own interest became vital, and she longed to have a share in the missionary endeavor. She would gladly have gone to the foreign field if her circumstances had been different, but it seemed that her place to serve must remain in the home church. Ever faithful, she served

in every possible way and could be depended on in whatever she was asked to do. Through the interest of her friends in the church, she was encouraged to take a special course that would assure her of a career by which she could earn a living. After graduating and working in this new field, she found she didn't like it. Hating the city, and disliking the confinement that the work required, she decided to try something else and moved to another state.

For a time she moved from place to place, trying different occupations but never finding true happiness or fulfillment. She finally decided to go back to her home state where her aunt and sister were still living. There she found steady employment in a factory on an assembly line, and through careful management was able to buy a tract of land outside of the city and build a tiny home for herself.

This period in her life was not easy, for cruel disappointment and disillusionment had beset her, but her dedication and faith never wavered. By this time she had made up her mind that her life would go on as it was, and the Lord blessed her with a new peace of mind and contentment. The Advent Christian church in the tiny village benefited greatly because of her presence and willingness to help in any project that was undertaken. In time, and quite unexpectedly, she met a fine Christian man, and they were married. Now with someone to share her spiritual interests and efforts, life took on new meaning.

Both were facing retirement, but before the time came they built a comfortable home just across the driveway from her tiny house.

Like many mission societies, the members of the group in the little church were hard pressed to find ways to earn money for their India project. There was enough interest, but in a small farming community there seemed to be little opportunity for projects that would bring in the needed funds. The area was depressed; many very poor and destitute families lived in the surrounding countryside. Seeing the needs, someone had a bright idea. Why not open a small second-hand shop and provide clothing for those people at a price they could afford? It could also be the means of calling their attention to the church and the friends that were to be found there. Enthusiasm ran high! In response to the appeal for good, used clothing, boxes and bags of every size began to come in immediately. Without realizing it, keeping the tiny house in good repair had provided an ideal shop for this venture, for there was ample

room for racks for hangers, shelves, and display stands. Most articles of clothing were clean and in good condition, ready to be tagged at once. Items needing to be laundered or repaired were set aside to be fixed later. Soon other items began to come in — books, stereo records, kitchen utensils, small appliances, and small pieces of furniture. Everything was useful or needed by the poor people who could not otherwise afford them. A little wood-burning stove provided warmth when winter came, and the "Thrift Shop" was a center of activity the year round.

Prices seemed ridiculously low. Most items were priced from twenty-five to fifty cents, and some were only a dime. Three dollars seemed to be the highest amount, and only then for exceptionally good articles such as warm coats, men's suits, and topcoats. Surely the Lord was blessing this effort, and the mission society could meet its pledge and more. Nothing was discarded or wasted. At the end of each fiscal year, unsold items were boxed up and sent to worthy institutions or individuals. From the very beginning there was a supply of tracts on hand and each person coming to the shop received one together with a word of personal testimony. My friend once wrote, "Many of these people never enter a church or hear anything about God and the need for salvation. Only when Jesus comes can we know how much of the seed sown in this way has taken root."

Without warning disaster threatened the mission effort. Unforeseen circumstances brought about changes, and it seemed that the most dedicated and faithful workers moved away. Gradually others found excuses for not helping until my friend and her sister found themselves carrying the project alone. With her sister working full-time, most of the load rested on my friend's shoulders. It had been such a success that she could not face the idea of giving it up, yet how could she carry on alone? Realizing her need for help, her husband volunteered and soon became adept at sewing on buttons, fixing faulty zippers, repairing small appliances and furniture, and the art of laundering and pressing. God blessed with strength to carry on and the shop prospered more than ever.

Every year she has sent a copy of her financial record to me. The first year when the shop raised a thousand dollars it seemed a miracle indeed. Every year the amount has increased, and the report which I received in the spring of 1979 indicated that nearly

What Is That In Thine Hand

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three thousand dollars had been raised during the previous fiscal year. Having been in the shop myself, and knowing the low prices, I realized that many thousands of used items had been handled by this dedicated couple and a sister. At least half of the money had been sent to various denominational organizations, and that which had been given elsewhere had been given to projects and organizations which our people support such as the American Bible Society, Wycliffe Translators, and others who are spreading the gospel. How greatly God has blessed this retired couple who could so easily have sat back and said, "I wish I could give more."


Not everyone is in a position to start or operate a small business. Many are unable to leave their homes for one reason or another, and not everyone has an opportunity to increase his income. All too many hide behind age, a limited income, the lack of special ability, or other excuses.

However, there are things that lie within the realm of possibility for every one of us! How about taking a hard look at our spending habits? A great deal of money is spent foolishly and impulsively and the expenditure regretted later. When we go shopping, do we ask ourselves the question, "Is this something I really need, or just something I want?" If money spent on impulse could be given to the Lord's work, many of us could increase our giving considerably.

No one is excused from support through prayer. If it is our lot to be in the background, with limited funds, and with no apparent avenue for service, there is a wide field of service in prayer. Again, if every Advent Christian dedicated fifteen minutes every day, holding our missionaries and denominational leaders up in earnest prayer support, God has promised that such prayer would prevail.

Many people feel that having given their tithe they have done their share, at least they have followed God's admonition, but they forget that His Word says, "tithes *and* offerings." It is the sacrificial giving of ourselves in active service, in prayer, or any other avenue that brings the greatest blessing.

"What is that in thine hand?" Surely God can work wonders if we honestly yield all that we have and can do to Him.



REMEMBER THIS DATE!

SEPTEMBER 14

WHFMS

SUNDAY

The Second Sunday in September will once again be **WHFMS Sunday** in Advent Christian Churches. Bulletin covers will be mailed to those requesting them for use in our worship services. It is our "gift" to Advent Christian Churches and one way of introducing the WHFMS organization and the work it is doing to our people.

Women — we urge you to use the program provided for this very special day in the 1980 Program Kit. "Patchwork Portraits of Women in Adventist History" is the title of the program written by Mrs. Doris Colby. In this program you will be challenged by the lives of women who not only made significant contributions to the development of the Advent Christian denomination but to the communities in which they lived. Many women got their first experience of organization through church missionary societies or literary circles. It was observed that a clergyman usually attended, "because you never could tell what women might take to praying about!" You will find this a very interesting program and one that you should not pass up.

PRAYER, PREPARATION, AND PRESENTATION are the key words to insure a good program that will accomplish the very purpose of the day. Don't neglect any of these three as you make your plans to have the best WHFMS Sunday your church has ever experienced.

THE MUSLIM WORLD: A CHRISTIAN CHALLENGE

Part I

by Anna May Towne

Westerners have become aware of the world of Islam through a series of world happenings which have affected our daily lives. When a long Arab arm, as it were, turned down the thermostat in our living rooms and pushed up the price of gasoline at the pumps, we began to take note of this new power center. Now since the hostages were taken last November, we are getting daily exposure to the form of Islam found in Iran on our television screens.

We feel anger, deep frustration, and fear for the future because of the confrontation with Muslim nations and leaders. Christians need to ponder the questions, "What is an appropriate response for me as a follower of Christ to all of this?" and "Is there anything that I can do to help influence the events that are happening?"

We are angry and afraid partly because we know so little about Islam. We need to become informed. Here is a multiple choice quiz. Choose one answer for each question. The answers and explanations follow.

1. *The world's population is reaching four and a half billion. There are _____ Christians.*

- a. five million
- b. eight hundred ninety-three million
- c. eight hundred ninety-five million
- d. two hundred million



A class of Muslim farmers with staff at Dansalan Agriculture Center, Marawi City, Philippine Islands. Howard Towne is in the back row, center, with Corsino Pastural, A.C. from Claveria, at his right.

2. *There are _____ Muslims in the world today.*

- a. eight million
- b. ninety million
- c. four hundred thirty-five million
- d. seven hundred fifty million

3. *Which major world religion is the youngest?*

- a. Islam
- b. Buddhism
- c. Christianity
- d. Judaism

4. *The word Islam means*

- a. God is a unity.
- b. There is no god but Allah.
- c. Submission to God (Allah).

5. *Countries of Africa with populations of ninety percent or more Muslims are*

- a. Mali, Niger, Chad and Sudan
- b. Algeria, Libya, Egypt and Morocco
- c. Uganda, Tanzania, Nigeria and Ethiopia
- d. Ghana, Zaire and Mali

6. *Countries of the Middle East with Muslim populations of ninety percent or more are*

- a. Turkey, Jordan, Iran, Saudia, Arabia, and Iraq
- b. Israel, Lebanon, and Syria
- c. Pakistan, Bangladesh and Indonesia

Anna May and Howard Towne are Advent Christian missionaries who work at Dansalan Junior College, Marawi City, Philippine Islands. The Maranao inhabitants of this region are predominately Muslim.

7. *The five countries with the largest Muslim populations in the world are*

- a. Turkey, Iraq, Egypt and Saudia Arabia
- b. Indonesia, India, Pakistan, Bangledesh and Russia

8. *Muhammad is the Prophet of Islam. He was born in the year*

- a. 3000 B.C.
- b. 5 B.C.
- c. 563 B.C.
- d. 570 A.D.

9. *The name of the Muslim scripture is*

- a. The Torah
- b. The Qur-an
- c. The Hadith
- d. The Sharia

10. *The shrine located inside the Sacred Mosque at Mecca, Islam's most holy city, is called*

- a. The Ka-aba
- b. The Mihrab
- c. The Mimrab
- d. The Muezzin

Here are the answers to the questions:

1. There are 985 million Christians in all branches of the church. In 1960 there were 893 million according to the New Catholic Encyclopedia, Vol. 13. This means that Christians have only increased by 25 million in the last twenty years.

2. There are 750 Muslims in the world; Some sources say 800 or even 900 million. In 1960 there were 435 million which means they have increased by 315 million since 1960. Most of this increase is undoubtedly due to a high birth rate and increased health facilities rather than to Muslim missionary activity.

3. Islam is the youngest major world religion. Muslims date their calendar from A.D. 622 when Muhammad and his small band of followers first established a political as well as a religious state in the city of Medina in northern Arabia. It is significant that it was a political event that Muslims chose as the birthdate of their religion.

Islam spread rapidly. By 644 Egypt and Libya to

the west had been Islamized. From northern Africa, Muslim forces carried the banner of Islam to Spain and on into France. Just a hundred years after the death of Muhammad, A.D. 732, the decisive battle of Tours was fought in France which turned back the tide of Islam in Europe. Had the Muslim forces won that battle, our European ancestors might well have been converted to Islam rather than to Christianity.

Syria, Iraq and Persia (now Iran) had also embraced Islam by A.D. 644. Records indicate that in A.D. 700 a Muslim first entered China. By 1292 Marco Polo reported a Muslim community in Southeast Asia on the northeast coast of Sumatra, Indonesia.

Many Muslim countries lost their sovereignty to western colonial powers in the seventeenth and eighteenth centuries, but there has been a great resurgence in Islam in this century. Many Muslim countries have regained their political independence, and some have found new wealth in petroleum resources.

4. The word Islam means "submission to God." Therefore a Muslim is one who has submitted to God. It is not correct to call this religion Muhammadism because this implies that Muslims worship Muhammad in the manner in which Christians worship Christ, and this is not correct. Muhammad is not considered divine nor a savior.

5. Algeria, Libya, Egypt and Morocco are the countries of Africa whose populations are 90% or more Muslim. These countries are all located along Africa's northern coastline on the Mediterrean Sea. The countries located just south of Egypt, Libya and Algeria have populations that are 50% or more Muslim. They are Mali, Niger, Chad and Sudan.

6. Turkey, Jordan, Iran, Saudia Arabia and Iraq are, of course, Middle East countries that are 90% Muslim. This is the heartland of Islam. Only tiny Israel and Lebanon have large non-Muslim populations. Syria is predominately Muslim but has 12% Christians also.

7. Did you get this one? Southeast Asia has the heaviest concentration of Muslims. Indonesia claims a population of 123 million, India has eight million, Pakistan 72 and Bangladesh 70 million. Many people don't realize that Russia has a Muslim population of 50 million growing at a rate that means there will be 100 million Muslims in this country by the year 2000.

8. Muhammad was born A.D. 570 in Mecca. He was an orphan and was raised by his uncle. As a young man he managed a trade caravan and so impressed the rich widow, Kadija, who was the owner, that she proposed marriage. It was a happy marriage, and he was married only to her until her death. Two sons died in infancy. Four daughters grew to womanhood.

It was his habit to leave the busy city sometimes to meditate in caves in the surrounding hills. It was during one of these times of meditation that he felt and saw the presence of the angel Gabriel who commanded him to "recite." This was known as his call and the date was A.D. 610. All the words of the Qur-an came to him through similar experiences in three different periods of time over the next thirty years.

He came to believe that God was calling him to be a prophet in the tradition of Abraham, Moses, and David. His early preaching aroused the active opposition of the city fathers of Mecca who feared that his strong denunciation of idol worship would destroy their profitable pilgrimage trade to the shrine of the Ka-aba, at that time filled with idols. Eventually this opposition resulted in Muhammad and his followers fleeing to Medina.

The tribes of Arabia became unified when Muhammad signed a treaty with the Meccans in A.D. 628 which resulted in their becoming Muslim. All the idols in the Ka-aba were destroyed, but the tradition of the pilgrimage was carried on.

Muhammad died in A.D. 632 having launched a new religion that was to claim the allegiance of millions. Widely criticized for his ten wives and two concubines, he should also be remembered for


putting an end to the killing of female babies and the prostituting of women by their clan heads. Of all the world's great religious leaders, he is closest in point of time to us.

9. The name of the Muslim Scripture is the Qur-an. That God has spoken to man through the words of this sacred book is the central article of faith for a Muslim. There are 6000 verses arranged in *Suras* (chapters) which are arranged with the longest one first on down to the shortest.

Muslims also believe that the Torah, or books of Moses, the book of David and the Gospels, books of Jesus, also contain God's word. However, these books have been corrupted by the explanations added by the "people of the book" (Jews and Christians).

10. The *Ka-aba* is the most sacred shrine in all of Islam. It was first built by Adam and then rebuilt by Abraham and his first born son, Ishmael. It is a simple box-like structure with nothing inside. No non-Muslim is allowed inside the sacred city of Mecca, much less inside the Sacred Mosque where the Ka-aba is located.

All Muslims face toward the Ka-aba every time they pray. The *Mihrab* is a niche in the wall of every mosque which faces toward the *Ka-aba*. Next to the *Mihrab* is the *Mimrab* or pulpit from which the *Iman*, the local Muslim religious leader, delivers his sermon at the Friday noon prayers.

What are a Muslim's beliefs and practices? Are there similarities with Christianity? The second article in this series appearing next month will attempt to answer these questions. The third article will suggest what Christians can and ought to be doing in view of what God's word teaches us. 

"CORRECTION"

I don't know yet how it happened but a mistake was made in reporting statistics for the Japan Advent Christian Church. On page 25 of the May issue the number of new converts and baptisms is incorrect. I have received word from Japan that the number for just the Uenoshiba Church itself was over 20. So change that figure in your mind. I will give you correct figures in an upcoming issue.

J.E.H.



"A PROSPECTIVE MISSIONARY!"

Little Ruthie Dean, age 14 months, sits in the suitcase "helping" Melodie, her mother, pack for their summer deputation and eventual trip to the Philippines where they will become career missionaries. David E. and Melodie Dean leave the last of August. Financial support for foreign missions is needed and you are urged to participate in their ministry through sharing of your wealth for Christ's cause.

JEH

DATELINE ***

Christian World

AMERICANS RESPECT BUT DO NOT READ THE BIBLE

PITTSBURGH (EP) — The Bible is the most revered book in the country. It is also little read.

That was the conclusion of "Christianity Today" magazine based on a poll it commissioned recently by the Gallup organization. According to the poll, not only is the Bible little read, especially by non-Protestants, but most people are ignorant of its most important teachings.

Forty-five percent of the persons polled could not name more than four of the 10 commandments. When asked what Jesus said to Nicodemus in one of the most famous passages in the Bible, only 17 percent of the Catholics and 30 percent of the Protestants answered correctly — "you must be born again."

SCHOOL CAROLING OKAYED

ST. LOUIS (EP) — A federal appeals court here has ruled that Christmas carols are a part of the nation's heritage and may be used in public school programs at Sioux Falls, S.D. The 8th U.S. Circuit Court of Appeals, cautioning that its decision would not apply in all cases, ruled against a parent's attempt to have religious songs banned from Christmas programs in Sioux Falls public schools.

In upholding the Sioux Falls school policy of permitting religious songs for instruction and education, the appeals court said "we view the thrust of these rules to be the advancement of the students' knowledge of society's cultural and religious heritage," as well as permitting students to perform the full range of art.

RELIGION CALLED A HELP IN COPING WITH OLD AGE

ST. PAUL, Minn. (EP) — Religion can help the elderly slow down the aging process, says a Menninger Clinic psychiatrist.

This happens if older persons are encouraged to use their religion to become identified with people who are living today, Dr. J. Cotter Hirschberg said at a seminar sponsored by United Hospitals here for clergy and physicians.

"The aging process can be slowed down by the individual's belief in his continued ability to cope, by his activity in reality,

and by a relevant faith," Dr. Hirschberg said.

"By concentrating on the present use of faith, the older person can avoid one of the pitfalls of growing old: namely idealizing the past. If the elderly person is helped to think about faith as it is being experienced, felt and used today, not as it was idealized in the glorious past of the sunny summer afternoons of 1910, then the individual is helped out of the past and into the meaningfulness of his faith in the present. Religion can be used for relevance, not for reminiscence, but to face and deal with present problems, to cope with today's dilemmas and today's difficulties.

FIFTY SENATORS ASK BREZHNEV TO ALLOW PENTECOSTALS' EXIT

WASHINGTON (EP) — Fifty U.S. Senators have signed a letter asking Soviet authorities to allow the emigration of two Soviet Pentecostal Christian families who have been living in the basement of the American Embassy in Moscow since June 21, 1978.

In a letter to Soviet leader Leonid I. Brezhnev, the senators said "the expeditious granting of exit visas, on a humanitarian basis, to the members of the Vashchenko and Chmykhalov families would be in the best interests of amicable relations between our countries." Five members of the Vashchenko family and two members of the Chmykhalov family took refuge in the U.S. Embassy after trying for 15 years to receive permission to leave the Soviet Union.

STUDENTS TERRORIZED IN COMMUNIST ROMANIA

ROMANIA (EP) — Last February the director of the general elementary school of Creaca, Ion Torsin, ordered all children in grades 5 through 7 to assemble in the school yard. All those who had attended the religious services on the previous Friday night at the Baptist church in the town of Brebi were ordered to step forward. Out of 50 students 42 admitted attending and for this "crime" were severely beaten. One of them, Pausan Dorin, had to be taken to the city hospital of Jibou, in the Salaj region for treatment of his injuries, according to a recent report from Jesus to the Communist World.

ASTROLOGY DIVERTS OR GUIDES FOUR OF EVERY TEN TEENAGERS

PRINCETON, N.J. (EP) — Forty percent of American teenagers believe in astro-

logy, more than twice the percentage of the adults that do, says the latest Gallup Organization Youth Survey. That figure represents about 10 million teenagers, particularly young girls, who believe that the characteristics and the shifting positions of the stars influence the daily events of their lives.

Thirty-six percent of boys and 44 percent of girls 13 to 18 years old said they believed in astrology. Forty-seven percent of girls in the 13 to 15 age bracket said they believed, making them the most likely adherents. Least likely to believe were 16 to 18 year old boys, 30 percent.

The findings were based on telephone interviews with a representative national sample of 1,174 teenagers during the fall of 1979. Ironically, a similar poll taken the year before listed 68 percent of American teenagers as saying they had at some point in their lives had the feeling they were "somehow in the presence of God."

'CONFUSION' LAID TO EVANGELICALS OVER DUTIES TO GOD AND TO CAESAR

ARDEN HILLS, Minn. (EP) — Many evangelical Christians are confusing their loyalties to Caesar and their loyalties to God, Sen. Mark O. Hatfield of Oregon, an evangelical Christian, told the graduating class of Bethel College here. He said this confusion was reflected in the attitudes of some Christians that they must Christianize the government and elect only born-again Christians to public office.

The senator said Christians have been "laboring under the millstone of the Christianizing of Rome." He urged them to remember the Holy Roman Empire when Christians "could not delineate between the banner of Christianity and their commitment to Christ as a guide of their life, which led us into the experience of the Crusades where we had conversion by the sword, into the great inquisitions where we had the purification of doctrine by the torture chamber, and into elements of puritanism in America."

Sen. Hatfield said Christians need to be discerning of the issues confronting their nation. "For example, he suggested they should question the Carter Doctrine which "would commit this nation to send our military forces to try to secure our raw material in the Persian Gulf." He also said they should question "why, out of 167 years of the Republic's history that we have depended upon a voluntary army, that now in peace time we are called upon to start the first procedure back to the draft?"

Christians, he said, are called to be stewards of God's Creation. He recalled the words of the late President Dwight

Eisenhower, a five-star general, that "every gun that is made, every warship that is launched, every rocket fired, signifies, in the final end, a theft from the people who are hungry and are not fed, who are cold and are not clothed." That, the senator observed, is the Christian idea of stewardship.

SOVIET BLOC STEPS UP RELIGIOUS REPRESSION

WASHINGTON (EP) — Despite provisions of the Helsinki accords calling for religious liberty, violations of religious rights are on the increase in the Soviet Union and eastern Europe according to testimony before the Commission on Security and Cooperation in Europe, commonly known as the Helsinki Commission.

The commission, composed of 12 members of Congress and three executive branch representatives, is holding hearings to prepare a report on how well the 35 signers of the 1975 agreement promised to "respect the freedom of the individual to profess and practice...religion...in accordance with the dictates of his own conscience." An increasing lack of compliance among Soviet bloc countries has drawn protests from both religious and political circles.

A recent Russian emigre, Irina Zholkovskaya-Ginzburg, said it was the "spirit of genuine God-given freedom" preserved in Christian teaching that causes communist totalitarianism to be "so hostile to Christianity. She cited drastic drops in the number of Russian Orthodox priests (300,000 to 14,000), churches (60,000 to 6,500), and monasteries (800 to 10) during this century. It is unclear what effect the commission's report will have on religious liberty in the Soviet bloc nations after it is presented at a conference in Madrid this fall.

HER WITNESS GOES ON

SANTA BARBARA (EP) — At least seven hours every day she stood at the traffic lights on Highway 101, thrusting Bible tracts into the hands of unwary pedestrians and admonishing the dozens of hitchhikers, who congregate at the grassy intersection, to repent and turn to God.

For nine years, the familiar figure in a faded green coat and a large straw hat and known as "Freeway Emma" or "Highway Annie" was one of the nation's most visible street-corner evangelists. Millions of motorists, pausing here at the only signal lights on 101 between Los Angeles, 95 miles to the south, and Morgan Hill, 275 miles to the north near San Jose, have

seen her working the three-block stretch of El Camino Real — the King's Highway — she says God in a vision 14 years ago called her to serve.

But until she suddenly disappeared recently from her posts, almost no one really knew Emma Weaver, 79. On April 2, while she was evangelizing, unidentified assailants dragged her into the bushes beside the highway and brutally beat her, inflicting a brain concussion and breaking three of her ribs. Her attackers apparently left her for dead.

By Easter, April 6, townsfolk began remarking that lately they hadn't seen the widow, a loner with living relatives. The manager of a local Christian radio station did some checking, and located Emma in a hospital here. Police confirmed the attack, but have no suspects. The station, KBLS ("K-Bless"), did a bedside interview with the normally taciturn and publicity-shunning woman, and cards, letters and callers began pouring into the hospital.

"We've never had so many cards, visitors and inquiries," said one nurse, remarking that many said they had been aware of Emma for years but had never stopped to talk to her. Volunteers from the women's auxiliary of the local Full Gospel Business Men's Fellowship cared for Emma around the clock when she was released to her modest apartment a few blocks from the freeway.

WORLD RELIEF RESPONDS TO AFGHAN REFUGEES

WHEATON, III. (EP) — Afghan refugees pouring into Pakistan in the wake of Soviet invasion and civil unrest face distressingly overcrowded living conditions in the camps along Pakistan's border with Afghanistan. World Relief Corporation has made a grant of \$50,000 to supply shelter for some of the estimated one million affected refugees. World Relief is channeling the funds through TEAM, the Evangelical Alliance Mission, also based in Wheaton.

"The conditions in camps hastily erected along the border of Pakistan are grossly inadequate," according to World Relief president Jerry Ballard. "The Pakistani government is coping with the great masses of people as best it can but help from the international community is sorely needed."



MISSIONS IN THE NEWS

FACING FAMINE

Thousands of people in northern Uganda are living on a diet of animal skins, bones, roots, and wild fruit in a famine caused by four years of drought and last year's plundering by Idi Amin's fleeing troops.

Cambodia, despite \$500 million in international relief, faces more starvation unless a rice crop can be planted this spring.

WOMEN PILOTS

The first woman to become an Air Force jet pilot, Connie Engel, is also a Christian. Her story is told in **BEYOND THE CLOUDS** (Tyndale). Another woman pilot, Betty Greene, was a missionary flier in South America, Africa, Dutch New Guinea, and Mexico, and was a founder of Mission Aviation Fellowship. She is now its prayer secretary.

STATISTICS

The world's population is now 4.4 billion, and will reach five billion in the next seven years. Every five days another million are added. The number of unmarried couples living together has more than doubled since 1970, to 1.3 million. 43 percent of teenage girls believe there is nothing wrong with premarital sex, and 36 percent intend to live with a man before marriage or are now doing so (60% of 18 and 19-year-olds), according to a SEVENTEEN magazine poll.

CULT NEWS

The Metropolitan Community Church, a denomination of homosexuals founded 12 years ago, now has 135 congregations and is reportedly growing.

The Church Universal and Triumphant, a California-based cult, has 5,000 members in 35 states and six foreign countries. The multimillion-dollar organization owns secular business interests, an unaccredited university, and property in several western states.

AFRICA CHURCH

African Christians now number 203 million, up 60 million from 1970. At present growth rate, Africa will be a predominantly Christian continent within 20 years. In 1945 there were 20 million professing Christians.

CELEBRATE THE SUNDAY SCHOOL



by Millie Griswold

In 1980 churches throughout this country and in all parts of the world will be marking the 200th Anniversary of the founding of the Sunday School. Robert Raikes is honored as the "father of the Sunday School Movement."

He was a prominent citizen of Gloucester, England, the editor of its leading newspaper, a loyal member of the Church of England, and a leader in all kinds of social reform and betterment.

He was admired all over Gloucestershire and other English counties for his indefatigable good works. Chief among them was the creation of Sunday Schools. They were called "ragged schools" at first because of the abysmal poverty of the children who attended them. Ragged, indeed. Also dirty, unkempt, illiterate, unloved, and many of them given to thievery and gambling.

But Robert Raikes cared for them and brought them into schools all over the city. They were taught reading, writing, arithmetic, rules of cleanliness and morality, and the Bible and religion. The enterprise caught on and quickly spread throughout England and Wales and, after a time, to Scotland and Ireland. Then it leaped the ocean to America and from the Atlantic seaboard it crossed the mountains and on to the Mississippi Valley.

There was no tall corn in Iowa then, only the dense forest and the spacious prairies. But faithful missionaries, evangelists, and Sunday School workers carried on the vision of Robert Raikes though in different ways, in another country, and in a vastly different culture.

Early American Sunday School

There are records as early as 1674 of schools for boys and girls to study the catechism and Scriptures, but a new thrust and a new movement based on the Robert Raikes' plan began after the American Revolution.

Bishop Francis Asbury organized a Sunday School in 1786 at the house of Thomas Cranshaw in Hanover County, Virginia. In 1787 a Methodist preacher in Charleston, South Carolina, conducted a Sunday School for the African children of that city. Knowing nothing of Raikes or of Sunday Schools elsewhere, a poor African woman, Katie Ferguson, started a Sunday School in New York City for the benefit of the poor street children of the humble quarter in which she lived.

The teachers of this movement were usually paid, and the children were mostly the unschooled and often children of the lowest classes. The principle books were the spelling book and the hymn book.

It was in this same period, 1787, that a Protestant preacher was drenched with water pumped from a public cistern for the crime of conducting a Sunday School for the benefit of the African children of that vicinity. A young woman who had been teaching children on Sunday was told that she was "desecrating God's day in God's house." An old pastor of the church shook his ivory-headed cane at this young woman and the children in her class, and shouted with considerable venom, "You imps of Satan, doing the devil's work!"

Bishop William White and Dr. Benjamin Rush led in the founding of the First Day Society in Philadelphia 1791. While in England, Bishop White visited classes and brought Raikes' model to America. From this pioneering work can be traced the development of modern Sunday Schools and the public school system of Pennsylvania, Delaware, and New York.

The early 19th century saw increased interest in the Sunday School among the churches. There was a general change from paid to voluntary teachers and from secular to religious instruction. The change began about 1809 along with the transfer of control of the schools from individuals to churches. Dr. Lyman Beecher was instrumental in getting the people of the middle and upper classes to participate in the schools.

Advent Christian Sunday School History

Early Adventists recognized the importance of Sunday School work. The 1845 Albany Conference encouraged churches to establish "Sabbath schools" for the benefit of children of church members and others who would come.

The first Sunday School lessons were printed in a popular newspaper for children and youth called "The Young Pilgrim." These lessons were supplemented with a series of Bible question books.

By 1881 the Advent Christian Sunday School Union was formed within various conferences to organize Sunday Schools and prepare a series of lesson leaflets. These leaflets were the forerunner of the Blessed Hope Quarterly Series.

The committee on Sunday Schools at the Advent Christian Association meeting in Aurora, Illinois, 1886 voted to "recommend the holding of Sunday School conventions and the use of every legitimate and Scriptural means for arousing and extending the Sunday School interest among our people, both young and old."

In 1917 Dr. H.E. Thompson, principal of the New England School of Theology, represented Advent Christians on the International Sunday School Lesson Committee. This committee prepared lesson outlines which were helpful in expanding the Blessed Hope Quarterly Series.

Today Sunday School continues to be a strong Bible teaching arm in Advent Christian churches. A host of dedicated volunteers give time to preparation and teaching using some of the finest teaching resources available. W.B. Herron, first editor of The Young Pilgrim, would be amazed at the wide array of resources available to today's teacher.

A unique aspect of the Sunday School movement through the years has been its strength as a predominantly lay movement. The largest corps of volunteer lay persons in any organization or institution in our country is that of the workers in educational programs in our churches. 1980 affords us a special opportunity to recognize the outstanding contributions of such people through the evidences of their devotion, dedication, and zeal to the importance of Christian nurture and the variety of tasks related to the educational works of the church.

And so in 1980, it is not really the work of Robert Raikes and his colleagues that we celebrate, it is the recurrent task of every generation of Christian disciples. "Go teach," the Master said. If we are faithful our response must be "Here I am."

Therefore, we call upon Advent Christian churches in 1980 to plan for special events to celebrate the 200th Anniversary of the Founding of the Sunday School Movement, using the occasion to look at the past, to examine the present, and in light of both to make Christian education available to all.

Use the occasion to enlarge the vision of your congregation for Christian education. Take time to reexamine and evaluate your educational ministry. Dream and plan about the future of Christian education in your church.

✿ Tell the story. Use this celebration to create public awareness of the importance of Christian education in your community. The department of Christian education has available on a free-loan basis a slide presentation on the history of the Sunday School entitled "I Believe in Sunday School." Make plans now to use this in your church.

✿ A special packet of ideas for celebrating the Year of the Sunday School is available for \$2.00 from the Department of Christian Education, P.O. Box 23152, Charlotte, NC 28212.

Robert Raikes



WHAT IS THE CALL OF MISSIONS TODAY?

Is missions different than it was 20 - 40 years ago?



Most of us have had a mental picture of what missions was in the past—preaching, teaching, often accomplished in the hot sun, to those who lived in heathen darkness, to ignorant, naked savages who lacked everything that is important to the idea of civilization. The missionary had made a life commitment to these people, often knowing

that death might well result from lack of medical care, from lack of adequate food, and from over-work. Yet he had made that commitment for himself and his family because of a compelling call from God.

We have revered that missionary, even while we have not always wanted our sons and daughters to choose that pathway of life. We have supported him at least in part with some of our interest and means. We have welcomed him into our churches when he had at last been able to return to his home country.

In 1980 there are indeed many changes which have taken place in the whole world of missions. The call from developing countries is often *not* for preachers, but for nurses, doctors, for professionals in socio-economic skills. These may have little time to teach the gospel of Jesus Christ. The call from established missions may be for routine institutional work, like teaching English, or kindergarten, or work in accounting, or in mechanical skills, like repairing a jeep, or gardening — rather non-glamorous, boring, prosaic work. Or the call may be for a liaison worker between mission and government offices — a job trying on one's patience and time.

There are the exciting prospects of working with intellectuals in many cultures, professionals themselves who have a great interest in learning more about western culture but may actually have little

time or interest in listening to the words of a Jealous God.

There are exotic opportunities for short-termers — to visit a strange culture, to help build, teach, hold a dentist's tools, and possibly share in the mother tongue, and see a bit of the country at the same time.

Today the missionary may take honest pleasure in the fact that seldom need he go without adequate medical care — even though it may be prohibitive financially when he needs a specialist or a plane trip back to his home country. Still he can buy more of the familiar foods which he enjoys, and thus maintain better health today than ever before.

There is the challenge of working with a national church, which while it may be critical of western ways (sometimes justly), yet is a church that is desirous of assistance in many relevant ways, a church reaching out in Christian brotherhood to share and be shared with. Indeed, in many countries today local pastors are faithfully pastoring their own peoples and sending out evangelists to their own and to other countries, laboring at great costs.

But men and women in many churches and countries are today begging for a Bible school education or extension classes in their own barrios, for help of various kinds that they may be equipped to minister effectively to neighbors and to kindred and to strangers too. There is perhaps more need today than ever before for people of all walks of life to do personal visitation, home Bible studies, counseling, discipleship training, and to participate in formal and non-formal education and in economic self-help projects of many kinds. Money is often not the whole answer; persons to actually be involved may well be needed also.

More important than any of these, there remains a **CONSTANT CALL FROM GOD** for men and women to go forth and make disciples among all nations, to baptize them, and to teach them further how to be mature, obedient children of a great God. (See Matthew 28:18-20, 2 Timothy 2:1-3, Romans 10:1-3,

Isaiah 6:1-13.)

God has not changed His call, nor has He changed His promise of support, of Presence, Power, Person, or sufficiency.

The need has not changed either. There are perhaps countless more people today who need to truly *know* Jesus Christ as Savior and Redeemer from daily sins than ever before. In every country, how many tribes, rural barrios, and urban subdivisions are without adequate witness to the truth? In a world today saturated with radio and television, God still pleases to use individual people to explain, to counsel, to support in a loving and personal way.

Finances have changed, drastically changed. Cost of living has risen to terrible heights everywhere—wages have sometimes kept pace, sometimes not. But has God's ability to supply *all* our needs changed? Even when everything costs so much more, have our wants increased more than our needs?

IS GOD BIG ENOUGH FOR TODAY'S MISSION??

We still need committed men and women, couples and singles, willing to commit themselves self-sacrificially to ministry abroad. To cross cultural barriers, to go where some cannot go because of health, family, or other reasons.

We still need committed laymen and pastors who will self-sacrificially finance such an endeavor, very possibly foregoing some *wants* at home to make possible the fulfillment of *another's needs* — and another whom he may never meet until we meet at the feet of Jesus.

There is still a need for many committed Christians to *pray* — pray as never before for God to send forth servants of the Cross, for God to sustain them spiritually and to open blind eyes to the gospel, and to pray that God will make it possible for the pray-ers themselves to help underwrite support of their Christian brothers and sisters that national believers and missionaries working together may get the gospel preached, accepted, and bearing fruit to the glory of Jesus Christ.

In reality I do not believe that Missions has essentially changed. Some aspects (dress, methods, means, costs, etc.) have indeed changed, but the job is still ours to get done. What is your part? What can you give?

Prayer?—

Money?—

a letter?—

yourself?

a favorite son or daughter?—

Will you give your pastor?

or a capable layman?

**Are you willing to help send some of these abroad
to minister for Jesus Christ?**



by Laura Putnam

PACT

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The next time your subscription comes due, won't you join us in *PACT*?

HAS IT BEEN WORTH

Dear Brother Hickel:

You were just leaving the States for India and Malaysia when I last talked with you about my anticipated trip to the Philippines. The reasons for our trips were somewhat similar.

By reason of the office you hold so efficiently, it was necessary for you to have a closer look at the mission fields the Denomination sponsors. I expect it was likely of keen personal interest also.

It was certainly nice for me to have someone in your position reassure my family and friends as to the safety of such a trip as mine at such a time. I was glad to hear of your return home and the good reports. Many people here have spoken of you to me with evident pleasure of your acquaintance.

My interest had little to do with operations except to know that they are in good hands and mainly stemmed from a fascination with reports of the various activities of the missionaries and the people with whom they come in contact, dating back to reports from Miss Cassidy, Miss Stocks and Miss Alice Longland, along with others on various fields. Their adventures, both spiritual and physical, caused me to feel that I'd kick the traces and come over and join them.

However with a homemaking career, then public work after I became a widow in order to keep the home fires burning, there seemed little I could do about it except to do my bit in the local church, Sunday School, WHFMS and, for years, Conference and regional Milows talking about it. I used to wonder sometimes if the women and children didn't get tired of my overseas reports. But if they did, they were kind enough to at least act interested.

It was strange to me that more adults weren't as eager as I to get every succeeding paper and read it from cover to cover finding out about the latest developments in India, China, Japan, the Philippines, and Malaysia. Wasn't the Warriners' and Miss Whitman's last letter about their fabulous trip into China and their reunion with the Yang family terrific? Wouldn't you love to have been there? I would.

So, even though for many years it was only wishful thinking, at last my opportunity came. My wish was granted to see some of this marvelous work here in the Philippine Islands where the history of the Advent Christian work makes such thrilling reading, inspiration, and prayer time communication with the Eternal Father.

After more than three months living in Cagayan and visiting several churches and barrios within sixty miles, it is still a thrill to observe what has been accomplished. I tell the missionaries that they are the ones who have suffered the growing pains while we at home simply rejoice in the overall achievements. I find others, too, who are vitally interested in the spreading of the Gospel among the Filipinos. I could mention names of some young men and women who have grown up in this work, who are so very proud to be Advent Christians, following their parents' experience with other programs and whose whole purpose in life seems to be to keep the good work going and improving in every way possible. I expect that is the source of my cup's greatest overflow, many as the joys have been.

Although the time I would be staying here did not seem to warrant months of language study, even that has not hindered me from enjoying these friendly people since so many of them do speak English. The difference in our spoken vowels sometimes throw us into a gale of mutual laughter as we mistake one phrase for something totally different, making for a comical situation much like the "Cross Questions & Silly Answers" game, but that's just a part of the fun. Serious as they can be, they are a fun-loving folk.

And friendly? Why, as I walked down the street one day looking for a certain building, I asked another woman, crossing a street, for directions. She not only gave me the information but insisted on walking there with me, changing her direction. I'm not sure I ever did that for a stranger. And we had a very nice conversation; an acquaintance of hers was a woman I'd read about with interest. Also, *hospitable*! Two families took the 4 to 6 of us in for 2 nights and days even though notice of our pending arrival had not reached them. Perhaps Southerners should "look to our laurels."

IT? I'll tell the WORLD!

On a Sunday School outreach project with some of Margaret Helms' young neighbors, I had the most marvelous time watching the enthusiastic way the children sang and praised the Lord. Can't you imagine them singing and doing the action to, "With Christ in my Vessel I Can Smile at the Storm!" Even the tiniest ones were having the greatest time. The gorgeous setting of windswept sand under tall coconut palms surrounded by nipa topped homes in sight of Macajalar Bay added to the joy. Even the occasional pig that wandered by without anyone (but me) batting an eyelash, contributed.

Imagine five young Filipinos with a guitar conducting an outdoor Sunday School, training the very young just as they had been trained by other people who had been trained by our missionaries; prayer after prayer answered visibly right before my eyes! Wouldn't anyone be thrilled! That location may soon become known at home. The barrio is Bob Bon — they say "Boon-Boon" and is ripe for a chapel of its own. One church in the States could have a wonderful ministry for about three hundred fifty dollars down and thirty a month for chapel and pay for a couple to minister. And it would be great to see more churches sending out young teams of enthusiastic leaders of such projects there as here, too. OBC uses this method of training also.

Maranatha A.C. Church is eager to sponsor a chapel there as well as at Lumbia, but has its hands full with its own expenses.

I'd never finish this letter if I went into detail about the Spirit-led leaders and young folk at Youth Camp in Claveria, held there instead of in Santa Cruz because of reports of what I'd call "bandits" in nearby hills. Preceding that was the spectacular Easter Sunday, beginning with a frightening ride up to Santa Cruz (this danger not because of bandits but road conditions). There is a lovely church, a view of which appeared in February's *Witness-Missions* magazine. A communion service was held and then a baptismal service in a stream downhill just back of the church where people doing their laundry stopped

to watch those "curious" people as they sang, preached, and then proceeded, some of them into the water. The pastor and other young men had laboriously tugged out enough rock to afford a good depth. Sometimes, immersion is possible only from a sitting position in these streams.



Plans for Teen Team activity in Tamboboan and Davao are in progress. Here in Cagayan today it would be nice to borrow some of that nice, cool mountain air.

Another unforgettable event was a trip up, up into the beautiful, majestic, "Land of the Sky," to borrow a fitting phrase, called Malagana. Its scenic cliffs, ridges, and valleys seemed on top of the world. To reach the church, a group of us hiked five or six miles, crossing many small rivers and streams along the way. I finally got to see tree fern for the first time. An unbelievably courageous young lady pastor directs the work there. You have probably met her; Erlinda Edralin. The purpose of the trip was a Teacher Training Program. A good sized group attended every class, some walking 2 miles up the mountain with small children.

It has been the experience of a lifetime. Everywhere, "I was a stranger, and they took me in," and what precious people I have met. Margaret Helms has graciously let me share her home with its conveniences which has been another real joy. I had hoped to be of some small help while here, but the shoe has been on the other foot, being allowed to accompany them to churches, at least eight so far, events at OBC, and in the homes of friends.

Has it been worth it? I'll tell the world!



Lila Shepard Peterson

a first in JAPAN MISSIONS

by Dorothy Warriner

The first Alumni Meeting of the Shijonawate Japan Advent Christian Bible Institute was held this year with sixteen alumni attending, several with their families. There were 21 adults plus 12 children and Austin and Dorothy Warriner. Austin has been principal of the Institute since its opening in 1966. There have been seven graduating classes and twelve of the present seventeen Advent Christian pastors in Japan are alumni.



The evening began with an American style banquet prepared by Dorothy Warriner and Sylvia Whitman. Connie Jones provided the special dessert, and delicious strawberries were given for the occasion by two members of the Shinobugaoka Church. Several members of the church helped in serving and cleanup. The Warriners, with the able assistance of Sadatoshi and Kayoko Shirotani, hosted the memorable event, with Kayoko being the M.C. for the banquet. The Shirotanis were both in the first graduating class in 1971 and are now pastoring the Shinobugaoka Church which is located on the Bible School property in an Osaka suburb. Mitsuko Matsumoto came from Tokyo and Kazuyoshi Nakamura from Okayama Prefecture where he is pastoring a United Church. The Sato and Yamazaki families drove down from Tottori Prefecture, and the Masudas came from Tsuyama City. Slides taken by the Principal over the years were shown bringing forth remarks of, "Oh, how thin I was then!" and "Did I really look like that?" What a

good reunion it was, sharing experiences and getting acquainted with spouses and children.

Following the Banquet, a time of worship was held in the Shinobugaoka Church sanctuary. Then Austin Warriner showed slides of the recent trip to China and spoke on "The Chinese Church Challenges Us Today." After a time of prayer, the group discussed forming an Alumni Association, its purposes, and how often to meet.

Since the All-Japan Advent Christian Pastors' Family Meeting, also a FIRST, was being held at the Institute the next day, several of the people stayed overnight at the school while others stayed with relatives, and those living near enough returned home. A very successful day of worship, prayer, sharing, and fun was enjoyed by twelve A.C. pastors and their families and five missionaries. During the worship period, several were asked to give testimonies, and every was stirred and encouraged

by the moving testimony of Motoichi Masuda, the 15-year-old son of Pastor and Mrs. Shinichi Masuda of the Kayashima Church. Pastor Matsuoka, a retired Lutheran pastor who works closely with our churches in the Osaka area, brought a challenging and inspiring message. Dividing into four groups after lunch, everyone including the children had a good time dramatizing Bible stories. Later the women enjoyed coffee and sharing at the mission house while the men and children played volleyball.

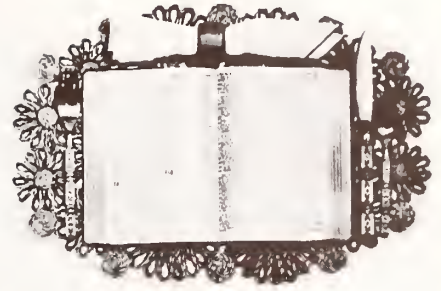
Praise the Lord for the steps toward understanding and unity that result from these times of refreshing fellowship!



"WEDNESDAY MORNING BIBLE STUDY AND PRAYER GROUP"

Here are some of the women who attend the Wednesday morning Bible Study and Prayer Group at the Shinobugaoka Japan Advent Christian Church. The pastor's wife, Kayoko Shirotani, on the left in the picture, is the enthusiastic leader. The one next to her is Mrs. Matsumoto, Beth's first grade teacher and one of the first five to be baptized at the church. Mrs. Yamada on the right was baptized in 1968 at the age of 58. She prays faithfully for her husband to become a Christian. Next to her is Mrs. Sato whose entire family is Christian including her lovely daughter-in-law next to her. Between them is Mrs. Otani, a third generation Christian and the church organist and music director. God is blessing this group as they study the Word and share on a deep level.

FOOD FOR THOUGHT



by Joyce K. Thomas,
Director of Stewardship

It is a Biblical principle established by our Lord Himself that a good tree always yields good fruit. Why is that? Does the tree give because someone is hungry? No. Does it give because someone likes the fruit? No. Is it because there is great demand for the fruit; or because someone forces it to bear? No, it gives simply because it is a good tree; and because it is in touch with the water, the soil and the sun.

Oftentimes we are called upon to give because there is a need. Or there is a pressure exerted because it is our duty. Now, let's apply the principle of the tree. It does not wait for someone to call for its fruit. It is its nature to give, simply because it is a good tree. There are many, many needs in the mission of Christ's church throughout the world. But the Christian who is alive to Christ and in love with Him will not withhold his gift until the "right" need comes along. He will give generously to the Lord's work simply because that is his nature as a new creature in Christ Jesus — Matthew 7:17-20.

MISSIONARY BIRTHDAY DIRECTORY

**HAPPY
BIRTHDAY!**



JULY

- 15 Alice Osborne (retired)
- 24 Marilyn Towne (1964)

AUGUST

- 8 David Osborne (retired)
- 9 Melodie Dean
- 22 Laura Putnam
- 29 Luree Wotton

SEPTEMBER

- 18 Margaret Helms
- 29 Sylvia Whitman



"I Didn't Do It !"

Remember that single missionary and Professor Fumble (the jeep in the Philippines)? Well, that same single missionary came to the States for furlough and drove the "Golden Eagle," the old mission car which has served so many so well.

Now when she was standing by it before returning to the Islands, a certain Director of Foreign Missions pointed out the dent in the fender. Since a certain Director of Publishing just happened to be there with his camera, we felt we should record the situation for posterity or the archives. But that single lady denied being the one who put the dent in the fender. Who did then? Well, actually, it wasn't she. I do know who did do it though! But being the good natured missionary that she is, Luree Wotton stood pointing to the dent while we got the picture. Wish all Christians were as easy to "get along with" and as optimistic as she. God give us more like her.

JEH

P.S. Wouldn't it be great if someone out there gave a new car to General Conference for use by the deputating missionaries!? The "Golden Eagle" has gone full circle: Barbara White, 1975; Marion Damon, 1976; Floyd & Musa Powers, 1977; George & Beverly Teshera, 1978; Luree Wotton, 1979; Barbara White, 1980.

FURLOUGH

People have many ideas about a missionary's furlough. Even missionaries probably would not agree. I think it is perhaps a refresher course in flying.

A day comes after the frenzy of planning, packing, and farewells when you literally fly away. You leave a culture and life-style as well as work and friends. In one to two days you are in new surroundings where you sort of flop weakly into the arms of friends and family. Their loving support aids in the transition to life in the U.S.A. The time at home with your family allows your body and mind to begin to relax and rest. Before you know it, that month has sped by and it is time to begin to visit churches.

The mission office at Headquarters plans our travel. The itinerary looks interesting, sometimes overwhelming, and sometimes even seems to have too many gaps in it.

But visiting camps, conferences, and churches is a refreshing experience for me. How else would I visit so many places in our country? How else could I meet so many lovely people? It is always a special treat to meet someone who has written to me so faithfully. It makes my prayer partners real to me.

Then there is always a chance to tell about what God is doing in the Philippines. Sometimes when you are really close to a thing you lose perspective. Looking from a distance and sharing gives me a fresh vision of what God is doing. It also gives me ideas for the future.

What else do we do? I try to catch up on reading and real study. I have been blessed with the opportunity for formal study each furlough. This time it was an interesting and intensive three-week course when I studied nursing trends and also counseling.

Suddenly the year has flown by. It is time to be sure that my body, mind, and heart are in good health and ready to return to a different way of living and working for four more years.

I think it is significant that the mission office provides the "Golden Eagle" to aid in transportation. The "Eagle" and I traveled many miles between

REFLECTIONS

by Luree Wotton

Maine and Florida. It was an enjoyable experience due to God's watchcare and the loving hospitality of Advent Christians in whose homes I stayed.

As I look toward my return to the Philippines, I feel that my wings have been strengthened. I look forward to the challenges facing me with confidence—confidence in a wonderful God.

"If I Had It To Do Over Again"

Have you ever stopped to ask yourself the question "would I do it over again?"? Probably most of us ask that quite often about many past decisions.

One of my biggest decisions was to go to the mission field. Knowing what I know now about the joys and heartbreaks of the mission field, would I do it again? Actually I asked myself a related question when I decided to return from this furlough. So you know my answer.

Yes, I would do it again. For me it is not a question of separation, frustration, fulfillment or any of these feelings. It is a matter of obedience to the Lord Jesus Christ. If He is my Lord, and He is, then I have no choice but to obey. His will for me at this point in my life, as well as some 16½ years ago when I first went to the Philippines, was foreign mission service.

Don't feel sorry for me. I can say with John "For this is the love of God, that we keep His commandments; and His commandments are not burdensome" (1 John 5:3). I can testify that He does care for me in a very special way. But mostly I would do it again because I love Him and the best way I can show Him my love is by following His commands.

Luree Wotton

(LUREE RETURNED TO THE PHILIPPINES IN MAY FOR ANOTHER TERM OF SERVICE. AFTER HAVING SPENT A YEAR IN THE STATES ON FURLOUGH.)

PROOF of the PUDDING



The Shijonawate Bible Institute became a reality. I want you to see some of the graduates, Advent Christian pastors, engaged in spreading the Gospel in their own land. Left to right — front — Shirotani, Sato, Masuda, Kawaguchi; 2nd row, standing — Yano, Nishimura, Ishiguro, Yemazaki, Yoshikawa; Back row, standing — Shojaku, Fujinaga, Takagi.

Austin went to Japan with plans to open a training center for prospective pastors and other Advent Christian workers. Along with him as his helper was his wife, Dorothy. You see a recent picture of them, two very active missionaries. (Try walking up a hill near their home in Osaka at Dorothy's pace!)



With STRINGS Attached

by Beryl Joy Hollis

The above phrase in an article about Christian aid set my mind to thinking. The "strings" referred to were not the insistence that funds be used in a certain way, nor the request for responsible accounting and reporting (though these are necessary), but less tangible strings. Here are some such strings:

Compassion

Christian giving should be willingly, "cheerfully," and "with simplicity." The giving of the Corinthians was marked by "zeal." All of these words imply that our giving is not to be in a hard, cold, or condescending manner, but with compassion.

The Good Samaritan gave of his wine, his oil, his means of travel. And the Lord states that it was done "with compassion." In fact, of course, the Samaritan gave even of himself — taking the time to bind the wounds, taking the risk of his life if the robbers had still been in the vicinity, taking the effort to accompany the wounded man to the inn and see him comfortably cared for.

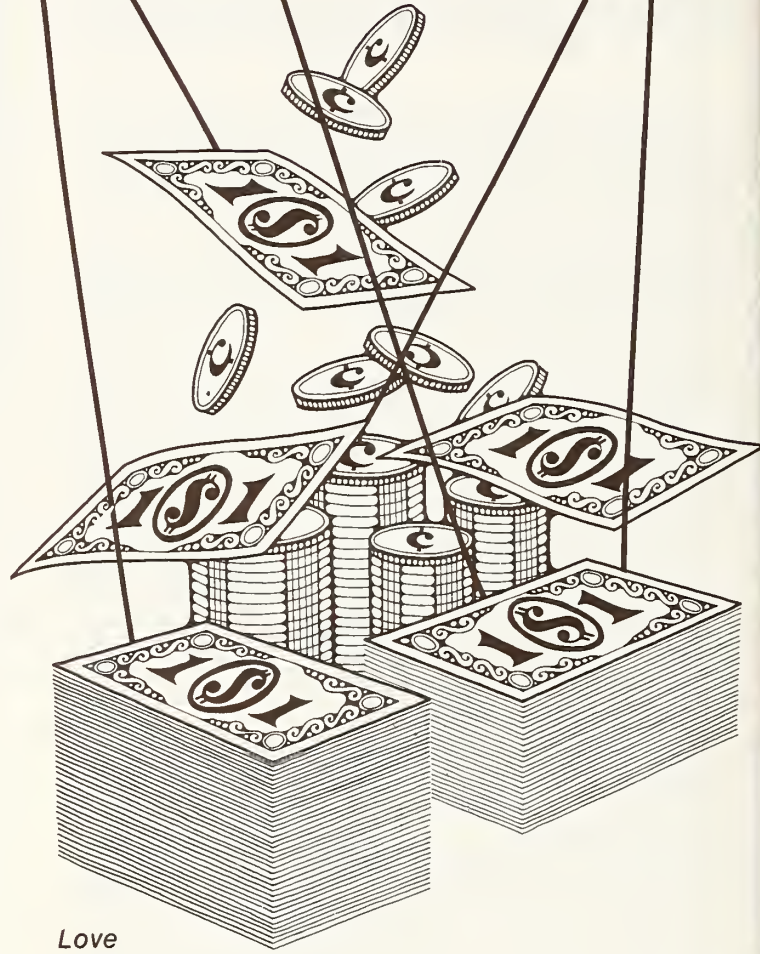
When we give our dollars, are they accompanied by the string of compassion?

Interest

When a dollar is given, is it merely to quiet our consciences or the voice of the person making a request? Or does our interest follow that dollar, not in a critical frame of mind but in sincere desire to know about the work of the Lord and the people of the Lord who will be benefitted by its use? When we give to our church's mission work, or to our missionary, do we continue to take an interest in that mission, or that missionary? Do we take and read the letters and reports that come? Is the string of our interest attached to that dollar?

Desire

As we send off our money for use among those who do not know the Lord Jesus Christ, is there a real desire on our part that those people should come to know the salvation, the peace, the freedom that comes through Him?



Love

When Paul was taking an offering to Jerusalem, he wrote to the Roman Christians and requested that their love, which is "the love which His Spirit inspires" (Romans 15:30 Weymouth), should follow Him.

Compassion, interest, desire, and love, are all attached to our giving by that main "string," called

Prayer.

Let our giving not be only the giving of dollars, but let the strong string of prayer be attached to our money and follow it. As Paul said in 2 Thessalonians 3:1, "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified...."



An Aged Pastor's Greatest Wish

by Austin Warriner

One of the last conversations I had with Dr. Yang during our visit to China in February was held in the presence of his Second Son, Yang Ho En. Turning to me David said earnestly, "Before you leave, I want you to pray that Ho En will become my successor." I looked over at Ho En's smiling face and recalled his beautiful singing voice as he had fervently sung some of the old hymns earlier. His father explained that he had been a great help in the Advent Christian Church before the Cultural Revolution of 1966-76 had made it impossible for Christians to worship together openly. Now Dr. Yang added, "Ho En grew spiritually by leaps and bounds during his confinement in prison. I feel sure that he will be a faithful preacher of God's Word and a tender pastor of the flock."

It was a great privilege for me to place my hand upon Ho En's bowed head and give thanks to God for his recent release from prison and pray that the mantle of his father would fall upon him. He and his wife and their two sons live in a 12' x 18' room of the Yang house. Because of imprisonment, he presently has no job. The government bureaucracy in China is the only employer and controls all job assignments. No one knows if or when he will be assigned a job. I am praying that during this time of unemployment he will devour and digest the Chinese Bible that he has just received. All Bibles and Christian books were destroyed during the Cultural Revolution, so it has been at least 15 years since Ho En has had a Bible.

Although we were not able to attend a church service, we did meet the A.C. Church Elder, Mr. Ma. He speaks Japanese so we were able to converse with him and were thrilled to learn that all 12 members of Mr. Ma's family who are living in China are Christians. Through many perils and trials these Christian brothers and sisters have stood fast in the faith. Fifty or so people are meeting each Sunday afternoon at the Yang home for worship. Let us uphold Pastor Yang in prayer that he may succeed in training others, especially his son, Ho En, who will continue this ministry.



Left to right, Church Elder, Mr. Ma, Dr. David Yang and Austin Warriner.



David Yang's fourth son, Yang Ho En, his wife, Shu Chu Shah and two sons, Yang Su Lin and Yang Su Tsung.



Advent Christian Women Organized for Service

*Jean Balser,
DIRECTOR*

Women in Action ~ ~

NEWS FROM PEACE DALE, RI

The women of the Rocky Brook Church have been a busy group during the last few months. In April a very successful yard sale was held in the church parking lot. It was successful in terms of profit, but it also gave the women of the WHFMS local a chance to meet and fellowship with other women of the community. Also, in April a "Time of Your Life" seminar was held with 27 enthusiastic women in attendance. Discipline of time and setting of priorities was the theme of this seminar.

In May the women sponsored a "brain-storming session" with Eastern Regional President Bea Moore as guest. The purpose of this time together was to find ways to better minister in the local church and community. A lovely luncheon followed the brain-storming session and both the inspiration and fellowship was superb. Also during the month of May the women sponsored a trip to Vernon Home and invited all interested women to educate themselves through this trip to our fine retirement facility.

SOMETHING NEW IN CHILLUM, MARYLAND

The Chillum Community Church has recently added a new feature to their monthly church paper, "The Fisherman's Net," entitled, "The Church Woman," a page written especially for the women of their parish. The first issue contained mission news and encouraged the women to use the mission prayer calendar to daily support the work of the Advent Christian denomination. A recipe is featured each month and many other items of interest to church women. We commend the Chillum Church for branching out in this direction and trust that it will be a welcomed feature in their monthly paper.

A VERY SPECIAL EVENING

On the evening of April 25th, the Advent Christian WHFMS of Danville Quebec had their regular monthly "get-together." Things were, however, a little different for this particular month. Whereas we generally gather in one of the members home for supper and a fellowship evening, this month found our numbers just too great to do so.

With about 80 people present as compared to our usual 30, we found the use of the cafeteria and gymnasium at the local elementary school of great benefit.

We had planned for this event well in advance, feeling a real need to "reach out" in our community; to share in some way with others the warmth of our fellowship and the gospel message of our Lord Jesus Christ. This was done by the church families extending invitations to others to come and join with us for supper and a film to follow entitled "Out There."

Then the invitation went further, to our youth group members and their families, many of whom have no other connection with our denomination.

Thus our outreach was well extended with good results.

At the close of the evening, Pastor H. Soucy took a few moments to comment about the film drawing from it the peacefulness we saw in nature and speaking of the peace which God gives, the kind of peace which "passeth all understanding" and can come only from Him. Following his comments, he closed with prayer.

A real spirit of love was shown as we all worked together to make this evening one to be remembered. Praise be to God!

Barbara Lundeborg, President WHFMS

SPRING RALLY IN THE POCAHONTAS CONFERENCE

The Pocahontas WHFMS met at the Adria, Virginia, church on May 3rd for their Spring Rally. President Nora Tiller presided at the meeting attended by 33 women representing the five locals of the Pocahontas Conference. Rev. Chloe Hankins led in the opening prayer and Mrs. Bobbie Orr from the Elbert Church gave a challenging devotion entitled, "Our Missionary Women at Home."

Business of the day included the report that an exterminator has been secured for the regional campground building. The cooking for camp was also discussed and it was agreed that a list of needed food items would be prepared and sent to all locals asking for donations. An offering was received for the conference camp. Each local was also asked to send \$15.00 to help buy supplies for Camp Pocahontas and to give a special \$10.00 offering to the conference treasury for various conference functions. A workday for Camp Pocahontas was planned with each local urged to send women to help in this project. Announcement of the regional meeting to be held at Blowing Rock Campground was made, and it was recommended that each local give \$50.00 toward the expense of their president to attend the meeting. A gift of \$300.00 was sent to the denominational Foreign Missions Department for help in mission expenses. In addition to the request for donated food for Camp Pocahontas, it was noted to ask each local to furnish an evening meal during camp this summer.

SPECIAL PROJECTS OF THE SOUTHERN REGION

Special projects of the Southern Regional WHFMS have been done above and beyond their support of United Ministry, Conference ministries, and Regional ministries. For several years special scholarships have been provided for students at both Aurora College and Berkshire Christian College. It has been thrilling to the women of the Southern Region to receive letters of appreciation from students at both of these institutions thanking them for their help with their college experiences. In addition to these student scholarships, the Southern Region has for the last few years given \$1,000 to the Advent Christian Home for a benevolent fund. This fund is used to help retired ministers or missionaries whose income is not enough to meet the very essentials. The women of the Southern Region have been thrilled with the use of these monies and again

at their meeting in 1980 voted to make this a special project. In addition to the support of active missionaries, they feel that this support of retired ministers and missionaries is another dimension to their ministry of serving the needs of people.



A few drops of furniture polish on a paper towel or napkin makes a disposable dust cloth.

To make a moist cake from a package mix, add $\frac{1}{4}$ cup oil and use milk instead of water. Beat five minutes instead of the suggested three minutes.

When baking fruit pies, sprinkle the sugar under the fruit instead of on top. The juice will boil up through the fruit instead of out over the top.

A light dusting of talc or baby powder on the mattress pad under clean linen is a treat. This gives your bedding a delightfully fresh scent.

Save the perforated metal top of an empty cleanser can to make an oversized shaker. Fit the top into the screw band of a wide mouth canning jar. Fill the shaker with flour and use to sprinkle a pastry board. Or fill with herbs, sugar, or any other often used condiment.

To remove mildew, moisten area with lemon juice and salt and place in the sun. Or add one half cup of liquid Lysol to your wash cycle.

Whispering works wonders when a child is in tears. Whisper or sing soft words in his ear. He will calm down to hear what you are saying.

The Resource we call PRAYER

Remember the "Here's Life America" thrust of Campus Crusade for Christ? Thousands of men and women prayed to receive Christ during the effort, however few people ever joined a local church. Dick Burr, who directed the nationwide program for Crusade says, "As I travelled around the country, I found that most of the churches were the same six months after an "I Found It" campaign as they were before. It hadn't made any real difference."

Burr thinks he knows the reason why. Prayer support ended with the campaign in each city and had not undergirded the follow-up programs.

About the same time, Burr made an agonizing discovery about prayer in his own family life. "I was praying for the wrong things and in the wrong way," he admits. "I prayed while driving to work, I prayed for a parking place, for what I was going to wear, but it was always a gimmie, gimmie kind of prayer life. I had a Santa Clause concept of God, and I prayed that He would give me what I wanted and thought I needed. But it was so misdirected that it had no power."

Meanwhile, Burr's teenage son got turned on in the drug scene while he was trying to win the world to Christ. "I had defaulted on my responsibility as a father," he says. "My wife and I had never prayed together until we reached that crisis and had to throw in the towel. We realized that we couldn't handle it on our own — we had to turn to God in prayer together."

Burr testifies that his life has been revolutionized by prayer, and happily his son straightened out and is enrolled in Bible college. In 1978, Dick left Crusade to develop a national prayer support plan for Bold Mission Thrust, Southern Baptist's attempt to proclaim the gospel to every person in the world by the year 2000.



by David S. McCarthy

The plan calls for prayer seminars at the association (conference) level, plus a system for organizing pastors' prayer groups in the local church. Under this arrangement the pastor selects seven men to join him as prayer partners, and assigns one man to each day of the week. It's possible to add other men until one man is responsible for each day of the month.

Burr suggests that the men meet together weekly with the pastor, praying for specific needs, and that the pastor exchange prayer requests daily with the man assigned to that particular day.

"We aren't trying to re-invent the wheel," Burr says. "All we want is to get more laymen involved in supporting Bold Mission Thrust with earnest prayer." He is convinced that the effort will only succeed if it is saturated with consistent sustained prayer, a factor in the great revivals of history.

As Advent Christians join in growth programs to extend our denomination's outreach for Christ, we must evaluate our personal and group prayer commitment. Are you ready to employ the resource we call prayer?

Rev. David S. McCarthy is pastor of the Bethlehem A.C. Church, Augusta, Georgia. This is one of a series of articles on prayer which will be published during 1980.



JULY PRAYER PARTNERSHIP

1-FRI..Pray that all A.C. churches will become seriously involved in **HARVEST NOW!**

2-SAT..Pray for **BERYL JOY HOLLIS** and the team as they hold meetings and for contacts made in house visitation.

3-SUN..Pray for Pastor **SHINICHI MASUDA** as he leads the A.C. Church at Kayashima, Japan, in an aggressive program of outreach.

4-MON..Thank God for the tireless efforts of **BESSIE SMITH** in the Philippines.

5-TUE..Pray for **MILLIE GRISWOLD**, Director of Christian Education, in her vital work for the A.C. Denomination.

6-WED..Thank God for the continued witness for Jesus by **Advent Christians in NIGERIA**.

7-THU..Pray for **MARY BROWN** as she continues her work on the team with Miss Hollis. May God use her daily to reach many for His kingdom.

8-FRI..Pray for **DAVID OSBORNE**, retired missionary, as he celebrates his birthday today.

9-SAT..On her birthday today, thank God for the willingness of **MELODIE DEAN** to go to the Philippines as a missionary.

10-SUN..Pray for **SYLVIA WHITMAN** as she begins English classes for youth in the elementary grades. May God use her to reach them with the Gospel.

11-MON..Thank God for His leading and care as **HOWARD TOWNE** continues his work in agriculture at Dansalan College, the Philippines.

12-TUE..Pray for **BARBARA WHITE** as she shares her experiences in India with the folk at Camp Washington, Maine this week.

13-WED..Thank God for His care and leading as **ALICE BROWN** continues to grow in knowledge of the language and culture of the Philippines.

14-THU..Pray for **FLOYD POWERS** as he keeps a very busy schedule with the summer camping program at Tyrolean Hill Lodge.

15-FRI..Thank God for the dedication of the nationals in the **INDIA A. C. CONFERENCE** as they share the Word.

16-SAT..Pray that **MARGARET HELMS** be given great wisdom as she deals with the situations that arise in her duties at Oro Bible College.

17-SUN..Thank God for the students who will soon be going or returning to college as we observe **NATIONAL STUDENT RECOGNITION SUNDAY**.

18-MON..Pray for **MUSA POWERS** and the ministry she shares at Tyrolean Hill Camp in Japan.

19-TUE..Thank God for the leadership of **MARION DAMON** as Superintendent of the India Field Council.

20-WED..Pray for **ANNA MAY TOWNE** as she continues her work among the Maranao in the Philippines.

21-THU..Pray for **Advent Christians in MALAYSIA** as they continue their ministry on the rubber plantations.

22-FRI..On her birthday today, pray for **LAURA PUTNAM** that she and all the missionaries will have the right perception of priorities, of cultural patterns, of areas of possible misunderstandings; for love and gentleness yet firmness when necessary.

23-SAT..Pray for the **DEPARTMENT OF FOREIGN MISSIONS** as it looks into the

possibilities of allowing some foreign Advent Christians to come to the States to study.

24-SUN..Pray for your **PASTOR** as he shares the Word of God. May each of us have hearts that will accept the sermon and use it in our daily walk with God.

25-MON..Pray for **ED HICKEL**, Director of Foreign Missions, as he deals with the situations that arise daily.

26-TUE..Pray for the officers of the **NORTHERN MINDANAO A.C. CONFERENCE** as they continue to guide the conference toward more fruitful ministries.

27-WED..Pray for the mid-week prayer services in your church. Be faithful in this phase of worship by attending and by participating.

28-THU..Pray that **AUSTIN** and **DOROTHY WARRINER** will receive much inspiration and encouragement from their time spent in the States this summer.

29-FRI..On her birthday today, pray for **LUREE WOTTON** that she may be able to encourage literacy teachers to use their skills to reach men and women for Christ.

30-SAT..Ask God's blessing and protection for **DAVID E.** and **MELODIE DEAN** as they leave for their first term of service in the Philippines.

31-SUN..Thank God for the ministry performed for many at the **ADVENT CHRISTIAN VILLAGE, DOWLING PARK, FLORIDA**.



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Old Folks at Home

The peace and quiet that we normally enjoy down on the banks of the Suwannee River has given way to the rumble of big trucks bringing in heavy building equipment; and the continual grinding, churning sound of five big trucks loaded with concrete isn't quite the same as waking up to the sound of the cardinal's clear call, the muffled song of the brown thrasher outside our window, or the beautiful song of the mockingbird. While we have learned to expect it every morning, we haven't yet learned to appreciate it. That will take time and patience. The new six-story apartment complex is well under way, and we have a ringside seat from our apartment across the street.

The constant growth and change in our children never ceases to amaze me. Yesterday they were small children — today they are young men and women. With high school behind them, some go on to college while others want to try their own wings and leave the nest which has sheltered them for a number of years, but this is always "home" to them no matter where they go. Four of our fine young people received their diplomas from Suwannee High School this year. Two are Home children, Joseph "Joey" Bremer, and Terri Koon and two are staff members' children, Kerry Carter and Brent Chambers. We offer congratulations and pray God's blessings upon them through all of their tomorrows.

The entire Home family felt a keen loss this spring when Rev. Chester F.L. Smith fell asleep. He was 104 years old, yet he taught his daily Bible class in the Nursing Home up until the time he went to the hospital. The writer misses him most in the worship services in the chapel. He always thrilled to the music of the choir and when the special ended, we'd hear a hearty "Hal-le-lu-jah!" from Bro. Smith's amen corner. He died in the faith of a resurrection morning when he will hear his Lord say "well done."

We are praising the Lord for the miracle healing of our beloved Pomeroy Carter who recently spent a number of days in an Intensive Care unit of a Panama City, Florida, hospital suffering from an apparent heart attack. He was carefully transferred to the Gainesville Hospital for further tests under the loving care of our own Dr. and Mrs. Al Lawton and his wife, Jerry. There he was to learn the extent of damage to the heart and just how long he would be "grounded." When the Lawtons returned, their report was almost as shocking as of the heart attack; Pomeroy did not have a heart attack but the condition was triggered by a heart defect which he had had all his life and could be controlled by medication. He'll be home tomorrow!" Just like that! The writer is convinced that this story cannot be written off by saying "somebody goofed" on the first tests and reports but by simply believing that "somewhere between the Panama City and Gainesville reports the Great Physician touched him and made him whole."

Ina Hart

SEPTEMBER 1980

ADVENT CHRISTIAN WITNESS

to the WORLD

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A24

BANTANG BERJUANTIA MALAYSIA

Pastor: Rev. Lucas Davasahayam



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Editor-in-Chief
C. William Bailey

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Jean Balser

Graphic Arts Designer
Mrs. Rickie Hickel

Circulation Manager
Ted Glosson

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Editorial



TO THE GLORY OF GOD

"Whatever you do, do all to the glory of God"
(1 Corinthians 10:31).

These words of the Apostle Paul were written to men and women of the first century. Some of them were slaves. They had only recently learned that God cared for them, that "the hairs of their head were all numbered." They had just learned too, that Christ died for them. Their new religion gave them worth and dignity. But they were slaves! What now should be their relationship to their tasks? Paul's advice to the Corinthians—"Whatever you do, do all to the glory of God"—had directly to do with their acts of eating and drinking, but the overtones were there. When he wrote to the Colossians, his advice was explicit: "Whatever your task, work heartily, as serving the Lord and not men."

Do these words of Paul apply now, in the 20th century? To the man on the assembly line...? To everyone, in all the activities of life...? What can be said concerning a lost sense of vocation on the part of store clerks, bank tellers, bored housewives, even on the part of high-salaried executives whose so-called "positions" have deteriorated into jobs of dull and drab routine?

These words of Paul are applicable to Christians no matter in what century they live and work! They call the Christian to examine his task in its nature, details, and involvements. If the worker is not a Christian, they may suggest a point of view possibly which is totally different from the usual one he holds as a worker in a pagan, secular, or non-Christian world.

And then there is also the thought that these words can also apply to other activities such as the use of our leisure time, our recreation, our relationships developed outside of our regular occupation. Can these activities possibly glorify God? Do they give me opportunities for refreshment of mind and body so that I can be more useful to God? Do I grasp each opportunity presented as a privileged moment to demonstrate the reality of God in my life? Whatever I do, am I doing *all* to the glory of God?

—CWB



I have so many blessings poured
Into my life each day:
The clothes I wear, the food I eat,
The home in which I stay;

My Christian friends and family
Who love and cherish me,
The things they say and things they do
To help and strengthen me;

The beauty that my eyes behold—
The mountains and the sea,
The sun, the moon, the flowers, the birds—
All nature's purity.

But these are all direct results
Of one great act of love—
My Saviour died and rose for me
That I may dwell above.

And so I see God's greatest Gift
Not in the terms of things,
But sacrifice and victory
Of these my glad heart sings!

Pheobe-Marie Waters

If I must choose the greatest thing
That God has done for me,
Of course, I have to choose the work
He did on Calvary.

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teens

"This had better be good tonight," my teenage daughters warned as we pulled into the parking lot of our small community church.

"It will be. I promise." I was turning over in my mind just how I would introduce a mission-action program to a group of restless teens.

Most of them had heard the word "missions" all of their lives. It automatically spelled boredom and long prayer lists of missionaries in faraway countries they knew little or nothing about. It also denoted sitting still for at least an hour while someone read a missions program in monotone. I needed a fresh approach with new language and ideas to match if I were ever to excite these young people.

I had done my "homework" by jotting down some of the things I'd always wished our mission groups would do but never did. For one thing, I had always sensed a need to be better acquainted with the others in the group. I was, I suppose, seeking a community—a oneness of spirit so that we could "become together." Too many times we met and parted without having a unified spirit of purpose.

To accomplish this priority, I had grabbed some poster board, colored markers, and old magazines. Tape or paste and a few pair of scissors would be all I'd need for an "icebreaker" game.

The kids would create their own gameboard, charting their spiritual progress. It would have to include setbacks such as "smarted off to parents—move back three spaces." Victories would also be included. "Forgave my brother for ripping favorite shirt—advance 5 spaces." The magazine pictures would add color and serve to illustrate the group's spiritual progress from cocoon (start) to butterfly wings (finish). This gameboard would be

Carol McCrite is a freelance writer and award-winning poet who resides in Seagrove Beach, Florida, with her husband Richard and their five daughters, three of whom are teenagers! The family is a member of the Bay Beaches Christian Center, a non-denominational church with a beaches ministry to youth.



the necessary reminder of our ultimate goal — becoming together in Christ.

Another very important facet in creating this oneness among us would be our prayer time. I already knew we would close our meetings with a "prayer circle." I had successfully used this in other youth groups. Little cliques would melt like butter in a Florida sun as each one prayed for the person standing on their left and, in turn, listened while the person on their right lifted their name up to the Lord.

Though the prayer circle would be a moving experience in which to close our meeting times, it still would not be enough emphasis on the adhesive that would bind us together and establish the "hot line" we desired with our Lord. Perhaps a prayer log would be the answer. It had worked in adult groups—why not with teens? To log the prayer requests beside a date, list a scripture verse pertinent to that specific need, and then record the date of the "answer" would be visible proof of God's infinite caring for every detail of our lives.

becoming together

by Carol McCrite

I barely had the idea in the open before they had incorporated it as a project for the prayer leadership team. They would make booklets for everyone to keep beside their Bibles. This way we could pray daily for these needs rather than just when we came together as a group.

The officers and "teams" seemed to be emerging out of the group's projects, rather than the usual vice versa. A "local action team" wanted to fix up the old youth house and throw some parties for Jesus. With a coffee house motif they felt sure they could enlist friends at school who simply refused to attend a church meeting of any description. The "music committee" was already enlisting guitars and vocalists for the entertainment. A "game committee" would plan their part of the program. I made a mental note to speak to the Board for some paint and poster money. I was certain we could get sponsors to donate a few checkered cloths for the tables.

I brought up the subject of "adopting a grandparent" with the explanation that many of the elderly in the community had no one to depend on and sometimes they found themselves in a bind for help. Also, many of them were just lonely and longed for teen companionship—even if for a few minutes of a day. I was rather smug with my brilliant idea until one girl asked, "must we limit it to the elderly?" When I asked her to please explain, she told us that the school band had once launched "dial-a-kid." Anyone in the community could check posters in local store windows with names and phone numbers of the "dial-a-kids" in service. The difference would be our group would perform these services free.

I knew we were on the right track. Our cocoon was showing evidences of cracks as the emergence process was under way. We were reaching out beyond ourselves into our community. **We were feeling the need to serve!** St. Francis once said, "...it is in dying that we are born to eternal life." Dying to our self that we might serve others. Our own Lord set a prerequisite for discipleship when he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

I knew home missions were important, but we live in a small world. I wanted to drive home to these young people the enormous task facing our missionaries on foreign soil. I had my own ideas, but I wanted theirs.

"Why don't we write some teenagers with missionary parents?" one lanky boy suggested.

"Good idea, Danny." I gave him an address where he could write for an album of foreign missionaries which listed each family, gave their address, and a biographical sketch of each family member.

"Corresponding with these teens will really give you a keen understanding of the kinds of pressures they are experiencing. Maybe it will help you to see that some of the problems you labeled as 'mountains' aren't so bad after all."

I outlined a sketchy plan for a hunger meal, where we might identify with the world's starving masses. A committee was formed to work out the details of the all-riche meal, and suggestion was made that we involve the entire church family by having the meal following Sunday services.

The air was supercharged with excitement as I watched how involved these teens were becoming. The cocoon had indeed opened and the butterfly was about to try a new set of wings.

Flying would be easy. We would stretch old, unused muscles, and launch our bright new wings. Grow! Struggle! Develop! These would be the hallmarks of our awakening. But most important of all, teens becoming together in Christ - the New Creation - would be our ultimate destination.

On the way home that first meeting night, I received ultimate satisfaction as my own girls leaned over the front seat and sighed happily, "It was neat tonight, Mom. Really neat!"

The real purpose of a teen mission-action program is to live more fully today for a purpose greater than one individual. Becoming together is what it's really all about.



THE MUSLIM WORLD: A CHRISTIAN CHALLENGE

Part II

by Anna May Towne

There are three million Muslims living in the United States. Two million are indigenous Americans, mostly blacks. Two hundred thousand are immigrants to our shores, and seven hundred thousand are students studying at our universities and colleges. There are two hundred Islamic centers and mosques in this country.

Any Christian living in an urban center, particularly if it is in a university or college community, is in a good position to meet and relate to these Muslims. Some may be orthodox and practicing their faith. Others have become secularized and are no longer believers in Islam.

What are the beliefs of Islam?

First of all Muslims regard the Qur-an as God's very Word dictated to Muhammad who wrote it down for all mankind. It is a miracle to them that the Qur-an has been preserved pure and entire down to the last vowel point up to our present time. The Qur-an is only God's very Word in the Arabic language and part of the miracle is that the Arabic language is still in use in this age.

The Qur-an is viewed as the final stage in a long series of communications that began with the prophets of ancient times. God first spoke to Adam and then to Noah. All Muslims trace their lineage back to Abraham through his firstborn son, Ishmael. Moses and David are important links in this chain and Jesus is regarded as a prophet, second only to Muhammad.

Anna May and Howard Towne are Advent Christian missionaries who work at Dansalan Junior College, Marawi City, Philippine Islands. The Maranao inhabitants of this region are predominately Muslim.

It is an interesting exercise to secure an English translation of the Qur-an and using the index at the back read about these men as recorded in this book. An account of Jesus' birth can be found in Sura (chapter) 19, verses 16-34. One can also select other topics to get a feel of what the Qur-an teaches.

One scholar, W.C. Smith, has made the following comparisons to help Christians understand the place of the Qur-an and Muhammad in Islam:

"The Qur-an is in Islam what Christ is in Christianity.

Muhammad is in Islam what the twelve apostles are to Christianity.

The Hadith is in Islam what roughly the New Testament is to Christianity."

The Hadith is a collection of separate stories handed down with the backing of a chain of narrators. These stories are the record of the behavior of Muhammad, and Muslims study them to find an answer to the question, "What should I do in this situation?"

The *Ulama* (the learned) and the *Fuqahi* (lawyers) are the custodians of the Sharia (Muslim law). This law makes no distinction between criminal, civil, and religious aspects. The western concept of separation of church and state makes no sense to a Muslim who believes that all law is divine and given to regulate every part of life.

Thus in the Muslim areas of the Philippines when public schools were established by the Americans in the early 1900's, they were viewed with deep suspicion by Muslim parents as tools to convert their children to Christianity. The explanation that these schools were secular fell on deaf ears since these people could not understand such a concept.

A Muslim is strongly monotheistic, and we Christians believe that we are also monotheistic. But the Muslim says that the Christian worships three gods, God the father, God the Son, and God the Holy Spirit. Or worse, he views the Trinity as God having intercourse with Mary and producing the son, Jesus. To the Muslim, God is a unity and can have no partners. To attribute the glory of God to any other is to commit the sin of *shirk*, the most serious sin.

The central truth about God is that He is sovereign and in control of all circumstances. The duty of a good Muslim is to submit to God's will. Westerners tend to view this as being fatalistic, but Muslims feel reassured to be living in a world where all happens according to divine plan.

Two American women were being entertained in the home of a lovely young Filipino Muslim. They were all seated on the floor on a *baneg* (mat) and were being served strong ginger flavored coffee. The hostess explained that it was their custom to offer a prayer before drinking or eating. She opened her prayer with the word "*Bismillah*" (in the name of God).

There are five pillars of Islam to which every good Muslim must ascribe and put into practice in his daily life.

The first is the *Tashahud* or confession of faith. It goes like this: "*There is no god but God and Muhammad is his messenger.*" To become a Muslim one need only recite this confession out loud, believe it in his heart until death, and he is a Muslim.

The second is *Salat* or the ritual prayer five times a day. The call goes out at dawn, mid-day, mid-afternoon, dusk, and after darkness has descended at night. The call, given by a Meuzzin, must be in Arabic. Here are the words in English:

*"God is most great (repeat four times).
I testify that there is no deity save Allah.
I testify that there is no prophet of Allah save
Muhammad.
Come to prayer.
Come to salvation.
There is no God but Allah."*

There is a prescribed ceremony for the prayer which can be made any place although the mosque is the preferred location. Noon prayers on Friday are the most important of all the week. Usually the *Iman* (Muslim priest) gives a sermon. If women attend they must stay behind a curtain out of sight of the men lest the women detract the men from their worship.

The third pillar of Islam is *zakat* or offerings to the poor. This is regarded as a loan to God which He will repay many times over. One fortieth of one's annual net income in cash or kind is the requirement.

The fourth pillar is *Saum* which is the Fast of Ramadhan. This is observed from the new moon of the 9th month until the new moon of the 10th month as reckoned by the lunar calendar. Complete abstinence from sex, eating, drinking water, or even swallowing one's saliva during daylight hours is required. But the night time hours are a time for feasting and celebrating. Fortunate is the one who can regulate his work so he can stay awake at night and sleep far into the day. But great discipline is required of those who must work during the day in the hot climate of most Muslim countries.

Students in Dansalan Junior College, Marawi City, the Philippines, must attend classes as usual during this month. It is especially difficult during physical education classes held outdoors in the hot sun for the students who cannot quench their thirst by a cool drink of water and have not eaten since before dawn in the morning. Teachers observe that students become quite lethargic toward the end of the month if they are conscientiously observing the fast.

The fifth pillar is the *Hajj* or pilgrimage to Mecca. Every Muslim who can afford it must make this pilgrimage at least once in his lifetime. Pilgrims arriving at the port city of Jida in Saudi Arabia must perform a ceremony of cleansing and then don white robes which make all feel equal regardless of economic station or color of skin. (Muslims point with pride to the fact that in Islam all are equal. This is one reason why Blacks in America, so long excluded from worship in white churches, are attracted to Islam.)

Nearly two million people participated in last year's ceremonies during the month of November. They lived in tents from five to seven days on the arid Plain of Arafat, near the city of Mecca. The ceremonies, unchanged for fourteen centuries, are in commemoration of Abraham, Hagar, and Ishmael. The *Ka-aba*, inside the Sacred Mosque, is the focal point.

While Muslims point with pride to their unity, it is true that there are parties in Islam. Very early in their history one schism developed over the issue of the headship of the Muslim community. Shi-ite Muslims declared that the leadership (*Caliph*) rightly belonged to Muhammad's adopted son and cousin who married Muhammad's daughter, Fatima. Persian Muslims, who wanted to rebel against the

The Muslim World

Continued from page 7

ruling family anyway, mobilized the descendants of Ali to a battle in which Ali's son was killed. The death of this descendent gave these partisans a passion motive and until this day the Shi-ite Muslims have remained a minority group, deeply divided from the majority over issues of exegesis, eschatology (they look for an *Iman* who disappeared in 940 to reappear), tradition, and especially authority.

The majority would call themselves, "Sunni" Muslims. The word "Sunni" means custom. They accept the authority of a council of their learned religious leaders who reach a consensus if there is a difficult decision to be made. Shi-ites follow the authority of their *Iman*.

Iran is the only country in which the Shi-ite Muslims comprise the vast majority. They also form a little over fifty percent in the country of Iraq, but the rulers are Sunni Muslims. There are also a significant minority in the country of Pakistan where our embassy was attacked shortly after the hostages were taken in Iran.

Evangelical Christians can feel a kinship with Muslims at several points. Evangelicals generally do not have statues in their churches or drink alcoholic beverages. Both regard their scriptures as God's authoritative Word and believe in a judgement day when the righteous will be rewarded and the wicked punished. Both orthodox Muslims and conservative Christians fear the effects of secular western society on their young.

A Filipino Muslim *Alim* (teacher) shared with an Advent Christian missionary in Marawi City, Philippines, his concern for the demoralizing effects that movies were having on the life of his people. The missionary could empathize with his concern but was chagrined to realize that in the Muslim's eyes the source of these movies were Christian. (We distinguish between secular and Christian in our society — Muslims do not.)

Christians should take advantage of the opportunity to make friends of a Muslim co-worker, student, or neighbor and expect that their lives will be enriched as a result. The Muslim friend may be embarrassed by the situation in Iran or be concerned that you blame him. There will be opportunities to dialogue about the two faiths and if the Christian is sensitive to the leading of the Spirit an opportunity also to share with his Muslim friend what Christ means to him.

"Our" NEW

I am happy to announce that David E. and Melodie Dean were unanimously approved by the Executive Council of the Advent Christian General Conference as Candidates-under-Appointment as missionaries to the Philippines.

The Deans go well equipped for the task that is before them. Each of them have had foreign missions experience previously. David spent time in Nicaragua, Mexico, and Guatemala. Melodie spent time in Central America with "Practical Missionary Training." David is a graduate of Berkshire Christian College and holds a masters degree from Trinity Evangelical Divinity School. Melodie is a graduate of Moody Bible Institute with a degree in Christian Education and also has studied at Hannibal College in Missouri. David is the son of Dr. and Mrs. David A. Dean of Lenox, Massachusetts. Melodie is the daughter of Mr. and Mrs. Thomas Hallstrom of Sandwich, Illinois.

A U-HAUL Trailer,

(Working Through Transition)

May 24, 1980

Hello Lord,

It's me, Melodie again. I'm at Camp Rude at the moment where Joe Tom Tate is the speaker. It's hard to attend all the meetings and at the same time meet the needs of a toddler. Yet, though I missed tonight's service, I can sense Your presence and dealings with me.

Lord, forgive me for choking up when asked to speak. I'm in transition and need your strength. I have just four weeks now and my secure home and roots will be dug up, pulled apart, and torn asunder. Lord, my hopes and dreams of becoming a missionary are materializing and, I'm terrified!

I want to be honest with You...I'm afraid. I don't like the idea of leaving my parents, sisters, brothers, grandparents, home, and the routine of daily life that I have become accustomed to. I have reservations, fears, and doubts about traveling from church to church and then leaving for a hot climate (when I like the cool) and living where I don't know the language

Missionaries to PHILIPPINES

David and Melodie have completed "Language Acquisition and Techniques" and "Prefield Orientation" at Missionary Internship, Farmington, Michigan. During the summer they did deputation work prior to their commissioning service August 23. This left them with about one week free before departure for the Philippines. They are the proud parents of one daughter, Ruth Bethany Dean, born January 24, 1979.

On the evening of August 23 they were commissioned at the Lenox, Massachusetts, A.C. Church as Advent Christian missionaries to the Philippines. They will take up language study immediately following an experience called "bonding" where they will become acclimatized through living with nationals for a period of time. Following acquisition of the language they will be involved in evangelism, teaching, Christian Education, etc. God will do a great work through them we are sure.

JEH



Travelers Checks and PREGNANT !!

or the culture and in a land that has more disease than we have here. And then to top it off, I'm pregnant!

Lord, you are all-powerful and sovereign; You could have intervened here but didn't. I had planned to wait until after settling in and getting through language school before adjusting to another little one, but that's not the way things are working out.

Lord, some people think that missionaries are spiritual superhuman people, high up on some pedestal and practically worthy of worship. Lord, You know the same as I do that missionaries, pastors and pastor's wives are common ordinary folk with common problems and a need for lots of prayer. We may "seem" at times more spiritual because we so often come to the end of our resources and have to depend on You, but we have by no means "arrived." We also have much to learn from You.

Like I said earlier, I'm afraid. And yet I know You have led me this far, and I know that You will continue to lead.

I saw a poster once of footprints leading to a black empty section. The caption said, "Faith is walking to the end of the light you have and taking one more step." Lord, I'm comfortable here, I can see. But from this day forth, I'm at the end of my light and I need You to take my hand and lead me. I'm trusting. Your Word says in 1 Thessalonians 5:24, "Faithful is He that calleth you, who also will do it." I'm trusting You to keep Your Word.

Thanks for listening,
Melodie

Dear Ed,

That was one of the hardest days of my life! The dedication service was beautiful, and the days since then have not been nearly so rough. I'm sure it is because of the united prayer made at the time that has helped strengthen and settle me.

Well I must go; I'm supposed to be packing some more. These days are very full. We've closed bank accounts, written another prayer letter, had prayer cards made, reserved a U-Haul, picked up travelers checks, etc. Be seeing you...

In Him,
Melodie Dean

STRANGER

The Cult Connection

than FICTION

by Andy Bjorklund

L. Ron Hubbard has been a familiar name to the reading public for almost half a century. Hubbard's abilities as an engineer combined with his diverse travels have generated a variety of topics in his writings. From 1930-1950 he authored aviation, travel, mystery, and science fiction articles and short stories for many established periodicals. From 1937-1975 his name was familiar to science fiction fans as a result of thirteen original novels. Other achievements have contributed to Hubbard's intriguing biography. As a student at Georgetown University, he began leading adventuresome expeditions which included a Caribbean motion picture tour in 1931, a U.S. government radio experiment project in Alaska in 1940, and numerous geological surveys. His imaginative talents even created the screenplays for Columbia Pictures' *Treasure Island* and *Dive Bomber*.¹

Hubbard's ambitions were interrupted by World War II service in the U.S. Navy. During the conflict he sustained multiple injuries that left him temporarily blind.² This event was to have profound impact on his life as it led to his discovery of a self-improvement technique he called "dianetics."³

From this foundation he has promoted the ideals of self-awareness, self-understanding, and ultimately, self-sufficiency. "Know thyself and the truth shall set you free. Therefore, in Scientology, we are not concerned with individual actions and differences. We are only concerned with how to show Man how he can set himself, or herself free...."⁴

The 1950 publishing of *Dianetics: The Modern Science of Mental Health* initiated the Scientology

movement. The book quickly ascended the best seller lists and precipitated Hubbard's sequence of fifty-three related publications.⁵ After *Dianetics* was released, Hubbard began to formalize theoretical statements about reincarnation and related spiritual subjects. In 1952 he recognized the significance of this new dimension and expanded his practical self-help philosophy into the Church of Scientology. tology.^{6,7} Despite continued difficulties with various agencies of the U.S. government, the Church has experienced enormous growth under Hubbard's careful leadership. The organization claims over three million participants including 600,000 committed members worldwide.^{8,9}

An analysis of *Dianetics* is essential for understanding the motivations of a dedicated Scientologist. The 423 page volume weaves an explanation of human behavior that is obviously influenced by humanism, Eastern monism, occult philosophy, and Freudian psychology. *Dianetics* contains three major divisions. The first proclaims the goals for humanity, the second offers Hubbard's version of human psychology, and the third presents a cure for mental illnesses through dianetic therapy.

Dianetics introduces presumptions and concepts which are alarming from a Biblical perspective. Hubbard's initial comments about human nature perpetrate an idealistic humanism that renders God insignificant. Self-perfection is the primary dianetic goal and understandably so when we consider Hubbard's prolific life. Hubbard proposes that the "portion of the mind which makes man Man is utterly incapable of error."¹⁰ Having appealed to readers with their potential infallibility, he continues with "Man is good. Take away his basic aberrations [Hubbard's term for irrationality] and with them go the evil of which the Scholastic and the moralist were so fond. The only detachable portion of him is the 'evil' portion."¹¹ Having reduced moral evil to a mechanically detachable component, Hubbard's succeeding statement is not surprising: "If there ever was a devil, he [the reactive human mind] invited it."¹²

This is the sixth of a series by Andy Bjorklund, a member of the Seattle A. C. Church. His involvement with cult ministries began in 1975 while conducting graduate studies at the Univ. of California. Since then he has developed a detailed knowledge of cults and the occult for the purpose of Christian education.

In the second division of *Dianetics*, Hubbard identifies the four-fold nature of human survival with the dynamics of self, sex, social group, and humankind. In conjunction with the survival ethic, he proposes ever-ascending evolution through dianetics to a higher level of existence. He explains that the only obstacle to our success is the reactive human mind. Hubbard's definition of the human mind includes two parts: the analytical and the reactive. The analytical mind is the desirable champion that is the source of rationality, solutions, action, and the awareness of self as a conscious being. The reactive counterpart is hidden from our awareness and records emotionally-charged impressions that the analytical mind does not incorporate into its memory. Hubbard defines these impressions as "engrams" and cites them as the source of all psychosomatic and inorganic mental illness.¹³

Hubbard's dianetic psychology is highly disputable. Other theoretical schools of psychology have utilized the concept of a subconscious mind to account for certain aspects of behavior, but it is doubtful that all the complexity of the human brain can be so neatly packaged into Hubbard's two compartments. In more developed stages of his theory he asserts that the unborn human fetus is capable of sensing and recording engrams which are caused by external sources such as quarreling parents. Hubbard's explanations of prenatal engrams dictating postnatal behavior are correspondingly elaborate, but his repeated references to clinical evidence are never documented. These are some of the reasons that his book has generated controversy and opposition in the contemporary scientific community.¹⁴ On a spiritual level he has introduced another subtle deception. By displacing individual will with enslaving engrams he has redefined sin and can conveniently avoid the moral accountability that makes Christ's salvation essential for every human life.

The third division of *Dianetics* specifies the methodology for removing engrams. A completely restored individual is known as "clear." "Auditors" are Church of Scientology counselors who assist in the "clearing" process. Many of Hubbard's publications since 1950 provide detailed descriptions of these techniques. A device known as an "E-meter" is employed to register a person's emotional responses to the auditor's questions. The auditing goal is to identify troublesome engrams and erase them with rational understanding. A successful clear person has eradicated all negative E-meter readings in this manner. Auditing fees for reaching

clear entail thousands of dollars with some cases totaling over \$100,000.¹⁵

Scientology auditing is a gateway to spiritual deceptions. Hubbard's explanation of the passing of engrams from one person to another offers a striking similarity to the Eastern concept of *karma*, i.e. the transfer of moral consequences through reincarnated lives. His belief in reincarnation is further illustrated in his "thetan" mythology. Thetans are defined as the gods from whom we have descended who populated their created universe trillions of years ago.¹⁶ Advanced levels of dianetic training involve a progression through eight levels above clear to the title of "Operating Thetan."¹⁷ Many individuals, including Christians, have claimed positive results from Scientology in the form of relaxation, self-confidence, and communication skills. Equally prominent, however, are testimonies which describe severe emotional harassment, manipulated perceptual hallucinations, training in astral soul travel, telepathic intervention imposed on persons outside of the Church, and illegal espionage.¹⁸ The safer and wiser question is how essential are these risks, given the precepts and goals that Scientology operates from, when there are many therapeutic options outside of the occult realm including the forgiving and healing powers of the true and living God?

NOTES

1. Frances Locher, ed., *Contemporary Authors*, (Detroit: Gale Research Co., 1979), v. 77-80, p. 254
2. L. Ron Hubbard as quoted in Locher, *Ibid.*, p. 255
3. Cary McWilliams, "Second Thoughts," *The Nation*, November 14, 1978, p. 365
4. Hubbard, *loc. cit.*
5. Locher, *op. cit.*, p. 255
6. Locher, *op. cit.*, p. 254
7. "Scientology," *Spiritual Counterfeits Project Newsletter*, November/December 1975
8. "Scientology," *Newsweek*, September 23, 1974, p. 84
9. McWilliams, *loc. cit.*
10. Hubbard, *Dianetics: The Modern Science of Mental Health*, (Los Angeles: Church of Scientology, 1950), p. 16
11. *Ibid.*, p. 17
12. *Ibid.*, p. 52
13. *Ibid.*, p. 68
14. "Scientology," *Newsweek*, *loc. cit.*
15. Flo Conway and Jim Siegelman, *Snapping: America's Epidemic of Sudden Personality Change*, (Philadelphia: J.B. Lippincott, 1978), p. 161-162
16. "Scientology" *SCP Newsletter*, *loc. cit.*
17. Conway, *op. cit.*, p. 161
18. *Ibid.*, p. 164-168

DATELINE ****

Christian World

AN ANALYSIS

RELIGIOUS DISPUTES ON RISE IN SUPREME COURT CASE LOAD

WASHINGTON (EP)—Reflecting a national trend toward more and more litigation, religious controversies cascaded on the U.S. Supreme Court during its recently concluded 1979-80 term. At least three dozen cases directly involving religious questions were docketed by the justices, although most never made it to the oral argument stage. In all, the high court handled 4,781 cases during the term, although only 156 were accepted for oral arguments and formal opinions.

As was generally the case across the spectrum of the court's case load, no clear trend was discernible in religion cases. From the viewpoint of the religious community itself, results received mixed reviews, particularly the decision in the Hyde Amendment abortion funding case. That test, raising the question of equal protection and due process for poor women in need of abortions, polarized the religious community as perhaps no other high court decision in recent terms. Many mainline denominations, working through the Religious Coalition for Abortion Rights, denounced the 5-4 decision upholding a congressional ban on public funding for almost all abortions as a giant step backward. Within evangelical and Roman Catholic circles, on the other hand, the decision was met with joy and led to promises of renewed efforts in the next Congress to push through a constitutional amendment banning abortion itself.

Although the constitutional issues of free exercise and no establishment of religion were raised in the Hyde Amendment case, the Supreme Court refused to consider them. U.S. district court judge John F. Dooling, Jr., who earlier had declared the controversial law unconstitutional, did so partially because of his agreement with pro-choice forces that to deprive a poor woman of public abortion funding might in some cases deny her free exercise of religion. But the high court rejected that view, declaring that the indigent New York women on whose behalf the suit challenging the Hyde Amendment was brought had no legal standing to pursue the free exercise argument because none of them had actually claimed it.

On the no establishment argument, both Judge Dooling and the Supreme Court rejected arguments by the pro-choice side that the Hyde Amendment unconstitutionally favored one theological position over others. Because of the narrowness of the decision and the bitterness of the four dissenters, as well as the polarization within religious circles, controversy over abortion promises to be a fixture on the American political scene for the foreseeable future.

Besides the Hyde Amendment test, the two most significant church-state cases before the high court in the recent term remained unresolved. The court declined to interrupt lower court proceedings in both, each of which promises to become a landmark case.

One of them pits the state of California against Herbert W. Armstrong's Worldwide Church of God. In spite of concerted efforts by most of America's mainline denominations to convince the high court to reject the California attorney general's action last year placing the Worldwide Church under state receivership, the justices decided instead to let the case be tried in California courts first.

In the other case, to determine if the United Methodist Church is a legal entity subject to libel suits, the justices likewise declined to prevent the matter from being litigated in California courts. At issue is whether former residents of a group of bankrupt, Methodist-related retirement homes can sue not only the legal corporation, Pacific Homes, but also the regional Methodist conference, the church's board of finance and the United Methodist Church itself. Constitutional lawyers specializing in the church-state field maintain the case's resolution may well usher in a new day of anti-church litigation if the Supreme Court ultimately holds that denominations themselves can be held liable for the actions of all related agencies and institutions.

In another significant church-state case, the court ruled 8-1 that local municipalities may not forbid charitable organizations from soliciting funds door-to-door. The solid high court majority thus struck down a 1974 ordinance in Schaumburg, Ill., located 25 miles northwest of Chicago, requiring charitable groups, including churches, to obtain permits to solicit and to prove to town officials that 75 percent of the money raised went to charity, and not to cover administrative costs. The Schaumburg case was only one of a dozen to come before the justices dealing broadly with the issue of government intervention in church affairs, a matter of growing concern among church-state specialists and denominational officials.

FAMILY LIFE CALLED GENERATOR OF ANGER

RIDGECREST, N.C. (EP)—Marriage and family living generates more anger in most people than any other situation, a noted marriage counselor said here. David Mace told a Southern Baptist Christian Life Conference that "the overwhelming majority of family members know of only two ways of dealing with anger — to vent it or to suppress it. Both of these methods are destructive of love and intimacy."

He advised that "couples should give each other the right to be angry with each other without any judgments or penalties. However, couples should agree that when one does get angry with the other this should be communicated as soon as possible."

At the same time, Dr. Mace urged couples to agree never to attack each other. Instead, he said, "couples should try to develop a compassionate concern rather than a sense of hostility toward the angry partner and to communicate the desire to understand how and why the anger occurred."

The marriage counselor stressed that anger must be faced, understood, and removed. "In order to do this," he said, "couples have to accept the fact that the state of anger in one partner, evoked by the other, is an integral part of the couple's total relationship. Both have an equal responsibility to clear it up."

BELIEVERS COME KNOCKING AT WITNESSES' DOOR

LONGBEACH, Calif. (EP)—A group of 48 born again Christians demonstrated that turnabout is fair play when they showed up at the door of the '1980 Divine Love Convention of Jehovah's Witnesses' held at the Long Beach Convention Center and Arena, July 20. When many of the more than 16,000 Jehovah's Witnesses in attendance came outside during the two hour lunch break, and again while leaving in the afternoon at the close of the Convention, they were met by the Christians who offered them literature and a series of short prerecorded messages.

Both the literature and the messages were designed to reach the Witnesses with the Gospel by using their own terminology, and also to prompt the Witnesses to an examination of the Watchtower Bible and Tract Society's record of prophetic failures, doctrinal changes, inconsistencies, and reversals, as well as some of the Society's current doctrine which is in direct contradiction with the teachings of the Bible, said a group spokesman.

JEWS FOR JESUS LEADER ADVISES GIVING TO 'LOCAL CHURCH FIRST'

SAN FRANCISCO (EP)—Moishe Rosen, leader of Jews for Jesus, has advised the supporters of his organization that "when it comes to giving, you ought to support your local church first." In the Jews for Jesus Newsletter, he said he had been angry when he heard "on a so-called Christian program on a so-called Christian radio station" an appeal to support a radio broadcast and stop giving money to "dead churches."

Mr. Rosen declared that "if you belong to a church which you feel is unworthy of your support and wholehearted involvement, it means the time has come for you to seek God's will in finding a new church. It doesn't mean forget the church and find substitute causes that you feel are more worthy."

CHURCH REPORTS PURCHASING POWER CUT BY 38 PERCENT OVER 12 YEARS

INDIANAPOLIS (EP) — The research chief for the Christian Church (Disciples of Christ) reports that inflation has cut church purchasing power by 38 percent in the past 12 years despite an increase of nearly \$4 million for world projects.

Disciples contributed \$10.4 million toward the work done beyond the local congregations, said Walter R. Griffin, executive director of the church office of research, here. By 1979, the figure had risen to \$14.3 million. But owing to the ravages of inflation, the level of giving needed to have jumped by \$22.8 million during that period just to "stay even," he said.

"This means that while offerings increased by \$3,861,396, the church had only 61.9 percent as much purchasing power for program and services as it had in 1967-68."

EVANGELIST CALLS THE WEST WORLD'S 'TOUGHEST MISSION'

HONOLULU (EP)—A noted Methodist evangelist declared here that "the West is now the toughest mission field in the world." Dr. Alan Walker of Sydney, Australia, evangelism director of the World Methodist Council, said that "there is more atheism and resistance to the Christian Gospel in England, Europe, America and Australia than anywhere (else) on earth." He was addressing the World Convention of Churches of Christ, an interconfessional grouping of churches in 60 countries.

"The practical rejection of God by the West now matches the theoretic atheism of the Communist states," Dr. Walker said. "There are now probably as many people worshipping God in Soviet Russia as in England and Europe." He commented that "Soviet societies show an austerity and a sense of purpose often missing in the West. For example, pornography and open prostitution are absent from Russia. In Western Europe and Scandinavia, pornography has moved into the mainstream of society."

Dr. Walker stressed that "the Christian churches of the West today carry a fearful responsibility for calling the people to repentance and to faith in the Christian God. Time is running out for spiritual renewal to halt a growing disintegration of society. Now is the hour to proclaim a realistic message of judgment and of merciful hope."

CHRISTIAN COLLEGES MUST CREATE DIFFERENT TOMORROW

NASHVILLE, Tenn. (EP)—Americans should be led to simpler lifestyles by "radical Christian colleges," sociologist Anthony Campolo challenged educators attending the 32nd annual meeting of the Association of Southern Baptist Colleges and Schools here. "In the next 20 years, Americans will either be dragged screaming into a lifestyle and social order that is more simple, less wasteful and more responsible, or they will be led into such a future by responsible Christian leaders," Campolo explained. He suggested that the challenges which the world faces may be met by establishing "radical Christian colleges that will create the leaders who will lead us into a radically different tomorrow."

Describing aspects of such a school, Campolo explained that the curriculum would be "organized around the religion department and biblical scholars would have the task of fostering dialogue in each academic discipline...to the end that each discipline might be made aware of the biblical imperatives which are central to its course of study."

Such an approach, explained Campolo, would mean that business schools would be "strikingly different" from present programs. While pledging support for capitalism, Campolo urged Christian colleges to train future Christian businessmen who could restructure capitalism to respond to the needs of developing countries and to monitor actions of multinational corporations as they relate to these countries.

In the political science department of the radical Christian college, "Students would study the political mechanisms essential for the creation of world peace," while the home economics department would "orient students and their future families to new diets that would be socially responsible and physically healthy." Mr. Campolo acknowledged that his call for a radical Christian college "may be characterized as an unrealistic dream, or impractical vision," but countered those charges by saying that "we must be reminded of the Scripture which teaches us that when the young men no longer dream dreams and the old men lose their vision the people perish."

REVIVALS

Revival among the Naga people of northeast India involves government officials, clergymen, and lay people, and is causing a drastic reduction in theft and juvenile delinquency. Hindu officials attribute a marked change in the moral climate of the area to the Christian movement.

A revival that began in 1971 in western Canada has produced nine full-time teams and 12 associates working with the Canadian Revival fellowship to promote spiritual renewal.

NEPAL

9,000 people heard the gospel preached publicly for the first time in the mountainous, 90 percent Hindu kingdom of Nepal during a week of meetings in the capital city of Katmandu in February. Winning people to Christ has been a crime in the past, and people who were baptized, or baptized others, landed in jail. It was also the first time that a Christian function had been advertised in the local newspaper.

MISSION DOCS CITED

The first American physicians in 15 years to receive licenses to practice medicine in Ecuador are two missionary doctors, Evert Bruckner and Gilbert Wagoner of HCJB's Voice of the Andes Hospital in Quito.

MISSIONARY EXEMPTION

Missionaries earning less than \$20,000 will once again be exempt from income taxes if a congressional bill, HR #1319, is passed. The exemption was removed last year, and Christian workers in high-cost areas overseas have been hit hard financially as a result.



"Have this attitude in yourselves which was also in Christ Jesus, who. . . emptied Himself, taking the form of a bondservant. . ."
(Philippians 2:5-7, NASB)

We hear a great deal today about a "Christian lifestyle." Articles and books pour off the presses telling us that we should adopt a simpler way of living. At the same time, we hear and read daily of the hunger and poverty that crushes our world and casts the shadow of death over our own happiness and security. Too often, though, we are left with the feeling that as American Christians this new lifestyle simply means smaller cars, fewer television sets and plainer food. I wonder.

For the Christian, any decision he makes about the way he lives, the job he holds, or the person he marries, must come under the scrutiny of God's Word. It is to God's Word written that he looks for wisdom and guidance. And it is to the Scriptures that we must turn for a clearer understanding of what makes up a Christian lifestyle.

Rose Mary Foncree lives in Gulfport, Mississippi, where she and her husband Douglas, an ordained A.C. minister, own and operate an office equipment sales and service firm. They are using radio and home Bible studies as outreach with the goal of establishing a church ministry in Gulfport.

Rose Mary Foncree

In his second epistle, the apostle Peter warns the early Christians not to listen to the false teachers who were already invading the church. These men were teaching that the Lord's promised return was null and void since the creation was going along just as it had always done. They were the first to teach what many believe today, "Boy, are you ever foolish! Wasting your time praying and working! Can't you see that everything is going on just the same as always? That second coming business is just symbolic. The Lord has come, no doubt about it, but it's up to the church to bring in the kingdom. If Christ was really coming, he would have already done so." Peter responds by pointing out that God destroyed the earth once before and the time is coming (quickly) when he will set fire to the entire universe and all creation will be swept away. In light of this, he urges his readers to think about the way they are living: *"Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness"* (2 Peter 3:11).

So, for us today who are even closer to his coming, how will we live: Will we go on clutching our toys and playthings in fact, nicely manicured hands while part of our family cries over an empty garbage can because all the scraps are gone? Can we sit by silently while the very world around us is raped and robbed of the treasures God put there to give us life and breath? Shall we drive to our air conditioned church buildings in nice "middle-class" cars, feeling all warm inside as we pass a "bad"

neighborhood? No. What we will do is look to Christ and let him tell us how to live, for as Paul wrote, "*it is no longer I who live but Christ lives in me*" (Galatians 2:20).

When we stop to look at our style of life, we must begin by asking ourselves some basic questions. Are we our own men and women or do we belong to another? Are we self-made or blood bought? The scriptures tell us plainly that the earth and everyone and everything in it is the Lord's. (You may have noticed that our God is specific) his inventory is always up-to-date: he knows the number of cattle on a thousand hills and he calls every star by its name.) So, knowing that we are not our own, but "*have been bought with a price*," we can no longer live as free, independent agents. We must live as servants of the One who bought and paid for us and owns complete title to our very being.

And what will this servant life mean for us? First, we will come to know that we do not own anything. In fact, for perhaps the first time we will see that our life here on earth is a life of tenancy not proprietorship. The psalmist understood this when he wrote that we were all sheep in God's pasture (Psalm 100). And we acknowledge God's ownership and control over us when we pray, "*Our Father, who art in heaven*." Now coming to understand our true poverty can be a shocking thing. We may find ourselves in the uncomfortable position of having to give away a great deal of the Lord's belongings. But even though we may smart at this (and sometimes cry), we won't be able to refuse, because all we have belongs to the Lord and he has told us: "*Give to everyone who asks of you*" (Luke 6:30).

Second, we will examine the whole structure of our life, rather than mere sections of it. This may mean that for some of us a Christian lifestyle will demand a change of our life's work, not just the driving of a more fuel-efficient car. For others, it may mean foregoing that luxury cruise or new camper. And here we must be careful. Our adversary is at work planting cactus in our cabbage rows. Because we are weak and sinful, we are inclined to pride and we all know where that leads: destruction (Proverbs 16:18). We must not allow ourselves the mental luxury of confusing the issue. We are not called upon to practice self-denial for its own sake—that's asceticism and Paul said that it was of no value against lust (Colossians 2:23). Rather, we are commanded to walk in such a way that we will be "*worthy of our calling*." And in an age where millions

are starving on a planet wounded and dying at the hands of sinful men, that walk must be a sacrificial and costly one.

It is easy and wrong to be superficial in talking about a Christian life-style. We can lay down the rule that a Christian should eat hamburger and beans rather than steak and mushrooms and completely miss the point. We can become so legalistic about buying cheap cuts of meat that we risk being Pharisees. For some of us, it may be better (and more Christian) to buy costlier foods that require less shopping and preparation time so that we will have more time and energy to give to others. The details of the way we live will vary. We will not all agree on a simpler way of life, but our goal will be the same: to live the Christ-filled, Christ-centered life as we see the time drawing near.

Third, we will covet the mind of Christ; we will empty ourselves. This may be the hardest thing for us to do; it certainly will not be the easiest. The culture we live in is that of the self-assertive (lovers of self), the self-confident (boastful) and the sophisticated (lovers of pleasure). Wherever we go, wherever we look, the image of a culture gone mad looms out at us. We are told to "look out" for ourselves and do whatever "makes us happy." (It seems almost an unspoken law that most of the things that "make us happy" lead eventually to our unhappiness.) Yet all the sayings and mottoes of human existence gone to seed are mere sham and a tinkling cymbal. But for the truly human, for those who have an ear to hear, the Son of Man (the authentic human being) has another word: "*Whoever wishes to become first among you shall be slave of all*" (Mark 10:44).

And fourth, we will submit ourselves unreservedly to the Holy Spirit to use us as He chooses. We will not keep any part of our person or our life from his utter and absolute control. We will present ourselves as holy and living sacrifices, which Paul says is a way of worship, and we will be transformed and our minds will be renewed by God's Spirit working within us. For once we yield ourselves fully to the Holy Spirit working within us and through us, we will come to know the true Christian lifestyle. Sacrifice will come easily, giving will be a precious thing, and we will count others as truly better than ourselves. And then, like Job, we will be able to say:

*"I was eyes to the blind,
And feet to the lame.
I was a father to the needy."
(Job 29:15,16)*

Millerism and



On or about the first of December in 1841 William Miller of Low Hampton, N.Y., ex-farmer, ex-captain in the U.S. Army (War of 1812), and ex-Deist received a letter from Elder J. M. Wilmarth, pastor of the Baptist Church in New Ipswich, N.H. inviting him to preach to that congregation. It read in part: "The majority desire you to come, principally because they have understood that your addresses to sinners are plain and pungent and frequently attended with the divine blessing in the conversion of souls."

Although William Miller was preaching the glorious news of the "Advent near" his anticipated value to this congregation was that of an evangelist!

Dr. Clyde E. Hewitt is Professor Emeritus (History) from Aurora College and chairman of the committee appointed by the General Conference to write a history of the Advent Christian denomination.

That William Miller and his associates preached the imminent, visible, second coming of Christ sometime in 1843 or 1844 when He would judge the quick and the dead and usher in His glorious Kingdom is too well known to readers of this paper to need recall. However, some of these same readers may not realize, or may have forgotten, the extent to which this message was preached in an ardent desire and inescapable compulsion to save souls.

Millerism and revivalism were so closely linked in the minds of those who spoke out on the Second Coming, and those who listened and believed, as virtually to constitute one and same movement. Critics, opponents, and the public press (whether biased or relatively objective) were equally aware of this.

There is even considerable evidence to indicate that William Miller would not have broadcast his views on the soon coming of Christ had it not been for the conviction he came to feel that the world needed to be warned of its final judgment and that souls which otherwise would be eternally lost needed to be saved.

As he, himself, reported it:

"When I was about my business, it was continually ringing in my ears, 'go and tell the world of their danger.' This text was constantly occurring to me: '*when I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul*' (Ezekiel 33:8,9). I felt that, if the wicked could be effectually warned multitudes of them would repent; and that, if they were not warned, their blood might be required at my hand. I did all I could to avoid the conviction that anything was required of me; and I thought that by freely speaking of it to all, I should perform my duty...I prayed that some minister might see the truth and devote himself to its promulgation; but still it was impressed on me, 'go and tell it to the world; their blood will I require at thy hand.'"

REVIVALISM

by Dr. Clyde E. Hewitt

For the next nine years Miller struggled with this and similar thoughts, continuing to study his Bible while talking of Christ's near return to those whom he met under favorable and essentially private circumstances. He felt incompetent and unprepared to preach in public and hoped God would bless his quiet talking by convicting some minister whom he might chance to contact to "go and tell it to the world." But such was not to be! Miller, himself, was God's man and so became an American Moses to some dreamed of Aaron.

When the Jewish year 1843-44 had come and passed without the Lord's return, and in the midst of his considerable disappointment, Miller wrote to his chief lieutenant, Joshua V. Himes, a letter full of faith and trust in the Lord, and in his essential calculation that prophetic time, "excepting the thousand years of Revelation 20 is now about full." In this same letter, which could well have been devoted solely to his own disappointment and defense, he reiterates a concern for the lost and for having heeded the charge to the watchman in Ezekiel 33. After referring to his "twelve years of arduous labors in endeavoring to awaken the churches of God and the Christian community, and to warn my fellow-men of the necessity of an immediate preparation to meet our Judge," he adds, "I hope that I have cleansed my garments of the blood of souls. I feel that, as far as it was in my power, I have freed myself from all guilt in their condemnation."

It is impossible to calculate the number of persons that Miller alone brought to salvation. In April 1841 he estimated, probably with his usual caution, that in the previous eighteen months his preaching had resulted "in about 5,000 hopeful conversions." On another occasion and no doubt thinking that he usually travelled and lectured at his own expense, he exclaimed, "I have not visited a place where the Lord has not given me one or two souls for my hire." Or again, "How good, my brother, it is to preach, having God for paymaster! He pays down. He pays in souls...Yes, yes. Bless his name, O my soul, for all his benefits!"

What was true of Miller's preaching was equally true of the expositions of the several hundred other preachers (including some women) who joined with

him in sounding the "Midnight Cry." As one outstanding example, consider Rev. Elon Galusha of Rochester, N.Y. who, shortly after he had accepted Miller's views, was reported to have "brought eight hundred souls to regeneration at one session in Rochester in early March [1844]."

In addition to the tens of thousands of persons who were claimed and reclaimed for the Lord directly under the preaching of the Millerites, other thousands accepted salvation in the meetings which often continued after the scheduled Millerite sessions closed. A typical report sent in to Himes, editor of the *Signs of the Times*, the leading adventist publication throughout the movement, stated:

"The effect of your efforts in this place, has been glorious. The number of converts there will be no means of obtaining, for the fire has spread all over the adjoining towns. Our meetings in this place have continued with interest every morning except two or three since you left."

Likewise, another correspondent reported:

"For weeks together, the ringing of bells, for daily meetings, rendered our town like a continual Sabbath. Indeed, such a season of revivals was never witnessed before in Portsmouth by the oldest inhabitant. It would be difficult, at present, to ascertain the exact number of conversions in town; it is variously estimated at from five hundred to seven hundred."

Literally hundreds of such reports were published by this and other papers.

The second coming of the Lord had been used in most previous American revival campaigns as a spur to repentance, but in the hands of the Millerites, who preached that the Lord's return was "*nigh, even at the door*," the spur prodded as never before. One of the most meticulous and thorough scholars of the movement has written that Miller, himself, was responsible for some of the greatest revivals that various Eastern cities had ever experienced.

That this scholar may not have missed the mark in his conclusion may be surmised from the experience of Hiram Munger, a stalwart recruit to Millerism from Methodism. His initial interest in the movement was

Continued on next page

Millerism and Revivalism

Continued

sparked by an adventist campmeeting in Chicopee Falls, Mass., in August 1842. He had just successfully concluded the management of a Methodist encampment on the same grounds when he was approached by the Millerites to render a similar service for them. The twenty-five dollar fee attracted him though he had no great hopes for the meeting, itself. As he put it later:

"The Methodists had just closed the best meeting they had ever held in New England. Over one-hundred were reported to have been converted at the meeting....The first time Bro. Himes attempted to call on sinners to come forward to the altar for prayers, I truly thought him beside himself, for our meeting had been crowned with such success that I did not think any would come forward, and I kept watch while the first three verses were being sung, when there was such a rush to the altar for prayers as I had never seen. This gave *me* the 'lock-jaw' for a while, for I was so astonished to see those forward who had stood through *our* meeting, that I did not speak for some time; truly I thought, 'God was in the place and I knew it was not;' and when prayer was offered such a work ensued as had not been seen on that ground before."

A feature of the Millerite revivals, often in marked contrast to those of Charles G. Finney and his "new school" evangelists with their "arousements" or the emotional outbursts and manifestations associated with some frontier revivals, was the sobriety of conduct of both preachers and penitents. Certainly there was deep-seated emotion, weeping at the altar rail often being reported. But, for that day, the revivals were restrained. At the Chicopee Falls encampment Munger reported that "very good order prevailed." The Portsmouth, N.H., revivals, referred to above brought forth this comment from the Rev. Mr. Peabody:

"If I am rightly informed, the present season of religious excitement, has been, to a great degree, free from what, I confess, has always made me dread such times, — I mean those excesses and extravagances which wound religion in the house of its friends, and cause its enemies to blaspheme."

Even the secular press, when not sacrificing accuracy to the sensational, was known to remark on the "sobriety" of the Millerite meetings.

The reason for the prevailing good decorum is not hard to find. Miller and his followers preached a closely argued, well-reasoned exposition of pro-

phetic utterances from the Scriptures, comparing one with the other and seeking to demonstrate their fulfillment by reference to historical events. Theirs was essentially a scholarly approach. Conviction that they were right, or might very well be right, and that the world would come to an end *very shortly* in fire and judgment was an awful and solemn thought to their hearers. Deep emotions, including weeping, at the realization of one's lack of preparation for that event, could be inspired by such preaching, but hardly ecstatic emotional outbursts. Such well-reasoned preaching demonstrating as it did the consistency of the Bible, was a great inducement to repentance for infidels, Universalists, and Deists. Millerites often remarked on this.

Thus, the second advent message as preached by the Millerites in the late 1830's and early 1840's was a powerful agent unto the salvation of souls.

Advent Christians of the 1980's, who in recent decades have heard little preaching of the soon-coming of their Savior, might wish to ponder these things in their hearts. They might wish to renew a link with their heritage and, like William Miller, recall to mind the Watchman of Ezekiel 33. Perhaps they will see in him a mirror image of themselves. Perhaps *his* warning will become *their* warning!





COFFEE CUP CHAT

Good afternoon. I am glad to have you stop by for another chat with me. Welcome to Oro Bible College. I brought us some freshly roasted peanuts. Just a year ago we were able to announce the gift of land for it. Now we are able to break ground, and the construction has started. How we praise the Lord for His faithfulness!

I am trying to finish up all the things from last semester. Next semester I teach another new class—this time hermeneutics or interpreting the Bible. It seems like I seldom teach a class twice!!

This summer I was visiting the churches. I was in Tamboboan and met with the church board to discuss summer plans. You know in July we had about 30 teenagers come out from the States and help the folk in Tamboboan build their new church. They already had the major posts up and the G.I. roofing on. They worked on the parsonage while here which is attached to the sanctuary. The women made plans to help boil drinking water for the teenagers. (One big problem is the lack of water.) Hopefully there should be enough for bathing, laundry, and mixing cement.

You are right, we had two teams—the other team was in Davao City, in the barrio of Riverside. That is our newest church and the Lord has really been opening hearts to Himself there. In less than two years, there are 60 worshipping together. How we praise Him! One member donated land and a group of teenagers helped them build a church there. One of the young ladies, newly converted, has been persecuted by her parents for her faith—even many of her clothes were burned. But she has persisted in the Lord. We expect to hear shortly that her parents have come to the Lord Jesus. Thanks for praying for the effective preaching of the Word in Riverside.



What else is happening in our churches? Well, in Santa Cruz, the pastor has graduated from Oro Bible College. But, more importantly, during his last year he had attended several seminars which helped him in his ministry, and he has organized the church folk for a whole-barrio evangelism program. They have plans to build a new church as the Lord provides. They have already enlarged it two times. We wait with bated breath to see what miracles the Lord is doing there and I know that it will spread to other churches.

Recently I was in Hinaplanan. That has been a struggling church for some time, but there are some signs of new "sprouts" appearing. Much of the community are relatively new arrivals, and with proper care and feeding, a number should be responding to the gospel of Jesus. Please pray with us for that.

Oh, must you go now? Well, thank you for stopping by. That gave me a nice respite too. Perhaps I can call on you the next time, will that be okay?

Laura Putnam

When Five Seemed Like ONE

by Austin Warriner

We had thought the five hour train ride from Nanking to Shanghai might be boring but how wrong we were! Our first class coach was not crowded, and I decided to sit alone in a four-seat area across the aisle from Dorothy and Sylvia. I wanted to have a quiet hour alone for Bible reading and prayer. But I had hardly opened my Bible before a young man from Hong Kong slipped into the opposite seat and asked, "What are you reading?" So I showed him my Bible and explained that I read and meditate on a passage from God's Word each morning.



On the train from a Japanese speaking Chinese travel service guide chats with Sylvia concerning the contents of the Chinese Gospel of John.

Remembering I had some Hong Kong produced tracts in my pocket, I brought one out and had the fellow begin reading the English portion to me while I corrected his pronunciation. Soon a young woman joined us, and then several other young people crowded around to watch and participate. I asked them to read the Chinese portion aloud and they did, but not without difficulty since the new script in use in Communist China is quite different from the Chinese in use in Hong Kong and overseas. We pray that some of these young people may be interested enough to contact the address on the tract when they get home.

About the time we were finished reading the tract, a large number of Japanese tourists boarded the train and filled up all the vacant seats. So I said good-bye to my Hong Kong friends and began to get acquainted with my new seatmates. Dorothy and Sylvia were doing the same. The people in this tour group were all members of an Agricultural Association from Hokkaido. They were delighted that we could speak Japanese. We freely shared experiences and learned about our respective backgrounds. They said we should meet some of their friends in the next coach, and later some of them came into our coach. Two of the women we

met were Christians. And the women sitting with Dorothy and Sylvia were very interested and gladly accepted Christian tracts in Japanese that Dorothy had in her purse. One asked to be introduced to a church in her city, and we have asked missionary friends in Hokkaido to contact her. We must have had our pictures taken with ten or so of their group, and they promised to send us copies.

We also got acquainted with the Japanese-speaking China Travel Service guide with this tour group. He was glad to receive a Gospel of John and promptly went off somewhere to begin reading it. After awhile he came back to ask Sylvia whether Jesus and John were two different people or the same man.

We do not know what results for eternity will come from these contacts. We pray there will be many. But we want to testify that we had a most refreshing time sowing the seed of the Gospel. The time whizzed by and so did the scenery. Dorothy scolded me once saying, "Have you even taken a minute to look out the window at the China scene? You know we may never pass this way again." I did spend a few minutes looking out the window, but the 5 hours went by so fast they seemed like only one!



Austin Warriner shares a tract printed in English and Chinese with two Chinese young people on the train from Nanking to Shanghai.

We may never pass that way again, and certainly we will never again have that same mixture of humanity in the same train coach. We praise God that we were allowed the privilege of sharing the love of Christ with many new "instant" friends. It's great to be God's people in the right place at the right time.



"HEY, KIDS, MEET CHIPS, THE CHRISTIAN DOG"

Chips is half Chihuahua and half something else, and he lives in India. He has big, sparkly brown eyes, a body that wiggles all over when he's happy, and a tail that goes "thump, thump, thump" on the floor when he wants attention. Best of all Chips is a real Christian!

dogs in India are very sad because no one loves them. Chips knows that his mistress loves him, and so he is happy.

How do I know he's a Christian? Well, he never drinks, or smokes, He doesn't tell lies or use bad words and the only thing he bites is a flea! Of course once in a while he likes to chew a bone or the best rug in the house. But then who wouldn't enjoy a good meal among other Christian friends?

Every morning he comes to workers' prayer time and quietly lies at Barbara's feet. During the week, he regularly attends Saturday night prayer meeting and Sunday evening service. Lying quietly, he usually keeps his eyes open and ears alert to hear everything going on around him. Occasionally he can be excused for being especially tired and sleeping through the sermon. At least he comes to the service and doesn't make up an excuse for staying away! That's pretty good for a dog, don't you think? As soon as the service is over, Chips is right there to greet every single person so that no one will feel neglected or forgotten.

Chips is a missionary too, just like his owner, Barbara White. Now I know you wonder how a dog could ever be a missionary, so let me tell you. First of all, he is a very happy dog so everyone knows there is something different about him. Most of the

Now Chips is a happy Christian dog. Jesus loves him so he can witness to others. Do you know Jesus loves you? Are you a happy Christian that can show Jesus' love to others? If so, then you can be a Christian missionary just like Chips.

by Mary Brown, India

OBC Construction Begins



Finally! Several young people and a couple of older men began construction of Oro Bible College in Carmen, Cagayan de Oro City. Permits had finally been signed by all the proper city officials, and the engineer was busy at work on all the countless details involved in such a project.

more funds as needed. Thank you for *all* the contributions which you have made to the Oro Bible College and to the building plans.

Laura Putnam

Watchers, workers, and prospective workers were on hand to "help" in the laying out of the foundation of the building. A couple of snags were ironed out, and by late afternoon all the important points of the foundation were marked by meter-high pegs and one could see the size, shape, and space that the building would ultimately take.

Coconut logs were already hauled over to the site for a temporary work bridge over a 2-meter wide drainage canal between the road and the site. Supplies for construction were ordered to be delivered the next day. Rain had already begun in the area, and the men were forced to wait during the harder rains each afternoon. But work is progressing.

We have cut every corner at the moment that we believe we can cut and have already decided to forego double walling, tiling of the bathroom floors, and all painting until some later time. With the blessing of the Lord, we hope to be able to begin second semester, November 3, in the new building.

Please continue to pray much with us for quick and safe completion of the construction, *and for*

ORO BIBLE COLLEGE CAPITAL FUNDS DRIVE UPDATE

Though the Capital Funds Drive has officially closed, we are still receiving some monies. As of July 1, the total income for the Capital Funds Drive was \$31,885, which is \$5,615 under our goal of \$37,500. Though we are disappointed that we did not reach our goal, we are none the less happy for the opportunity of supporting the work of Christ by way of building a college in Cagayan de Oro. Obviously, if money continues to come in for the building of OBC, it will not be rejected. In fact, my hope is that somehow we will be able to assist the Philippine field in reaching its ultimate goal. To quote Laura Putnam, "I know that it (Capital Funds Drive income) is still below our *barest* estimate, but we will go as far as we can, move into the lower floor and wait for funds to finish it. By suspending the inner-double walling, the tiling of the floors, and all painting, we estimate now that we can reduce the cost to \$50,000 (U.S.)."

Dear Editor

The slides of India were very much appreciated by our congregation in Danville, Quebec. It was felt that they were well presented, and we could see how the Lord has worked and blessed in the mission field.

We pray that our missionaries will be able to continue to do a great work there, that the Lord will bless their faithfulness.

Thank you for the opportunity of viewing the slides.

Barbara Lundeborg, President, WHFMS

Pastor Tate has asked me as the Editor of "The Fisher's Net," to reply to your letter. He appreciates your interest in the Chillum Church and your comments about our "Mission News" page.

The page came into being from a suggestion from my son, Bob, who was then the Official Board Chairman. He thought we should try harder to inform our readers about the needs of our mission fields. We were concerned that very few of our families subscribed to the Advent Christian Witness-Missions magazine. Our Sunday School has been actively promoting the Penny Crusade, but few knew just how that money was and is used.

The calendar mentioned was the one published in the magazine. This month we have posted it on our bulletin board and are encouraging our members to use it.

We will be trying to stimulate the church's interest in subscribing to the publication; we feel no home should be without it. Perhaps we will succeed in stimulating greater outreach.

Thank you for your kind letter. May the Lord bless your labor for Him.

Mary L. Crockett

DEAR ED,

We are starting to build Oro Bible College. Quite a few supplies have already been delivered, iron bars etc. Yesterday two youth were carrying bars inside for storage, two were building on the shed for the supplies, and two were finishing the bridge over the canal. One Maranatha youth (graduating as a civil engineer in March) is our timekeeper and "storekeeper" of supplies etc. Two of our OBC youth are working mornings on the site.

Thanks to all for the money which has been sent out. Bessie will give us a figure shortly of what we have on hand. I know that it is still somewhat *below* our barest estimate, but we will go as far as we can, move into the lower floor, and wait for funds to finish it, if necessary. Suspending the inner double walling, the tiling of the bathroom floors, and all the painting, we estimate we can reduce costs to \$50,000. I think there are still a few other things we can cut like some doorknobs, maybe a few doors; we are working on getting donations of cement and maybe some G.I. roofing.

I will send you a corrected sketch of the building and the floor plans by next week. I know that you have been out of the office much of the summer, and by the time you are back in, much of the construction should be done.

In between writing this earlier this morning and finishing it now, I drove two of our second year fellows to Villaneuva to visit a family who moved there long ago from Tamoboan. We plan to start a Bible Study in their home next month; perhaps a church will result from it this year! OBC students hope to work in perhaps three other locations in Cagayan to plant churches or at least work primarily with adults and youth. I am anxious to see the great things the Lord is going to do in our midst this year.

Laura Putnam

P.S. Merriam-Webster says that "re-lax" is to make or become less firm, tense, or rigid, or to become less severe or strict. I am working on that now, and with prayer and the Lord's help intend to achieve it in better proportion! (I also hope to take a week off sometime in July!!)

(I HAD INSTRUCTED HER TO RELAX SOMETIME! JEH)

A Chorus For YOU from JAPAN



Megumi Oshikata, Master of Pharmacy and Musician



Rev. and Mrs. Tetsuya Nishimura, Pastor and author of Words of Chorus.

Youth Like The Eagle's

Composed by Miss MEGUMI OSHIKATA
Words by Rev. TETSUYA NISHIMURA
From Psalm 103:1-5
Uenoshiba, Japan

Sheet music for the hymn "Youth Like The Eagle's". The music is written in 4/4 time and G major. The lyrics are: "To-day I praise the name of the Lord — He for- giv- eth all your i- ni-qui-ties, and heal-eth all of your di- seas-es, So your youth is re-newed like the ea- — gle's. Praise the Lord, Hal- le - lu - jah!"

DR. HAROLD J. OCKENGA SAYS...

"As a pastor for forty years, I led a church which supported 142 missionaries at a cost of \$250,000 a year. Today that same church supports seventy-two missionaries and spends \$510,000, or \$7,000 per person. How many local congregations can maintain a missionary enthusiasm when the sending of a missionary couple to Latin America, India, or Europe costs more than the congregation pays its own pastor? Missionaries are needed, but the local costs are skyrocketing."

THIS MEANS THAT IT WAS COSTING THE CHURCH \$1,760.56 PER MISSIONARY WHEN THEY WERE SUPPORTING 142 MISSIONARIES. IT COSTS THE CHURCH \$7,083 PER MISSIONARY NOW WHEN THEY ARE SUPPORTING 70 FEWER PERSONS. STAGGERING!?

JEH

HAPPY BIRTHDAY!**MISSIONARY BIRTHDAY DIRECTORY****SEPTEMBER**

18 Margaret Helms
29 Sylvia Whitman

OCTOBER

8 Floyd Powers

NOVEMBER

11 Rebecca Powers (1971)

MISSIONARY DIRECTORY**INDIA**

Miss Marlan Damon
Guindy, Madras 600032

Miss Mary Brown
Velacheri, Madras 600042
India

Miss Beryl Joy Hollis
Velacheri, Madras 600042
India

JAPAN

Miss Sylvia Whitman
302 Tamai Bldg.
6-1054 Nakamozu cho
Sakai shi, Osaka Fu 591
Japan

Rev. & Mrs. Floyd Powers
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Rev. & Mrs. Austin Warriner
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575

MALAYSIA

Rev. & Mrs. Lucas Devasahayam, President
Rev. & Mrs. T. Devairakkam

PHILIPPINES

Mr. & Mrs. Howard Towne
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

Miss Margaret Helms
Box 223, Cagayan de Oro City 8401
Philippines

Miss Laura Putnam
Box 223, Cagayan de Oro City 8401
Philippines

Miss Bessie Smith
Box 223, Cagayan de Oro City 8401
Philippines

Miss Alice Brown
Box 223, Cagayan de Oro City 8401
Philippines

Miss Luree Wotton
Box 223, Cagayan de Oro City 8401
Philippines

RETIRED MISSIONARIES

Rev. & Mrs. David Osborne
Route 6, Box 273
Live Oak, FL 32060

Miss Bertha Cassidy
The Arthur Melghen Lodge
100 Davisville Avenue
Toronto 295, Ontario M4S 1G2
Canada

Mrs. Vesta Clothey
Advent Christian Home
Dowling Park, FL 32060

Rev. and Mrs. Frank E. Toothe
39 Taunton Terrace, Flat 1
Blockhouse Bay
Auckland, New Zealand

ON FURLOUGH

Miss Barbara White
P.O. Box 23152
Charlotte, NC 28212



Advent Christian Women Organized for Service

*Jean Balser,
DIRECTOR*

Women in Action

WHFMS IN CELEBRATION IN PANAMA CITY

The Milville Advent Christian Church in Panama City, Florida celebrated Mother's Day by recognizing all mothers present at the morning worship service and by bestowing some very special honors on a few selected mothers.

The youngest mother present, Mrs. Kathy Wood, received a basket containing a beautiful begonia. Mrs. Vertie Marchant was recognized as the oldest mother (85) and received a basket of flowers. Mrs. Edna Markham, the mother with the most children present in the morning worship, also received a basket of flowers. Mrs. Markham also was proud to have in attendance her daughter-in-law, son-in-law, four grandchildren, and Mrs. Markham! Mrs. Polly Campbell and Mrs. Gladys Pate were recognized as the mothers having traveled the greatest distance

Mothers honored on Mother's Day in Panama City — Mrs. Kathy Wood, Mrs. Vertie Marchant, Mrs. Edna Markham, Mrs. Gladys Pate, Mrs. Polly Campbell, and Mrs. Dale McKenzie.



(over 100 miles) and received lovely cakes decorated with flower baskets. Also sharing in the honors of the day were Mrs. Edna Markham and Mrs. Dale McKenzie who were recognized as having the most children present in Sunday School. These two also received cakes. This group of ladies from Panama City recommends that every day be Mother's Day!

SALEM CHURCH IS HOST TO EASTERN NORTH CAROLINA JUNIOR ACTION RALLY

June 14, 1980, was a beautiful day, and a lively group of Junior Action members from Eastern North Carolina gathered at the Salem Advent Christian Church, Mount Olive, for a rally with the local WHFMS serving as sponsor. Mrs. Jean Withrow, J.A. leader from the Banner Chapel A.C. Church, was in charge of registration and reported a total attendance of 87.

The day began with a welcome given by the Junior Action group from the host church. Diane and Matilda Holloman, youth members from the Salem Church, led the group in several songs followed by a most inspirational devotional on Jesus feeding the five thousand by Pastor Larry Withrow. Special recognition was given to Miss Linda Moore, National Superintendent and also Christian Education Director of the Salem Church.

The WHFMS local served a lovely luncheon in the fellowship hall which was followed by a time of outdoor activity under the leadership of Miss Moore.

The "Church House Kids" from the Salem Church had charge of the program entitled "Down By The Creek Bank." This is a puppet group under the direction of Mrs. Beverly Withrow. Mrs. Withrow announced that the group would be available to other nearby churches for special programs. Anyone in that area interested in using this group of dedicated young people should contact Mrs. Beverly Withrow, 312 W. John Street, Mt. Olive, NC 28365.

MISSION BULLETIN BOARD



PRAY
for



INDIA



One of the very best ways to catch the attention of people to educate and to challenge those in your church about the work of your women's group could be through the use of a bulletin board. The tips given here could apply to any bulletin board but we are especially anxious that women be alerted to the tremendous possibilities of uses of a bulletin board.

COLOR is important but should not be over done. Three colors are a safe selection, with black and white. The larger the area the more neutralized the color should be. Leave the more brilliant touches for the point of emphasis.

Arrangement of lettering and illustrative material is important. Experiment with several ideas, in placing the illustration. To determine just the right location for a line of lettering try laying a string in various positions, perhaps in a curved line. Trace lightly with pencil the line of the string and lay out lettering along line. Size of lettering is largest on the "punch line." Other parts of the message are decreased in size according to their rate of importance. Shapes, for panels or borders, can be designed to your approval with scissors and scrap paper. Try folding and cutting.

BULLETIN BOARDS ARE FOR READING, not for decoration. If the one in your church is not being read, it's an utter failure on two counts — as a bulletin board and as a decoration piece (there are prettier things just to hang on walls!)

Condense the news. A bulletin is a brief statement, not the full text of the story. Make certain the items you post are quickly and easily read.

Excerpt missionary letters. Instead of posting a missionary's entire letter, try typing up excerpts of interesting news items on clean white cards with plenty of margin. You might even paste a picture of the missionary and his family on the card.

Post prayer requests. Always use the same corner of the board for these so people will become accustomed to looking for them there.

Publicize the Board. The pastor could mention it from the pulpit or reference could be made in the bulletin or church paper.

Use pictures of community projects. For those mission projects in the local community — take pictures. Use these pictures with simple headlines perhaps in a collage or separately.

Vary the display. Change each week. Even if there is not much new material, rearrange it so it will appear different. This will highlight various news items which readers might have missed the first time.

Use color. Splashes of color will direct the eye to important news items every member of the church should read. Be tasteful and imaginative.



Mrs. Eloise Robertson

SOUTHERN REGION

RE-ELECTS

ELOISE ROBERTSON

At the annual meeting of the Southern Regional WHFMS, constitutional by-laws were waived and Mrs. Eloise Robertson was asked to serve as Regional President again following a five-year term.

The 52nd Annual Convention was held at Camp Suwannee, Florida and the convention theme was "The Church Moves Outward."

Registration began at 4:00 p.m. on Tuesday with a total delegation of over 100. Miss Luree Wotton, Missionary to the Philippines, was the guest speaker for the evening service. A very special part of the convention was a "This Is Your Life" presentation in honor of the dedicated service of President Robertson. Mrs. Margie Provost and Mrs. Barbara Nobles participated in this tribute with appropriate words followed by a special song to her mother by Patti Robertson.

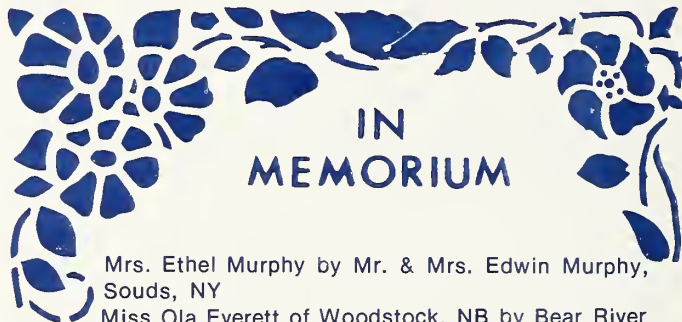
A reception honoring past regional presidents was given by the South Georgia and Florida women. On Wednesday the day began with devotions by National Director of Women's Ministries Jean Balser. The meeting was called to order for business. South Georgia and Florida President Radna Vetzal gave a welcome with a response by South Carolina President Barbara Nobles. It was a good meeting as reports were shared and business transacted in an efficient manner.

Sample lap robes and bibs for use in the Nursing Home were shown as Elsie Kirby challenged the locals to help provide these items for the Advent Christian Village. A highlight of the convention was the presentation of a check in the amount of \$1,064.00 to Vice-President Jim Humbles to be placed in the Benevolent Fund and used to supplement care for retired ministers and missionaries. It was voted to continue this as a regional project for another year.

A LOVING REMEMBRANCE

How do you express your love and concern at the time of death of a friend? Flowers are so soon gone, words don't seem sufficient and it is often impossible to be present. The Memorial Fund of the National WHFMS is a good way to give a gift of remembrance that will not be forgotten in a few days. Monies from this fund have greatly aided the Oro School of the Bible library in the Philippines, helped furloughing missionaries purchase a car for transportation, added to the college loan fund for missionaries' children, and bought needed office equipment. These are things that make a difference in the lives of many people.

The WHFMS has cards that you can write for and send to friends showing that you remembered their loved one with a living memorial, or if you send the name and address to whom the card should be sent, we will send it for you. The name of the loved one and the doner will appear in "memorium" in the Advent Christian Witness. Remember the work of WHFMS when you consider a living memorial.



Mrs. Ethel Murphy by Mr. & Mrs. Edwin Murphy,
Souds, NY
Miss Ola Everett of Woodstock, NB by Bear River
WHFMS Local.
Addie Cushman of Downey, AL by Ethel Schmekel
Miss Everett of Woodstock, NB by Bear River
WHFMS Local.
Mrs. Olive Rogers by Augusta, Maine WHFMS

(Correction June issue)

Mrs. Hazel Fisher by Augusta, ME WHFMS
Mrs. June Ellis by Augusta, ME WHFMS
Mrs. Hazel Fisher by Ralph & Lois Waning

Keep the Ball Rolling in COMMUNITY MISSIONS

Many WHFMS locals have discovered that having a Community Missions Committee or Chairperson is an ideal way to carry out ministries and programs that reach into the community and touch lives in need. This could add a new dimension to the work of your local. Home Missions has always been a part of the WHFMS as is indicated by the name, Woman's Home and Foreign Mission Society. The WHFMS Objectives, as adopted by the National organization, places emphasis on Community Missions and more and more we see that locals are making significant contributions in this area of ministry.

A committee or chairperson should be appointed to plan community mission strategy. This means they would discover needs and determine approaches to meet these needs. In making a survey of community needs, this committee can enlist additional help. The Church Missions Committee may have significant resource information about the community. Municipal and county planning boards

could be helpful. Public Welfare and employment agencies have pertinent data that will be useful to the committee. Counseling services at schools, hospitals, and social service agencies should provide additional data.

Every discovery of human need will suggest avenues of ministry. The Missions Committee proceeds to administer and oversee the implementation of the ministry. The WHFMS local should follow four basic steps in planning and evaluating their Community Missions project: (1) A project is chosen after a purpose for the ministry is determined; (2) the necessary actions are determined to carry out the projects; (3) the project of ministry and witness is actually conducted; and (4) the group evaluates the success of the project.

For help, write to the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212, for a copy of the new Community Missions Handbook.



Dip a new broom into hot salt water before using it to toughen the bristles and increase its durability. With the high price of chocolate chips, stretch over two recipes. Only your food budget will know! To keep bacon strips from tearing as you separate them roll the package gently before separating. The slices will come apart evenly.

Save an old sheet for your child's play time. Many hours of imaginative fun can be spent under a straight table.

You can eliminate the lint problem in your laundry by adding one cup of white vinegar to the final rinse. This is especially good for men's dark socks. Also, a vinegar rinse dissolves the alkaline in soaps and detergents, leaving soft, sweet smelling clothing for just pennies.

To remove blood stains, dampen stained area and sprinkle with meat tenderizer. Let stand for a half hour, then wash as usual.



Sue Shamblin, daughter of Mr. and Mrs. Manuel Shamblin of Clendenin, West Virginia, is a very talented young lady and does a terrific ministry with her many puppets. Sue is shown above with "Buzz-Off." She not only makes all her puppets but also writes her own script for each show. The Youth Fellowship considers themselves fortunate to have Sue as a part of their group. She has been a real inspiration in her own church and is willing to share her talents with other groups as well. She is an honor student at the University of Charleston.

PRAYING LIKE GEORGE MULLER

THE RESOURCE WE CALL PRAYER

by David S. McCarthy

"I wish I could pray like George Muller." Many Christians would like to move the hand of God like the legendary British Bible teacher. During his lifetime, Muller received several million dollars to run his orphanages, all of it in response to prayer.

What few people know is that Muller's remarkable prayer life was prompted by a tremendous number of problems. The concerns drove this man to his knees, and he learned how to turn his problems into faith projects. He found that every need gave God an opportunity to show Himself strong.

Can we learn to see our problems through faith-colored glasses? Can we possibly step back from our deepest concerns long enough to develop a strategy for handling these needs with prayer? Let's look at five steps that can help us turn our problems into faith projects.

1. Define the problem. It's easy to pray about symptoms instead of root causes. For instance, you know someone who is praying about losing weight. That's only a symptom. This person needs to examine what factors contribute to excessive appetite for food, then pray for help in controlling those factors. Don't be afraid to look your problem in the eye. What are its dimensions? Its nature? The powers of evil would like us to think our problems are much larger than they really are. Defining helps us see them in perspective.

2. Go to God with your problem. Recall something that troubled you recently. Now, think about how much time you spent telling people about it compared with the amount of time you spent talking it over with the Lord. Here's a principle: make it a point to tell God about any problem before you share it with a human friend. Keep in mind this promise, "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass" (Psalm 37:5).

3. Find a word from God about how to pray. Yes, I believe that God speaks to His People in principles and generalities, but I've also learned that He personalizes His messages in Scriptures that speak directly to my need. He leads me to verses that show His will in given situations. That suggests that I not rush into His presence and ask Him to meet a problem in the way I think best — at least not before I've consulted Him.

4. Act on the word God gives you. Once you have an understanding of God's will, you know what to ask for. This may explain the phrase, "ask according to his will" (1 John 5:14,15). But what should you do after you say the words you feel sure come from God?

Act on them. This may involve being quiet and standing still, just letting God handle the situation. Or it may mean going on public record by faith as Paul did. He told the captain and crew of a vessel bound for shipwreck, "Be of good cheer...for there stood by me this night the angel of God; whose I am, and whom I serve, Saying..." (Acts 27:22-24).

5. Remember to thank God for the problems He enables you to work through. That reaction is Biblical — "In everything give thanks" (1 Thessalonians 5:18). There are many reasons why the command is sensible, but one of the best is the effect of praise on the forces of evil. The powers of darkness gloat when problems trip us up, for perhaps we will become discouraged and curse God. How they must sigh with disappointment when a believer starts thanking God, for this wasn't part of Satan's game plan.

Author Tom Elliff calls problems "platforms upon which God can prove to the world how powerfully he provides for his people" (**Praying For Others, Broadman**). From that point of view, problems — personal, local church, or denominational — aren't so bad after all. They give faith a chance to grow and remind us of the value of prayer.

Rev. David S. McCarthy is pastor of the Bethlehem A.C. Church, Augusta, Georgia. This is one of a series of articles on prayer which will be published during 1980.

Given the opportunity, maybe some of us will finally be able to pray like George Muller.





MISSION PRAYER FELLOWSHIP

ALICE BROWN	Sept. 14	15	16	17	18	19	20
	Love	Joy	Peace	Patience	Goodness	Faithfulness	Gentleness
	21	22	23	24	25	26	27
	Faithfulness	Goodness	Gentleness	Patience	Peace	Joy	Love
MARY BROWN	28	29	30	Oct. 1	2	3	4
	Love	Joy	Peace	Patience	Goodness	Faithfulness	Gentleness
	5	6	7	8	9	10	11
	Faithfulness	Goodness	Gentleness	Patience	Peace	Joy	Love
MARION DAMON	12	13	14	15	16	17	18
	Love	Joy	Peace	Patience	Goodness	Faithfulness	Gentleness
	19	20	21	22	23	24	25
	Faithfulness	Goodness	Gentleness	Patience	Peace	Joy	Love
DAVID DEAN	26	27	28	29	30	Oct. 1	2
	Love	Joy	Peace	Patience	Goodness	Faithfulness	Gentleness
	3	4	5	6	7	8	9
	Faithfulness	Goodness	Gentleness	Patience	Peace	Joy	Love

For the next 18 weeks we are changing the format for the Mission prayer partnership. Join us in a week of prayer for each missionary. Many missionaries have requested that we pray that they evidence the "FRUITS" as listed in Galatians 5:22, 23 (NASB) Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, Self-Control. We are combining Patience with self-control and kindness with gentleness. The missionaries are listed in alphabetical order. A few additional prayer items will be listed each month.

SPECIAL; Sept. 6- General Conference meeting of the Conditional Immortality Mission in England - decisions for the future work.

"Team Ministry" of missionaries and nationals in India - opportunities for Evangelism.

Oct. 6 - Oro Bible College final exam week - stamina for both students and professors.

FEDERAL RESERVE NOTE

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If you think you cannot afford the benefits of a church related college, you are not looking at all the facts.

A college education is one of the most important purchases you will make in your lifetime. You deserve the best. But while most students want to choose a college based upon its programs and its educational quality, more and more are finding that college costs play an increasingly important role. **At Aurora College we do not think cost should be the determining factor.**

It is true that tuition at private colleges is higher than at tax supported state institutions. But tuition costs are not the whole story. The real question is not, "How much is the tuition?" but rather "What financial assistance is available to help me pay the tuition?"

At Aurora College more than 83% of the student body receives some type of financial assistance in the form of scholarships, grants, loans or college work-study. While our students participate in state and federal financial aid programs, they are also eligible to receive significant amounts of scholarship assistance from private sources such as the Colonel Sanders Scholarship Fund designed to help Advent Christian Students. In nearly all cases the amount of a private scholarship or government aid is directly related to the cost of the college you choose to attend. In Illinois, for example, the state scholarship program in 1979-80 awarded a maximum of \$500 to students attending community colleges but up to \$1,800 to students attending Aurora College.

Many students and parents make the mistake of assuming that they are not eligible for aid. Recent Congressional passage of the Middle Income Assistance Act has greatly expanded the number of families who qualify for federal grants. The best way to find out whether you are eligible is to take the few minutes it takes to apply!

Aurora's diverse and challenging curriculum, its tradition of academic excellence, its continuing commitment to personal and spiritual development and its expanding internship programs work together to prepare each student for a rewarding career and a fulfilling life.

To show **how** you can afford this kind of education, we have prepared a detailed brochure on financial aid at Aurora College which we would like to share with you. **To receive your copy call collect at 312/896-1975 or write Financial Aid Brochure, c/o Director of Admissions, Aurora College, Aurora, Illinois 60507.**

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ADVENT

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Aurora College is a private college fully accredited by the North Central Association of Colleges and Secondary Schools. Aurora's quality liberal arts program gives students practical answers and career guidance while seeking the truth about larger questions of values and judgment. **Baccalaureate degrees can be earned in more than 35 areas of interest:** Accounting • Art • Biology • Business Administration • Chemistry • Christian Studies • Computer Science/Business • Computer Science/Mathematics • Computer Science/Electronics • Criminal Justice • Economic Theory • Engineering Science • Environmental Science • French • Geotrade: French • Health Science (Pre-Med., Pre-Dental, Pre-Vet.) • History • Humanities • Industrial Management • Literature • Mathematics • Medical Technology • Nursing (B.S.N.) • Philosophy • Physical Education • Physiology • Political Science • Pre-Law • Psychology • Public Administration • Secondary Education • Social Science • Social Welfare • Sociology • Theatre • Writing and Language • Student Initiated Majors. **Graduate degrees can be earned in:** Criminal Justice Management • Management.

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ADVENT CHRISTIAN WITNESS

to the WORLD



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Editor-in-Chief
C. William Bailey

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Jean Balser

Graphic Arts Designer
Mrs. Rickie Hickel

Circulation Manager
Ted Glosson

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MEMBER OF
EVANGELICAL PRESS ASSOCIATION

Editorial



YOU HAVE CHOSEN TO BE WITNESSES

I have always been fascinated with the story of Joshua's farewell address to the people of Israel (Joshua 24). His challenge, "Choose you this day...", has often been used in evangelistic preaching. But the remainder of that story also has powerful and far-reaching implications for Christians.

Joshua called upon the people to serve the Lord after affirming his own intentions to do so. The people readily acknowledged the great things God had done for them in bringing them up out of slavery in Egypt to a wonderful promised land. They said, "yes, we will serve the Lord too."

Joshua almost seems to tease them but with a very serious purpose. He responded that they would not really be able to serve God lightly because He is a Holy God. He said in effect, "Talk is cheap! You just don't have it in you to serve a God who demands total allegiance."

But the people insisted, "We can and will serve the Lord!"

Then Joshua laid a really heavy burden of responsibility on them. "You are witnesses against yourselves that you have chosen for yourselves the Lord to serve Him." He was telling them that they had not been coerced or threatened. They had chosen by their own free will, and now they were responsible for such a choice.

The only option open to these people was the original decision or choice to serve the Lord, whether or not they would be obedient to Him. Once that choice was made affirmatively, then *they became witnesses* to that fact.

Too many times we have used the term "witnessing" as if it were an option in the Christian life. Believers are often told that they must learn to become witnesses. They are also directed toward going out to witness and are also given a plan or technique to try to win someone to Christ.

We sometimes get confused about this. A soul-winner and a witness are two different things. All Christians have made a choice which makes them witnesses. Some may be good witnesses and some may be poor witnesses—but *all are witnesses*. You are not a witness because you learn a set of spiritual laws or a special technique.



I have enjoyed the articles on contemporary cults by Andy Bjorkland, but I am opposed to being referred to as a heretic because of unbelief in the Trinitarian doctrine. Our brother seems to feel that our salvation depends on whether or not we believe in the Trinity.

It seems to me the Bible teaches that our acceptance by God depends on our belief in Jesus Christ as the Son of God. I know of many Advent Christian pastors and churches who do not accept the Trinity. Does our brother consider us to be a cult because we do not agree with his interpretation of scripture?

I agree that the Way International is a cult. But I would hope that future articles would not put those of us who do not believe in the Trinity doctrine in the same class as the Way.

In His Name,
Nahum O. Balser, Pastor
Clendenin A.C. Church
Clendenin, WV 25045



In His service,
Freeman Barton

DOES GOD HAVE A MESSAGE FOR THE ADVENT CHRISTIAN PEOPLE?

Has He entrusted part of it to you?

The editorial staff of the Advent Christian Witness is always looking for appropriate material to print in these pages. We invite you to submit articles of 1000-1500 words on the following subjects: doctrinal, prophetic, evangelistic, devotional, practical living, church problems, social responsibilities, world mission, etc.

Christian writing is a ministry! It affords the writer an opportunity to influence and bless a much larger number of people than he possibly could in person over a long period of time. For instance, when writing for the A.C. Witness, an author is reaching at least 10,000 readers at one time.

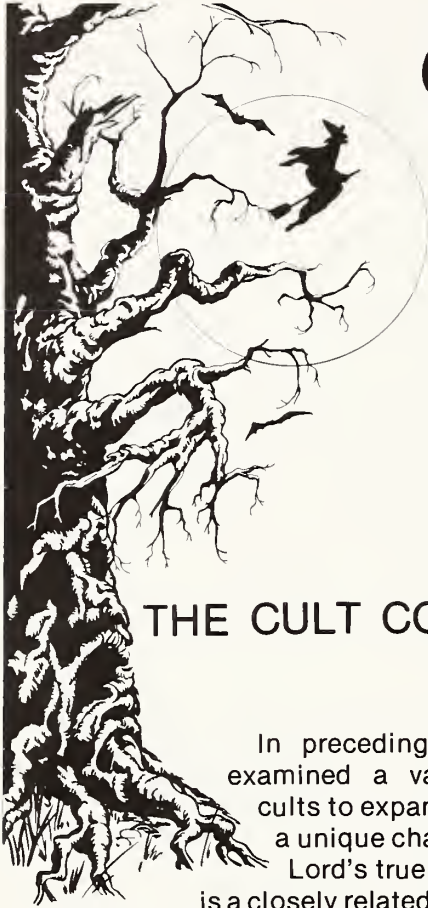
Contact the editor to receive suggestions and guidelines for articles.

A soul-winner is a Christian with a gift of evangelism. Spiritual gifts are given "as He wills." We "lay a guilt trip" on so many unknowing and sincere Christians by insisting that their prime responsibility is to go out and win souls. The ominous question, "How many souls have you won to the Lord?" is often misdirected and very discouraging to those who cannot answer positively. Not all—in fact, probably only a small percentage—of believers have the gift of evangelism.

But we all are witnesses! This can be true even without saying a word audibly. The essence of being a witness is to simply testify in words and/or

actions that the living person of Jesus Christ is a reality in our lives. This may result in others being brought into the same kind of relationship. Others are often won to an enduring, lasting bond to Christ by seeing and experiencing His love flowing through believers.

Most of you who will read these words have already made the choice to serve the Lord. In so doing, you already are a witness for better or for worse. In the words of the apostle Paul, "I...entreat you to walk in a manner worthy of the calling with which you have been called."



BOO on Who?

THE CULT CONNECTION

by Andy Bjorklund

In preceding articles we have examined a variety of religious cults to expand our awareness of a unique challenge faced by the Lord's true Church. Halloween is a closely related topic, and probably most of us have participated in its activities some time during our lives. I would ask you who among us has never gone "trick or treating" as a costumed imp, pulled a prank on someone's property, or indulged in festivities at a friend's home during that well-known October evening? The event has an attraction all its own magnified by the autumn colors, traditional foods, and attached mysteries. For years I participated in this frolic because of consideration for others but was continually perplexed by its purpose. Within the last two years as a result of specific inquiry, I have gained a deeper understanding of its true nature. Behind the apparent harmlessness of this holiday are dreadful and dangerous implications. These include occult practices which are God-forbidden abominations and a supposed "holy day" that actually involves

blasphemous ritual in defiance of the true Church of Jesus Christ. Consequently, I strongly urge fellow Christians to reject any recognition of Halloween. Let us examine some of Halloween's basic elements to see why.

"Occultism" is the "study and practice of the occult arts or 'secret knowledge.'" Its ancient skills emerge from unknown beginnings. The primary objective of an occultist is personal power.¹ The person who seeks to master occult knowledge is trying to secure skills that challenge the Biblical God and His authority. To add to this spiritually hazardous position, occult philosophy avoids a concise Biblical distinction between good and evil. Although a seeker may justify his or her effort with "good intentions," personal power persists as the primary goal. This pattern began in the Garden of Eden when Satan successfully tempted Eve with forbidden knowledge that would enable her to acquire divine nature (Genesis 3:4-5). The conflict between the occult arts and God's instructions is apparent throughout the Holy Scriptures.

The dramatic confrontation between Moses, Aaron, and Pharaoh's magicians (Exodus 7-8) shows us the beginning of a lengthy record. Here, we easily overlook the fact that these Egyptian masters successfully duplicated the Hebrew miracles of the serpent and the plagues of blood and frogs. Centuries later in the New Testament we find relevant comments from Paul and John. Occult or "secret knowledge" was their frequent concern as it manifested itself in the form of early gnosticism (Colossians 2:8; 1 John 4:1).

Regarding occultists, the Bible specifically condemns sorcerers (Deuteronomy 18:10, Malachi 3:5, Revelation 21:8); witches (Exodus 22:18, 2 Kings 21:6, Nahum 3:4); wizards and spirit mediums (Deuteronomy 18:11, Leviticus 20:27, 2 Chronicles 33:6); fortune tellers (1 Samuel 15:23, Micah 5:12); and astrologers (Deuteronomy 17:2-4, Jeremiah 8:2). Are not these characters the same ones which provide a major focus of the Halloween

This is the seventh of a series by Andy Bjorklund, a member of the Seattle A.C. Church. His involvement with cult ministries began in 1975 while conducting graduate studies at the Univ. of California. Since then he has developed a detailed knowledge of cults and the occult for the purpose of Christian education.

traditions? As God condemns their activities in His Word, we have a responsibility to avoid that which encourages their acceptance.

The true nature of Halloween is concealed by the ignorance of most people concerning its actual date and its importance in the occult realm. Often I hear Christians excuse themselves from any concern with the Halloween issue by explaining that it is a pagan tradition that has been "Christianized." Just as Christmas was combined with the winter solstice celebrations of medieval Europe and Easter borrows a Middle Eastern imagery of the egg, many assume that All Saints Day has dealt with Halloween by adopting the medieval Day of the Dead that fostered fear of spirits in centuries past. Whether the Catholic holiday of All Saints has usurped the cultural influences of an earlier pagan rite is irrelevant because it deals with November 1. Halloween is a Scottish contraction for "All Hallows' Eve" or the evening *before* All Saints Day and for a reason.² Halloween serves as the second most important of the six major "sabbats" or devil worship ceremonies in the witches' calendar.³

The inherent dangers of occult practices are intensified when many people do not regard them as a serious threat. The nature of witchcraft, for example, has been confused by elements of commercial marketing. Consider the appealing qualities of Mickey Mouse, the Sorcerer in Walt Disney's *Fantasia* or the long running success of Elizabeth Montgomery in television's "Bewitched." The realities of the higher levels of witchcraft today form a grim contrast. Furthermore, witchcraft is only one part of a diverse international community of well organized, powerful, and influential Satanists.⁴ For many centuries the witches sabbat has served as a special assembly for the exercise of frenzied orgies and pagan worship. Today these rituals are maintained with sexual perversions, sacrifices, and related abominations as blasphemous desecrations of the Christian sacraments.⁵ Although much of the occult world has been commercially exploited by profit-minded counterfeits, some of the participants have committed their souls to Satanic servitude and acquired occult power in return. As a result of my own careful studies, I am convinced that some occultists today do have supernatural powers at their command to exercise at their own discretion. Simultaneous to our benevolent distribution of Halloween candy to children, those who know the real purpose for Halloween are busy expressing their Satanic allegiance in exotic forms. This is why Halloween truly is Satan's holiday.

As Christians when we involve ourselves with Halloween we are failing to expose the deeds of darkness as commanded in Ephesians 5:11 and undermining our witness to the light in Christ's Gospel. Not only do we deaden the sensitivity that everyone should have toward occult practices but we also mislead people with contradictory actions. If you serve the Lord, would it make any sense to wear a "God Is Dead" button as a jest and expect a passerby to know that you did not take it seriously? Why should it be any more acceptable to recognize the powers of darkness with costumed parties and excuse ourselves by saying that its only for fun? The next time you hear "trick or treat," remember that it began with the ancient Druid priests who solicited young maids (the treat) for human sacrifices to their pagan gods with the threat of a spell (the trick) upon any uncooperative households.

Halloween offers us a unique opportunity in Christian evangelism. We have more reason to celebrate than any other culture. Generally speaking fun and fantasy are just as available to the Christian life as in any other, so why do we rely so heavily on the Halloween season for costumes and certain antics? Rather than succumbing to the role of a depriving scrooge, we should retaliate Satan's work with something better. As Mike Warnke has creatively suggested, I urge you to organize an *Unhalloween* Day through your Christian fellowship. Select another October date that will serve as a visible challenge to Halloween. Choose another name such as Fallfest, the Radiance Feast, or even Devil Demolition Day! Then masquerade as Biblical and other historical characters who depict hope and peace instead of creatures of fear and darkness. Expose the nature of occultism with a relevant teaching presentation and above all "proclaim the excellencies of Him who has called you out of darkness into His marvelous light" (1 Peter 2:9). Would not that be more edifying overall than sending the kids on their way with a bag full of sugar coated, chemically-loaded junk food? I trust that your spirits will be uplifted in seeking the more constructive path and being used by the Lord's Spirit as you minister to others.

NOTES

1. Richard Cavendish, *The Black Arts*, (New York: Capricorn Books, 1968), p. 5-6
2. J.P. Chaplin, *Dictionary of the Occult and Paranormal*, (New York: Dell Publishing Co., Inc., 1976), p. 5
3. Pennethorne Hughes, *Witchcraft*, (Harmondsworth, Middlesex, England: Penguin Books, 1965), p. 126
4. Mike Warnke, *The Satan Seller*, (Plainfield, New Jersey: Logos International, 1972), p. 93-94
5. Warnke, Interview on Halloween, Syndicated radio broadcast, KBIQ-FM, Seattle, October 31, 1979

DATELINE ***

Christian World

MADALYN O'HAIR'S SON CALLS ATHEIST MOVEMENT A FAILURE

DALLAS (EP)—William Murray, son of Madalyn Murray O'Hair, says miracles have happened in his life since he denounced atheism and gave his life to God.

"I was with my mother's organization for two years and it nearly destroyed me," Mr. Murray, 34, says. "It is miraculous what God can do in lives through faith."

When he was 16, Mr. Murray was the plaintiff in his mother's court battle that resulted in the U.S. Supreme Court decision to ban state-mandated prayer in public schools. He stunned the Christian community recently when he said he was born again into Christianity and made a public apology for his role in his mother's suit.

Referring to his mother, he says, "Her organization could be called a ministry or a personality cult. But it's in trouble. If I headed the atheist movement for 20 years, and had only 1,240 members nationwide, I'd look around for something else in my life."

HALT DRAFT REGISTRATION, LIBERTY LOBBY ASKS COURT

NEW YORK (EP)—The Liberty Lobby has asked a federal court here to block the draft registration program, contending that by registering only 18- and 19-year-old men the government was practicing age discrimination. The self-styled patriotic and nationalist organization, accused Congress of selecting "a particular age group to do their dying."

The Liberty Lobby, a backer of many right-wing causes, advocates a strong national defense policy that would guarantee "an invulnerable fortress America." The suit contends that men up to age 38 should be registered as they were during World War II, so that any potential conscription would "fall on all men physically and mentally qualified," said Jim Tucker, managing editor of the lobby's Spotlight publication. But the strategic intent of the court action is to scrap the registration altogether. If Liberty Lobby wins the suit, "we think that Congress would not dare" to extend the program to older men, Mr. Tucker said.

BIBLE CONTAINS EXTRA RICHES

WADSWORTH, Ohio (EP) — Barbara Roberts bought a 19th-century Bible for \$5 at a garage sale here, not for its antiquarian value but because she considered it sacrilegious to throw away the Scriptures. She soon discovered that her purchase was worth several thousand dollars — not because of the 1852 Bible, but because of something she found inside it.

The 20-pound book contained what Ms. Roberts thought was "just an old newspaper." But she discovered that it was a copy of the Ulster County, N.Y., Gazette, dated Jan. 4, 1880. It included an obituary of George Washington and is worth an estimated \$25,000.

Hugh Reynolds, owner of the Gazette, said it was the first paper to use boldface rules to set off news of the death of an important person. He said only two original copies of the historic edition had previously been found. One is at the Smithsonian Institution in Washington and the other at the Massachusetts Historical Society.

Ms. Reynolds was somewhat perplexed at her find. "I didn't buy the newspaper," she said. "I bought the Bible."

Despite the value of her find, Ms. Reynolds is planning to sell the newspaper. "I don't want to collect antiques," she said. "I can't stand anything old in my house."

DEMOCRATS, WITHOUT MUCH ADO, PLEDGE TO DEFEND GAY RIGHTS

NEW YORK (EP)—A major American political party has for the first time officially spoken in defense of the rights and dignity of homosexuals. The 1980 Democratic platform rejected political or social discrimination based on "sexual orientation" as well as that based on race, color, religion, national origin, language or sex.

Inclusion of the phrase "sexual orientation" in the platform was not debated on the floor and caused little comment at the Democrats' quadrennial meeting, attended by 77 openly homosexual delegates and alternates. No opposition was voiced to a new rule granting homosexuals full access to party participation.

While the platform takes a stand against discrimination based on sexual orientation, leaders of the gay and lesbian caucus called on the Democrats to back up their words with actions. They especially urged party efforts to block in the Senate a House measure that would deny homosexuals access to certain legal services

offered by the federal government. The homosexual caucus at the convention received the unqualified public endorsement of several influential feminist organizations.

BAPTIST FOE OF HELMS MEASURE DEFENDS PUBLIC SCHOOL PRAYER

NASHVILLE, Tenn. (EP)—Dr. Grady Cothen, president of the Southern Baptist Sunday School Board, told the agency's trustees here that while he opposes the so-called Helms Amendment, he believes in prayer in public schools. "Not in my lifetime has there been so much confusion about any issue as about this issue of prayer in public schools," he said.

Dr. Cothen, who testified recently before a House subcommittee that is considering the Helms proposal, said, "The Helms Amendment removes the subject of prayer in public schools from federal court jurisdiction and it removes the right of the Supreme Court to review any matter related to prayer in public schools."

If this were to happen, he warned, "it appears inevitable that every school district in the country would be subject to massive political manipulation. Take away the purview of the Supreme Court of the United States and government will be in religion up to its eyeballs in every school district."

The 1980 meeting of the Southern Baptist Convention reaffirmed its support for the U.S. Supreme Court's rulings outlawing mandatory prayer and devotional Bible reading in public schools, and specifically recorded its "opposition to attempts, either by law or other means, to circumvent the Supreme Court's decisions" in this area.

COMMUNIST HUNGARY ALLOWS TEACHING ABOUT THE BIBLE

BUDAPEST, Hungary (EP)—For the first time since the Communists took over Hungary in 1948-49, the country's teenagers will soon be able to study the Bible in school.

The "Bible as literature" — not as a "holy book" — is being introduced at the next semester of Hungary's lycee-type secondary schools. Even with this carefully defined stricture, however, introduction of the Bible in Hungary's high-school curriculum marks a unique step in Eastern Europe and the Soviet bloc at large. The Ministry of Education, announcing the new development, described the Bible as a "profound" cultural work.

BLACK BAPTISTS REJECT CANDIDATES, ELECTRONIC CHURCH

CHICAGO (EP) — Ultra-conservative evangelicals and the major party presidential candidates were criticized in speeches and resolutions for not dealing with economic injustices at the 19th annual Progressive National Baptist Convention here.

Faced with this situation, "we need to preach and witness with a sense of urgency," Rev. William Augustus Jones, Jr., outgoing president, told the 7,000 observers and delegates.

Conservative evangelical forces, including the PTL movement, Moral Majority and the electronic church, were denounced in an overwhelmingly approved resolution as "dispensers of cheap grace and invalid, distorted witnesses of the true and full gospel."

"Whenever churchmen tailor their theology to fit their sociology," declared Mr. Jones, "the emerging deity is utterly unworthy of worship. He is not the God of the patriarchs. He is not the god of ethical monotheism."

Accusing conservative evangelicals of "moral madness and ethical insanity," the convention leader and pastor of the Brooklyn, N.Y., Bethany Baptist Church asked, "Where were these 'deliverers' when we were contending so valiantly for justice?"

Outlining the major personal, societal and environmental problems now confronting the United States, he decried the two major presidential candidates as "an elderly actor" embraced by conservative die-hards and "Plains' chief citizen" whose "uninspiring performance" has left many "deeply disenchanted."

MIXING RELIGION, POLITICS, SCORED BY MINNESOTA'S QUIE

ST. PAUL, Minn. (EP) — Minnesota Gov. Al Quie says he is deeply concerned about fundamental Christianity being exploited by politicians. The governor, a born-again Christian and a staunch supporter of Ronald Reagan for president, says he will not under any circumstances lead a "born-again Christian crusade for Reagan."

A group of Christian fundamentalists has launched a campaign to put Mr. Reagan in the White House and Gov. Quie said conservative preachers "have a right" to campaign for Mr. Reagan from the pulpit. "But I don't like it at all and I don't want to engage in it myself," he said.

The Independent-Republican governor said he is worried that political involvement will hurt the church and the faith of

people. Gov. Quie said there is a danger that politicians are "trying to use God" by appealing to voters' religious beliefs. Christians should be active in politics, but they should be careful not to equate their political acts with religious faith, he said.

Gov. Quie said he disapproves of evangelical groups which claim their views on political issues are "Christian" or "moral" and suggested that other positions are not. The governor said some actions by his Christian supporters have made him feel squeamish.

MOTHER TERESA VISITS N.Y., DEDICATES NEW SOUP KITCHEN

NEW YORK (EP)—Mother Teresa, on her first visit to the United States since receiving the Nobel Peace Prize, made a quiet four-day visit to her sisters in the South Bronx and opened another soup kitchen. The Missionaries' New York house, the first in this country, was started in 1971. Others were opened last year in Detroit and St. Louis.

Mother Teresa got a laugh when she told the worshippers, most of them black, that someone had asked her what she would do if there were no more poor people in the world and she retorted, "We'd be unemployed."

Spiritual poverty is the most pressing problem in the United States, Mother Teresa said. She said the sick poor whom her sisters visit each week are alone and in fear. "We are not meant to be like that," she added.

CHRISTIAN MATURITY GREATEST NEED

COLORADO SPRINGS (WEF) — The greatest need of the 1980s is to develop mature Christians, observes Dr. John R. W. Stott, internationally respected evangelical statesman and Bible expositor.

"I'm deeply concerned with superficiality in the evangelical church," said Stott. "Wherever I travel I find shallow Christians. That is true in the West and in the Third World."

In addition to his concern about superficiality, Stott cited two other priority needs for the church today. He would like to see a "vastly improved standard of preaching throughout the church. The congregation depends on preaching and teaching. Evangelicals ought to be the best preachers and (offer) the most careful interpretation and application of the Scripture. It's this that will build people up in Christ."

"And, he continued, 'I would like to see a much more profound and costly penetration of the secular community by Christians. We need to challenge young

people to become Christian lawyers and Christian politicians, Christian dramatists and Christian communicators, penetrating all these segments of society."

LANDBRIDGE DISTRIBUTION TO KAMPUCHEA REOPENS

WHEATON, IL.—World Relief Corporation announced today that the Thailand "landbridge" operation, disrupted following Vietnamese invasion of Thailand June 23, is officially reopened. World Relief resumed distribution of rice, vegetable seed and agricultural kits in the Nong Chan area, where an estimated 40,000 Kampuchean civilians rely on outside aid for their survival needs. The renewed distribution calls for supplying 15,000 cool-season vegetable kits (at \$11 per kit), 8,500 agricultural packets (fishing nets and farming tools, at \$75 per packet), and 10,000 family survival kits (cooking utensils, sewing materials, blankets mosquito netting, soap, disinfectant, bandages and plastic sheeting at \$25 per kit).

Deputy U.S. Coordinator for Refugee Affairs, Ambassador Frank Loy, stressed at a news conference in Bangkok that "the landbridge is a very important element for the time being in feeding hungry refugees." The landbridge was deemed necessary to avert famine in Kampuchea later this year, particularly in light of distribution difficulties through Phnom Penh. The Vietnamese invasion halted distribution and forced thousands in the border area to flee.

Prior to the invasion, the World Relief staffed and administered program distributed 10,300 tons of rice seed, 18,000 agricultural packages and 74,800 vegetables seed packages through the landbridge, with the capacity to help 1.5 million people.

World Relief is the official relief and development arm of the National Association of Evangelicals, with a dual commitment to the physical and spiritual needs of people around the world.

CHURCH GROUP IN BRITAIN ASKS 'PEACE TAX' OPTION

LONDON (EP)—A group of British churchmen and parliamentarians has launched a "Peace Tax" campaign, aimed at seeking tax exemption for persons opposed to government military spending. The group wants legislation that would allow people who have conscientious objections to contributing to a military defense budget to allocate their tax money to a "peace-making" fund. The campaign was launched with a letter to the British newspaper. The Guardian.

THE MUSLIM WORLD: A CHRISTIAN CHALLENGE

Part III

by Anna May Towne

We have been gritting our teeth as we have watched Iranian crowds on television chant "*Marg bar Carter*" (death to Carter) and feel helpless to influence any of these events happening around us. But is God speaking to us through these events? And are there things that we can do in obedience to His will that can make a difference?

The little O.T. book of Jonah reminds us of one of the recurring themes of both the Old and New Testaments which is God's concern for all peoples. It isn't surprising that Jonah was less than enthusiastic about the mission that God had given him of going to Nineveh. Nineveh was the capitol of the hated Assyrian nation which during the 9th and 8th centuries B.C. had a reputation of being a cruel conqueror showing little mercy for the people taken captive. Jonah finally reluctantly obeyed God, but he showed no pleasure when the people of Nineveh did repent. Instead he sulked under the shade of a vine.

There is a lot of Jonah in everyone of us. We are like the man who prayed:

*God bless me and my wife,
My son, John, and his wife,
We four
And no more.*

We want God's blessing for *our* family, *our* church, *our* denomination, and *our* country.

But God's Words reminds us that God also loves all the modern Nineveh's and is concerned about those people, too, God loves the people of Iran and Muslim people everywhere.

Muslims have been given good reasons down through the centuries to reject Christianity. There were Christians living in Arabia during the time of Muhammad, but they were withdrawn from their Arab neighbors and were arguing among themselves about the nature of Christ. One sect believed that Jesus couldn't be fully man and another doubted that his manhood and Godhead could be combined. Neighboring Byzantine Christians were persecuting both sects.

The Crusades, ostensibly organized to win back the Holy Land, were really organized to extend European trade routes. Greed for money and land were the true motives. Left in the wake of these Crusades were people devastated by the battle and much ill will among Muslims toward Christians.

Magellan discovered the Philippines for King Philip of Spain in 1521. All the people of these 7,000 islands surrendered quickly to the Spanish with the exception of those down in the south who had embraced Islam perhaps two centuries earlier. These "Moros," as the Spanish called them, were sufficiently united to hold off the Spanish for nearly three hundred years. Muslims viewed this attempt by Spain as Christians coming with guns to take away their freedom, and the legacy of hate remains to this day.

Is it not true that our own foreign policy in the Middle East has been dominated by our desire for a cheap and certain source of petroleum? We want oil not only for our industries and to heat our homes but so every adult member of our families can drive a car and to power all kinds of pleasure craft. We have cared little what the results of our foreign policy has meant in the lives of ordinary Iranians or Saudi Arabians.

When American oil companies sent their technicians to a country like Iran, they provided luxurious living quarters for the technician's family and a high salary that enabled the family to live at a vastly higher standard of living than their Iranian counterparts at work. These foreign expatriates had little understanding of local culture and usually little desire to learn. They often did not care that their life style offended the sensibilities of their conservative Muslim neighbors.

Along with our technology, we have shared our western materialism in countries like Iran creating a westernized class among whom Communism has found a receptive audience. On the other hand, the

Anna May and Howard Towne are Advent Christian missionaries who work at Dansalan Junior College, Marawi City, Philippine Islands. The Maranao inhabitants of this region are predominately Muslim.

traditional, deeply religious Imams have reacted to this by retreating into uncompromising positions of opposition to everything American.

Is it not possible that the present difficult hostage problem is in part the result of America's concern for much more than our fair share of the energy resources of the world and our often callous disregard for the welfare of the people of this region?

Should it not be a part of our Christian commitment to learn to conserve energy in our homes? And to bring pressure on our elected representatives in government to help this country develop alternate sources of energy? Let us accept a simpler standard of living and teach our children to do the same. The U.S. foreign policy could be based on what is right for the people of this region and not on our need for foreign oil.

The prophet Isaiah in the eighth century B.C. warned the king of his country, tiny Judah, against trusting in military alliances to save them from the advancing Assyrians. He said: *"In returning and rest you shall be saved; In quietness and in trust shall be your strength"* (30:15). He went on to mock his king's reliance on swift horses (in our day helicopters and planes?) and predicted that they would be left like a flagstaff on top of a mountain deserted. Where is our modern day Isaiah to remind us that our first priority is to seek out God's will and do it in our world?

Built into the Christian faith is the imperative to reach out to all the peoples of the earth. This was Christ's last command to his disciples after His resurrection and before His ascension. So if we are His disciples, then this command is for us also.

Christian missionaries are performing a variety of tasks in Muslim countries in obedience to this command. Countries like Afghanistan, Saudi Arabia, and Iran are closed to Christian missions. Turkey permits Christian missionaries to operate schools which educate but do not seek to evangelize. Medical and agricultural missionaries work in countries like Bangladesh and Pakistan.

Indonesia is the only country in which Muslims are becoming Christians in any great number. This is viewed as the fruit of perhaps two or more generations of missionary activity, much of it by the Dutch.

An article in the January 5, 1979, issue of *Christianity Today* describes a Christian mission in Bangladesh which seeks to make converts to Christ in Muslim communities which remain in their communities as followers of "Nabi Isa" (Prophet Jesus). The convert is expected to embrace Christ as Savior and Son of God but in a context that allows him to use as many vehicles of his own culture as possible to express that faith. Worship is on Friday, the practice of praying five times a day is retained, as are other forms the convert feels comfortable with. This mission is attempting to prevent what often happens in the Philippines where converts from Islam leave their families and communities to join the Christian majority.

Advent Christians have a direct part in a Christian mission to Muslims through their support of Howard and Anna May Towne who work at Dansalan Junior College in Marawi City among the Maranao. Dansalan Junior College is a United Church of Christ institution which was established right after World War II. People from four nationalities are represented on its staff which include Protestants, Roman Catholics, and Muslims.

Dansalan was first of all a school offering quality education in a province ranking at the bottom in educational achievement. Secondly, it has sought to be a Christian presence serving the community. There is a small hospital with a large public health program. A crafts center helps Maranao women market their weaving. An adult literacy program has trained several thousand new readers among illiterate adults and then seeks to provide them with simple reading materials. A staff member trained in Cooperatives seeks to help farmers organize for purposes of securing credit and buying farm inputs.

Howard and Anna May live at the Training Center for Muslim Farmers which is located on a tract of about 26 acres of land outside the city. Most of the land is devoted to growing vegetables for research, as a training ground for farmers, and for income. Goats, rabbits, and Pekin ducks are also raised at the Center. Farmers are brought in for live-in seminars and then given help on their own farms to put into practice what they have learned.

An active program of evangelism is not possible at this time. The antagonism which would result from such an endeavor could close down every other part of Dansalan's program. There are opportunities though, for Christians on the staff to dialogue with individual Muslims.

Continued on next page

The Muslim World

Continued

The entire experience of living and working at Dansalan is an opportunity to demonstrate genuine Christian love to a people who have been a persecuted minority in a land claiming to be the only Christian nation in the Orient. It is also an opportunity to be a peacemaker in a place where Muslim rebels ambush Christian soldiers and where Christian soldiers harass innocent Muslim civilians. The Townes view their ministry as preparation for the time when there will be freedom to openly witness for Christ.

God has opened this door of opportunity to Advent Christians to work among Muslims, and the Advent Christian Church has responded in obedience and faith. God will use us and many other churches and missions to accomplish His purposes in the Muslim world. Let us claim the words that God spoke through Isaiah 2800 years ago:

*"Thou dost keep him in perfect peace,
Whose mind is stayed on thee,
Because he trusts in thee.
Trust in the Lord forever,
for the Lord God is an everlasting rock."*

YOUR VOICE

*Would you lend Him your voice today
If He should ask it?*

*His voice is audible to hearts,
But when His messages are for the ear
He borrows voices from His friends
To carry them:
A word of kindness or encouragement,
Of counsel, or of guidance:
Sometimes a word of praise
Or witnessing for Him:
"He is a friend, and more than that, to me;
Why don't you try Him, too?"
Or "I think you'd like our church."*

*Would you lend Him your voice
If He should ask it?*

by James Asa Johnson

PACT

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ORO BIBLE COLLEGE OPENS FOR ITS 10TH YEAR

A total of 25 students are enrolled in the first semester classes for Oro Bible College this year. Two students are coming in from a nearby Christian orphanage. Two fourth year students are out in internship this semester in churches. There are five "special" students taking only a small load, three of whom are from the local church and already working at a profession.

This year there is a new faculty member, Miss Arnulfa Jabagat who has come into the school full-time. (Miss Florida Supangan is on study leave to work on her M.A.). Reverend Villadolid has returned to work with us again on a part-time basis.

We are looking forward to a good school year and trusting in real spiritual growth for all, students and faculty alike, as we press on into the coming weeks. Christian Service plans for each week include several changes, all of which we hope will enable us to plant at least two churches during this school year.

Also we have returned to afternoon and evening classes, enabling students to work during the morning hours. Please pray with us that they will be able to find work and thus help themselves financially and with integrity through their school years.

16TH ANNUAL CONFERENCE—PHILIPPINES

The theme for the 16th annual Northern Mindanao Advent Christian Conference this year was "What Is Your Part In The Great Harvest?" Church delegates, pastors, and other Christian workers gathered in Claveria for fellowship, sharing, study, worship, and business.

Evidence of vision was seen in conference planning to open two new outreach stations. Both have contacts and a nucleus of Christians asking for a worker. One of these will be opened immediately and the second as soon as there is a worker.

Highlights of the conference included the ordination of Reverend Cesario Gorres, presently pastor in the Davao area. Four other Oro Bible College graduates were commissioned for service. Merriam Pastoril is to go to the Davao Church as a Christian Education worker. Lolita Villadolid is to go to Bayugan, one of the new outreach stations. Pio Colim is to go as the new pastor in Surigao City. Melchor Jandayan is to serve as full-time evangelist and youth worker. Two Oro Bible College interns were also commissioned for their assignments.

Election of the board of trustees to guide the conference resulted in a high percentage of new leaders. The new president is Reverend Frank Supangan, pastor in Bohol. All of the officers, pastors, and other leaders will appreciate your continued prayer support.

Luree Wotton

by Marilyn Parolini

A marvelous thing about the Christian life is how its lessons are learned. As Christians there should be a *difference* in how we face and handle problems, meet challenges, take risks, or whatever we do. Our deep down attitudes determine the course of our lives. "As a man thinketh in his heart, so is he." These three words, REJOICE, PRAY, GIVE THANKS are three superior *be*-attitudes which through constant practice will make a difference.

To introduce the first theme let me say I was intrigued by the word *REJOICE*. My middle name is Joyce — meaning joy or enjoy. In music “re” means do it over so rejoice comes to me as enjoy again—enjoy over and over. “Rejoice evermore” the Scripture reads. Not long ago I was given a chance of a lifetime to enjoy over and over, to rejoice in an answer to a prayer of many years.

I've been a church organist ever since 7th or 8th grade with a little time out here and there. For the past 20 years I've played at the Advent Christian

Church where we had a small pipe organ not really adequate for the sanctuary. It was intended over 40 years ago for a small chapel or home. For some time I would pray just to get through a service safely as the organ's wires and cables and contact points showed signs of age. Suddenly a chance came to purchase a like-new larger pipe organ. I'm usually hesitant to point to circumstances and either blame God or give Him credit as the case may be, but every circumstance in this case worked into a beautiful and positive pattern and go-ahead sign, even to the extra fun and delight of discovering that the organ console matched our church interior and the design on the end of it went with those on the ends of our pulpit and pews. It was easy to rejoice when the organ actually arrived at our church to be stored until it could be installed.

I rejoice in a wonderful husband and family. We have been blessed way beyond our deserving. We're not perfect. We miss lots of chances to express our love to each other. We don't always make the best decisions, but we are working at the message on a plaque we received for Christmas which says "Love grows here." One of our sons was just married to a deeply committed, lovely Christian girl whom we all love very much. Her middle name is Joyce too. A wedding is a particular time of rejoicing — especially when everyone is happy with the choice.

I rejoice in the Lord as my Savior. I grew up in a parsonage and accepted Christ when I was 10 years old. As a teenager I went through a period of wondering whether my decision as a 10 year old was valid. I spent hours praying and pleading to be sure I was really a Christian. There was a big emphasis in being sure and no emphasis at all in committing ourselves as we grew. At summer camp it was make a decision to be a Christian or come back to Christ if you've been backsliding. I do not ever remember anyone suggesting that our committing of our lives to Christ happens again and again as we grow and find out more about ourselves and who we are, building upon our earlier initial decision. This would have made such a difference in my early teen years.

Rejoicing can take many forms. My own rejoicing is quiet. It fits my nature. Some folks rejoice with loud "Hallelujahs" and "Praise the Lords." We can be rejoicing when we sing. Rejoicing to me includes a feeling deep down inside which wells up into an internal smile, if you please. It may also show externally, but its volume has nothing to do with its sincerity. I like the words, "In quietness and confidence shall be your strength," and "Drop Thy Still Dews of Quietness, Till all our striving cease; Take from our souls the strain and stress, and let our ordered lives confess the beauty of thy peace."

PRAY CONSTANTLY. I used to try that, to see how long I could consciously pray without stopping. What a frustration! How could I do my school work, or memorize my piano pieces? Since the days of that kind of thinking and experiment, I've heard maybe this means rather *live* in a constant attitude of prayer and to be in a right relationship with the Lord all the time so that prayer is a natural language and pattern of thought.

Another dimension to this may be, *persevere* in prayer. You do that when you pray for each other week after week and for all those who request prayer. Keep at it. Don't give up. There is a sense in which I suppose this could be misread to suggest that we must beg God. I don't think so. But we can pray again and again for people. Many times when I pray for someone I try to visualize myself standing with the person and holding his hand out to Jesus for His touch. Since I need often to put my own self in His presence, it only makes sense that I think about others frequently in the same way.

There is another aspect to praying for people in which we learn to relinquish them to God who knows best. Sometimes it is a real struggle to do that, especially if we're in battle for someone's life. Sometimes it's lesser things that we pray constantly about. I remember the pain of being in college and seldom having a date. I sat and cried by my window lots of times. I had been told that I was wholesome and plain and nobody seemed to be looking for wholesome plain dates. I prayed a lot about it too, wanting someone to love and to be loved by. Finally I was able to relinquish that part of my life to God and to be willing to wait and relax about it. I am still amazed and thankful, and I do rejoice when I realize what an abundant answer to prayer I received!

This past week I received a letter from a dear friend for whom I've been praying for the past two years or so. Some terrible problems developed in their home.

Marilyn Parolini



Her husband left her and the ministry. She was stranded with a family of two boys in their critical teen years. I had not seen her or talked to her in these two years but have been taking her to the Lord. Now she is ready to reach out to her friends again, and I am rejoicing in the prospect of resuming our relationship as friends. In all of our lives there are those times when we are much more persevering in prayer, a crisis in the home or someone's health, a grief situation or job decision. Pray. Keep the lines of communion open with Him. Let's learn also to pray in non-crises times too. One of my favorites is to pray for people from my organ bench. I like to picture them as being in the presence of Jesus as Frank Laubach suggested. You can do it on the bus or anywhere.

GIVE THANKS. The verse says "in everything." I've heard of people who give thanks for everything, but where I am in my Christian life I take it to mean *in* whatever circumstances be thankful. It's an attitude that makes both *difficult* and *ideal* circumstances bearable.

Probably my hardest lesson to learn in this regard is what I call "being a guest in my own house." My house is like a merry-go-round, someone is always getting on or off. What would it be like to have just our family at home? I seldom know. One year my brother lived with us; another, Roger's mother; and still another, my younger sister after mother died. Later a nephew lived with us for a year when his mother died. Still later an aunt lived with us for over three years. More recently there has been a series of college students to say nothing of the friends and piano students who come and go daily. Privacy is a near forgotten state. The smallest things become irritants — the dish rag was hung improperly; the glass wasn't rinsed; the dishes were not put away where I put them. Multitudes of small irritations like dissonance in my musical composition. Yet it is the

Continued on next page

very dissonance that moves us toward resolution and consonance and causes the music and harmony of our lives to grow. I'd think I had some lesson learned only to find out that I had to learn the same thing in another area. It must be true in all of our lives, and the attitude of thankfulness, of being grateful whatever state we're in, smooths out many a ragged phrase and opens us up to harmony.

If we find ourselves in superior circumstances there's a danger of being proud. Spiritual lessons are to be learned in both cases. I shall always be grateful to a lady named Gert Behanna who told about how she looked down on people before she was a Christian. After she became a Christian she found out one day that she was looking down on people who look down on people. She said you really have to watch out for these Christian sins, so subtle and so dangerous.

In my job as wife, mother, and homemaker there are constant opportunities for all three themes. I pray I won't miss them. When the children were little, I used to go in at night after they were asleep, put my hand on their heads, and pray for each one. I can't stay awake that late anymore. Do they ever go to bed? I do pray for them and give thanks to God for them as they grow.

In my second job as a piano teacher I rejoice often as I see my students grow. I pray for them and for the ability to see what they need and for how to help them. I've had several who were diagnosed as hyperactive. I've had some who had reading disabilities or who were terribly uncoordinated. I've prayed for insight to help them in their special difficulties. I have a few pupils with nice talents. I'm praying that I'll have the wisdom to guide them. Perhaps they should go to a more advanced teacher. I must be willing to let them go. One needs God's wisdom and guidance in these things. I am grateful for the circumstance which allows me a half hour or so with as many as 40 individuals, one to one, in a day when that kind of attention is rare. I treasure it and pray that God will use it in His own way.

In my job as organist for Healy Chapel I find myself rejoicing in my background which was rich in singing and playing hymns, whole books of them, so that I have many of these stored up in my head. I am thankful for the chance to be a minister through music there, and I pray constantly for the Spirit to guide my choice of music. I'm thankful now for the hours of practice and discipline that give me the freedom to have so much upon which to draw. I

chafed under the discipline of practice, but I tell my students that what many people call freedom, to do as they please, is really only slavery. It is in the disciplined study of French that I will find the freedom to express myself in that language. It's just as true in the Christian life.

In my fourth job from the organ bench at Advent Christian Church. I said earlier it was easy to rejoice when the organ arrived safely at the church. It was less easy to rejoice during the months while it sat there waiting for the installers. But sometimes we have to wait. It was a good time for learning patience.

I'm finding that my life is very much like a musical composition which God and I are writing. The very best that comes out is His. He corrects my mistakes and resolves out the dissonance I create into consonance. He keeps on adding new phrases that I don't always like but in retrospect can see that they belong in the composition. He sees our lives as a beautiful and finished symphony. At times when we are in the middle of a measure of extreme lack of harmony we can still be thankful, not because we enjoy the discord but because we know He is with us and will lead us through it.

REJOICE EVERMORE — Enjoy God over and over; PRAY CONSTANTLY, with perseverance; and IN EVERYTHING GIVE THANKS.

So on through life's long path, still chanting as ye go

From youth to age, by night and day, in *gladness and in woe*

Rejoice, rejoice, rejoice give thanks and sing.

Still lift your standard high, still march in firm array,

As warriors through the darkness, Toil
Till dawns the glorious day.

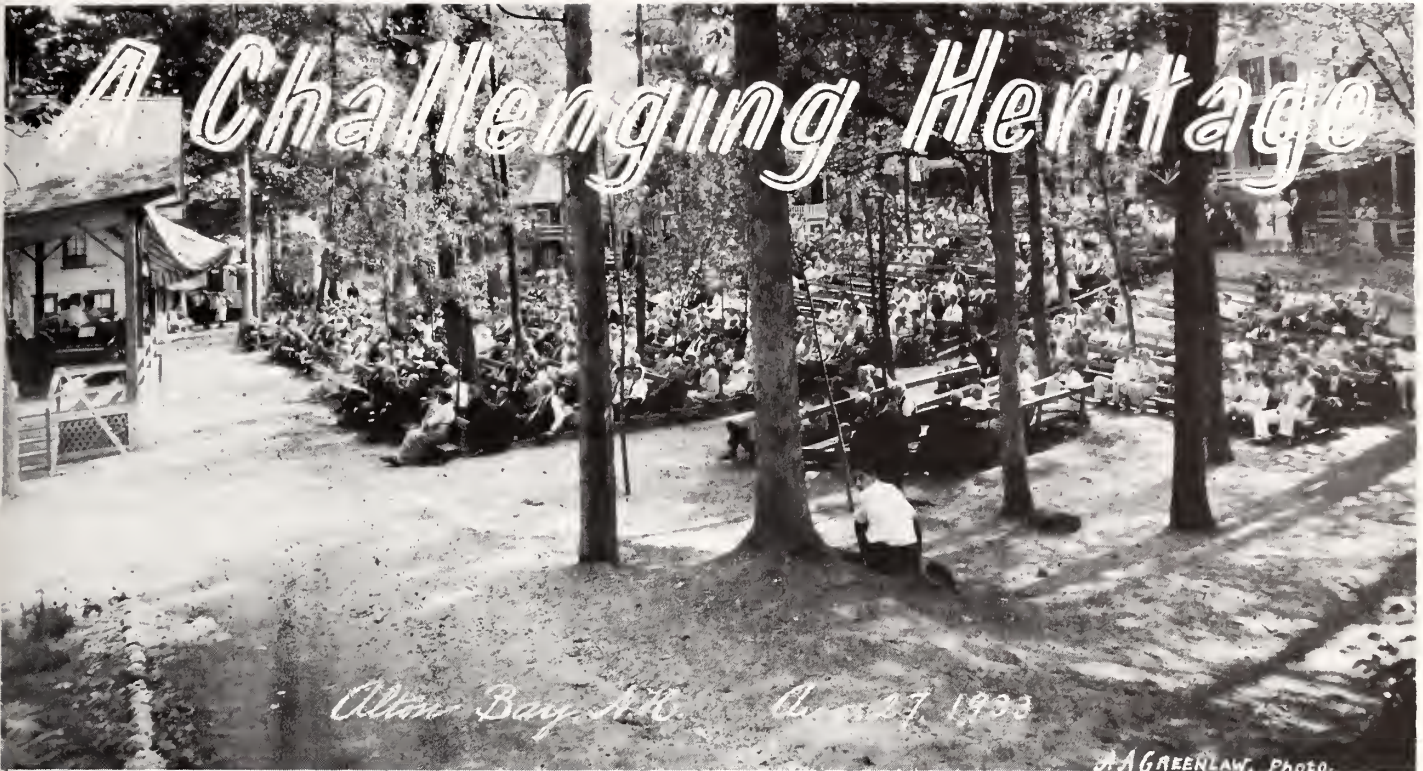
Rejoice, rejoice, rejoice give thanks and sing.

Praise Him who reigns on high, The Lord whom we adore,

The Father, Son and Holy Ghost one God forevermore.

Rejoice, rejoice, rejoice give thanks and sing.





Alton Bay Camp Ground in Early Days

by David A. Dean

The Advent Awakening of 1831-1844, which gave birth later to the Advent Christian denomination, provides one of the most exciting and fascinating chapters in American history. During this brief period, the lonely vision of a single man in eastern New York became the earnest hope of tens of thousands and haunting fear of a million others from Montreal to Baltimore and from Chicago to Bangor. Combining preaching, press and public relations in an ultra-modern attack upon the irreligion of the nineteenth century, the "Midnight Cry" (as Adventists called their message, drawing on Matthew 25:6) made inroads on all denominations as well as upon American society in general. The fact that most denominations in America today believe in the literal, personal return of Christ is a tribute to its enduring effect after 130 years. We, as Advent Christians, can be proud of what God accomplished by means of that movement for we ourselves are one of its enduring results.

Dr. David A. Dean is Vice President, Academic Dean, and a professor at Berkshire Christian College, Lenox, Massachusetts.

BRIEF HISTORY THE ADVENT AWAKENING

In August of 1831, William Miller preached his first public sermon on the Return of Christ in the tiny frontier village of Dresden, N.Y., as part of a week-long series of meetings. During the next eight years, he toured the small towns of New York, New England, and Canada East preaching in numerous churches of various denominations and watching revivals break out in almost every place. Although he was only a layman, his obvious sincerity and his well-reasoned presentation of the message of Christ's "soon-coming" moved the masses to repentance of faith in Christ. Gradually a small handful of ministers accepted the message and the news of the nearing of the Lord's return began to spread throughout the area.

Still, to Miller in 1839, his impact appeared pitifully small in the face of the shortness of time. His study of the Bible, especially of Daniel 8:13,14, had persuaded him that Christ's Coming would be "on or about 1843" and less than five years remained. Yet, Miller had done all that he knew how

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Joshua V. Himes

and could see nothing more of which he was capable. He was almost 58, chronically ill, and worn out from his lectures and travels in what now appeared to him as a "lost cause." How amazed he must have been at the unbelievable progress of his work during the next five years!

The turn-about came when the elderly Miller met the youthful Boston minister, Joshua V. Himes. At 34, Himes had made a name for himself as a radical advocate of the numerous Reform causes which fermented in American cities: temperance, world peace, anti-sectarianism, and Abolitionism — to mention a few. He was a born promoter looking for a cause worthy of his efforts and was captivated by the sincere convictions displayed by Miller. Under the genius and leadership of Himes, who readily committed himself to the Adventist cause, the "Midnight Cry" was to be heard across northeastern United States as a mighty voice to prepare the way for Christ's Return. It reached a crescendo of expectation and anxiety on October 22, 1844, the date the early Adventists finally settled on as the expected time of Christ's Coming. It survived and continued even through the "Great Disappointment" that followed.

MAJOR FEATURES

THE ADVENT AWAKENING

With Himes guiding, the Advent Cause quickly introduced attention-gaining innovations. Appoint-

ments were quickly arranged which put Miller into speaking positions in the great cities: Boston, Worcester, Portland, Providence, Hartford, New York, Newark, Philadelphia, Baltimore, Rochester, N.Y., Cincinnati, Louisville, and Washington, D.C. First in larger churches and then in public halls seating thousands, Miller gained the attention of the masses and the public press. The Boston-based *Signs of the Times* and the *Midnight Cry* of New York were only the first of over thirty Adventist newspapers to appear in America's major cities to popularize Miller's message. Familiar with the powerful effect of conventions, Himes instigated a series of nearly twenty General Conferences to gather and consolidate a group of Adventist leaders with a common message of Christ's personal and visible return. From these General Conferences, which were the first prophetic conferences ever held in America, came the vision and ideas which advanced the Midnight Cry.

One of these ideas was the production of a prophetic chart which Adventist lecturers could display on the platforms as they preached. Lithographed in brilliant colors, mass-produced, and widely circulated, the charts depicted in vivid color the hideous beasts of the prophetic Scriptures and presented the time calculations upon which the 1843 date was based. The charts came just in time to equip the hundreds of new converts who took to the lecture tours to present the message. Lecturers set them up in churches, halls, tents, trains, schooners, ferries, barges, and schools to explain the Advent message to everyone. The charts were the Adventist's trademark.

Another great idea was the holding of campmeetings, the first one launched in the summer of 1842. Set up in groves and fields near railroad tracks and convenient to smaller centers of population, the Campmeetings featured preaching, praying, Bible studies, and testimony meetings both in tents and under the open skies. Attendance reached above ten thousand at some. By 1844, 125 campmeetings had been held and more than a half million people had attended to hear Miller and other lecturers unfold their charts and proclaim the Advent near.

The increasing crowds at Adventist meetings made it difficult to find suitable meeting houses and the early Adventist built the Great Tent with a capacity of from 7-9 thousand people. Used at campmeetings, General Conferences, and for meetings in the great cities of America, the Great Tent attracted widespread attention and enabled great throngs to see and hear Miller and his fellow lecturers as the cause advanced and the expected time drew nearer.

Adventist books were published and circulated widely and inexpensively. One series, *The Second Advent Library*, was printed over and over again and constantly expanded. Adventist reading rooms with libraries of adventual books were established by believers in hundreds of cities and towns. Agents circulated and promoted the various papers wherever people would listen. The public press responded by reporting and attacking Miller and his followers on the front pages of its newspapers, even mentioning Miller more frequently than the president at some times.

The publication enterprise on behalf of early Adventism was without precedent in the United States. Favored with the editorial brilliance of Himes, Sylvester Bliss and other leaders and supported by sacrificial donations and energetic sellers, the newspapers, tracts, and books saturated the northeastern United States with the Advent message. The totals are staggering! By June of 1844, five million copies of Adventist newspapers and other works had been printed; by 1860 (when the Advent Christian Association was organized) that figure reached fifteen million copies of over 70 different periodicals. Between 1855 and 1860, Horace L. Hastings published over 500,000 individual items. Daniel T. Taylor had reached one half million books, pamphlets, and tracts by 1860. Later, Isaac C. Wellcome used a little over 20 years to publish ten million tracts and 150,000 books and pamphlets (1872-1895). One of Hastings' leaflets reached the five million mark by 1910.

At first, the major doctrine of the Adventists was that Christ would return to this world personally,



William Miller

literally, visibly, and soon (by 1844) at the latest). It was faith in the impending and imminent return of Christ that produced the commitment of its one hundred thousand convinced adherents. Much time and effort was spent in the reading and interpreting of Scripture and Adventism was solidly biblical from its very beginning. As early as 1842, some of these Bible students became impressed with the doctrine of "immortality through Christ alone." Lecturers Calvin French and George Storrs, at about the same time, began to insist that the Bible promised life, eternal life, or immortality to believers only and that the wicked would receive death, eternal death, and destruction at the final judgment. With this view that the wicked would cease to exist after the judgment came also the view that all men are unconscious in their graves until the resurrection of the last day. Miller and Himes opposed this teaching, but the view spread rapidly because of its biblical nature and, after the Great Disappointment in 1844, became one of the most widely held views of Adventists. The Advent Christian denomination has tried to emphasize both Christ's Return and His gift of Immortality to believers only.

OUTSTANDING LEADERS EARLY ADVENTISM

The man who launched the Advent Awakening, William Miller, was a self-educated Baptist layman who did not begin to preach until the age of fifty,

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when he was already beginning to be afflicted by palsy and consistently poor health. Converted from Deism to Christianity following his return from military service in the War of 1812, Captain Miller soon committed himself to intensive Bible Study during which he became convinced that prophecy is one of the surest proofs for the reliability of Scripture. His prophetic studies led him to the conclusion, based mostly on the calculations of days and years in Daniel and Revelation, that Christ would soon return, probably in the Jewish year 1843-44. He first shared this view in personal letters, then in preaching, a published pamphlet, and finally in a book.

William Miller, far from being a religious "nut," was a careful thinker who examined his own views critically and fought himself several years before beginning to preach. His sermons, between 60 and 120 minutes in length, were carefully reasoned and appealed to Scripture, mathematics, and the prophecies in defense of his views. His obvious sincerity and his subtle sense of humor won over most of his audiences and there were usually outstanding conversions of notorious skeptics wherever he went. His largest crowds reached over the 10,000 mark on several occasions.

Basically rural in his orientation, Miller preferred to minister in small towns and avoided cities until Himes began to manage his itinerary. Nevertheless, when the opportunities came he traveled to the cities and was there as effective as anywhere despite a progressive decline in health. His public appearances ended in 1848 and, blind, and continually weakening, he died at his rural home in Low Hampton, N.Y., in December 1849. At his deathbed, and now leader of the Adventist cause, was Joshua V. Himes.

Born in Rhode Island, Himes had become an energetic evangelist and church planter for the Christian Connection denomination in Massachusetts. Stationed in Boston, he associated with William Lloyd Garrison and other reform leaders of his day, throwing his inexhaustible physical strength behind one cause after another. Apparently, though, the causes of peace, education, labor, civil rights, temperance, women's rights, and health reform were not enough to satisfy his sense of purpose. Within a month of his first meeting with Miller in 1839, Himes had committed his life to the Advent Cause from which he did not turn back until death defeated him in 1895.

Himes' qualities included energy, insight, a sense of timing, an ability to organize, an uncanny capacity for gathering co-workers, an innate promotional genius, and a willingness to gamble on a brand new approach. Every major development in the Adventist movement between 1840 and 1850 is traceable to Himes: newspapers, General Conferences, campmeetings, prophetic charts, Adventist reading rooms and local libraries, circulation of tracts, and organization of itineraries for Miller and other lecturers. Deeply affectionate and loyal to Miller, he nonetheless prodded the older man into paths he did not desire to enter. Himes was not a theologian, but rather an activist. Basically following Miller's views, he did accept the doctrines of the sleep of the dead and Immortality through Christ alone which became key doctrines among the Advent Christians, whom he joined in the early 1860's.

George Storrs, who helped to introduce "Immortality through Christ alone" into the Adventist ranks, had been a Methodist minister. A strong abolitionist and a careful student of Scripture, Storrs left the Methodist ranks after serious theological differences with his bishop and became pastor of an independent congregation in Albany, N.Y. As a result of his preaching there, Storrs published a small volume *Six Sermons* in which he argued the position that the Bible opposes the idea that there is immortality for the wicked. This book eventually reached a printing of 200,000 copies and was a powerful force in advancing the Advent Christian view on this point.

Storrs went on to alter his earlier view somewhat, but was always marked by a deep sense of God as a God of love and fairness. His writings were marked by a fairness and kind spirit and it was he who convinced the leading Adventist lecturer in the West, Charles Fitch, to accept this teaching of the Word of God. Storrs threw his energies into lecturing in many places on Christ's Return and publishing a series of papers to promote the doctrine of "Immortality through Christ alone."

Certainly the story of the Millerite movement is a great chapter in the history of America and we can be proud of the significant contribution of our spiritual forefathers. As we become better acquainted with them and their accomplishments, let's remember them and renew our commitment as present-day Advent Christians to the task they began.



A.C. SCHOOLS IN *India* DURING CENTENNIAL CELEBRATION"



Foreign Missions Director, Ed Hickel, escorted to the celebration hall along with A.C. Schools Correspondent Francis Monoharan (right) and M.G. Meshach, India Conference President.



Mr. Hickel being garlanded by a student.



Mr. Hickel welcomed by song and dance by A.C. school students.

JESUS SAID,



“If I Had It To Do Over Again”

by Margaret Helms

If I had it to do over again, would I come back to the Philippines knowing what I do after twenty years of service?

To sometimes eat food that I didn't enjoy very much,

To get sick with amoebic dysentery and other diseases,

To get put into a number of jobs for which I had little or no training or experience,

To be far away from my family and friends for four to five years, not being able to go home when parents were sick and sometimes not hearing for a long time.

To be misunderstood and criticized by the very people I came to help,

To have few times that I could be by myself—especially taking walks which I enjoy,

To have no close friend at times with whom I could share my deepest longings or burdens,

To remain single until I'm past forty and have many try to match me up with a son, cousin, or friend since the only fulfilling life is thought to be found in the married state,

To spend much of my furlough year in the U.S. travelling from church to church to speak or teach missions,

To have people expect you to be an expert on every facet of life, religious or secular, and be able to do any job given you even on short notice,

To have people expect you to be a “super-perfect” Christian since you are a missionary and when you don't measure up, to criticize.....

Would I do it over again?

Yes! In spite of all these things I would still come. I would do it again, for I am certain that this is what God called me to do. In spite of all the negatives listed above, the one thing that gave me the most strength to go ahead was the certainty of God's having led me here.

That certainty gave me courage to leave my family even when my mother was quite sick. I had done all I could for her and felt God wanted me to return. (Praise God for families who do not try to hinder you from doing what God wants.) When it came time for me to return to the field in 1965, I could not voice my concern as to whether I would see my mother alive again. Yet, as I left to board the plane, my mother's parting words were, “Don't worry, I'll be here when you get back.” And by God's grace she is still alive.

Leaving family and friends, God has provided, according to His promise (Mark 10:29-30) a hundredfold—people who were substitute fathers, mothers, sisters, and brothers. He even gave the added bonus of “children” and “grandchildren.” Some of those God has allowed me to nurture in their faith have been like daughters.

Though work for which I had little or no previous training or experience was often frustrating, it has stretched me to find greater resources in God and prepared me for areas that I would later need to understand and help others.

Though there have been some foods that I have found hard to eat, yet there have been many new



ones that I have learned to enjoy very much and miss when I am on furlough.

Yes, I'm still single; Maybe that's the way God wants it to be. Or, He may later lead me to one for whom I shall be a helpmeet. But, I am not ashamed of being single. I know that being single has made it possible for me to give more of my time and self to the work than I might have with a family to care for. Also, I was freer to go and stay in people's homes for extended periods if necessary. This has given me opportunities both to learn and to serve. God has been sufficient for this need in my life.

I can't claim that my life has been harder than if I had stayed in the U.S. No matter where we work, there are tasks we find difficult to perform, there are

those who scrutinize and criticize, and there may be times we eat what doesn't particularly appeal to our taste. I might still be single had I spent all this time near home. There are dangerous situations there as well as here. (In fact, I feel safer driving our jeep at night here — without doors — than I would in many places in the U.S.)

I don't feel I deserve special praise, attention, or, least of all, pity for having "sacrificed." Jesus said, "Does he thank the servant because he did what was commanded? So you also, when you have done all that is commanded you, say, '...We have only done what was our duty'" (Luke 17:9-10).

So, YES, I would do it over again. In fact, I have often wished there were at least two of me so that I could do more. Sometimes I wish there were more men to do the "men's jobs." But when a job needed to be done, even if I had rather a man do it, I did my best.

I know I am "under orders" from the King of Kings. I have no regrets. The time is day—the time of harvest. The laborers are so few. Lord if I had a thousand lives they would all be Yours.....I would do it again.

MISSIONARY DIRECTORY

INDIA

Miss Marian Damon
Guindy, Madras 600032

Miss Mary Brown
Velacheri, Madras 600042
India

Miss Beryl Joy Hollis
Velacheri, Madras 600042
India

JAPAN

Miss Sylvia Whitman
302 Tamal Bldg.
6-1054 Nakamozu cho
Sakai shi, Osaka Fu 591
Japan

Rev. & Mrs. Floyd Powers
Hokoku, Nakayama-Cho
Salhaku-Gun, Tottori-ken
Japan 689-31

Rev. & Mrs. Austin Warriner
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575

MALAYSIA

Rev. & Mrs. Lucas Devasahayam, President
Rev. & Mrs. T. Devairakkam

PHILIPPINES

Mr. & Mrs. Howard Towne
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

Miss Margaret Helms
Box 223, Cagayan de Oro City 8401
Philippines

Miss Laura Putnam
Box 223, Cagayan de Oro City 8401
Philippines

Miss Bessie Smith
Box 223 Cagayan de Oro City 8401
Philippines

Miss Alice Brown
Box 223, Cagayan de Oro City 8401
Philippines

Miss Luree Wotton
Box 223, Cagayan de Oro City 8401
Philippines

RETIRED MISSIONARIES

Rev. & Mrs. David Osborne
Route 6, Box 273
Live Oak, FL 32060

Miss Bertha Cassidy
The Arthur Meighen Lodge
100 Davisville Avenue
Toronto 295, Ontario M4S 1G2
Canada

Mrs. Vesta Clothey
Advent Christian Home
Dowling Park, FL 32060

Rev. and Mrs. Frank E. Toothe
39 Taunton Terrace, Flat 1
Blockhouse Bay
Auckland, New Zealand

ON FURLOUGH

Miss Barbara White
P.O. Box 23152
Charlotte, NC 28212

BERYL 'Belle' COORAY WARD



by Mary B. Brown

Beryl Cooray was born into a Buddhist family in Ceylon. As a child of nine, she loved the Buddhist religion and would fight anyone young or old who spoke against it. She first attended a public school where Buddhists did not have to go to Scripture classes, and all she knew of the Christian religion was that Christ was a "thief" (probably said in ridicule because He was hung between two thieves).

One day a nominal Christian teased her and made fun of the Buddhist priests, and she in return asked him if he was not ashamed to worship a thief. He replied: "Our God answers prayer; you ask Him and He will give you anything." The words, "If ye ask...I will do" (John 14:14), reached her childish heart, and from then on she began to pray secretly to this God. In her own words her prayer was, "God make me a princess and give me a fairy wand to change sticks and stones to cakes, sweets, and toys." For years this prayer she added to her usual Buddhist devotions and in taking part in the worship at the temple.

When Belle's father became dissatisfied with the public school, he sent her to a Christian mission boarding school which had a good reputation. Of course, one of the main requirements was that all pupils, Buddhists included, must attend all the meetings, go to church, take Scripture as a subject, and own a Bible. With much reluctance and rebellion, she obeyed the rule.

The Spirit worked in her heart and with the continuous hearing and reading of God's Word, she soon decided to give up Buddhism and become a secret Christian. Later, when reading Matthew 10:33, the fear that Christ would deny her some day made her decide to tell her father she would like to

At the left is Beryl Cooray Ward and Rev. William Ward. In the right picture are missionaries Mary Brown, Beryl Joy Hollis, Barbara White and Marion Damon with Rev. and Mrs. Ward.

be a Christian. When she told him, her father became angry and took her away from school and put her out of the home to live with the women servants. From then on, she was persecuted and was lonely, but the hymns and memorized Bible verses gave her strength and encouragement.

We continue with her own words: "During this time, I had no human help whatever. There were cold, hard looks from all sides. Not a Christian would come forward to give me a word of encouragement or cheer for they were afraid of my father and Buddhist relatives. This made me seek God; and as I could not read or pray anywhere in the rooms of the house, I decided to go to an outhouse away from the main buildings. This room, having a deep pit underneath the floor, happened to be a place where snakes lodged; and through these Satan tried to prevent me from having this time of strengthening. As I knelt down to pray or opened my Bible which I had to take hidden under my clothes to the room, out would come a snake's head sometimes from a hole in the floor and sometimes from another in the wall. Having one door to the room, there were times when one head would be lifted up at the doorway and another from the opposite wall. Praying and reading God's Word between snakes was not a happy experience. I did not know my Bible as I should or the story of Daniel in the lion's den would have assured me that Daniel's God could also control the snakes, so in unbelief, I was disturbed in my devotions. I kept one eye open to watch the snakes and the other closed in reverence to God. However, Daniel's God kept the

snakes at bay for beside lifting their heads and showing themselves, they came no farther.

"Days went on and there was no change in the attitude of those in the home. I longed for my estranged father whom I loved dearly. One day, in a weak moment, I decided I would make peace by telling him that I would wait till I was older to become a Christian and until then I would obey him. That very night, I had a dream that changed my decision completely.

I dreamt that I was taken by force to a jungle and left there. I was standing on a firm ROCK from which I could not possibly fall nor be reached. From here, I saw all types of wild animals, lions, tigers, etc., and they were snarling at me as they paced back and forth. In my dream, I said to myself that God's Word preached into human hearts would change them and surely it would change these, and as I stood up and 'preached,' it did not seem to me that they listened, but one particularly fierce-looking creature (by name a 'blood-sucker') put its head to one side and listened very attentively. I woke up so happy with the assurance that God was going to use me some day in His service in some little way. It seemed as if strength had been poured into me and with this I made a firm determination that I would rather die than give up the Christian religion."

As a result of this dream, it was at this time that Belle asked God to send her to India for His service. She had previously read the life of William Carey; and her longing for India was to be answered eight years later.

Belle continues: "Even as I longed for my father, he yearned over me and the day came that I had to face him and answer many questions. I did not know how to answer the questions of one who had studied the Bible as a critic, but that day I learned to know the truth and fulfilment of the promise in Luke 21:15. The Lord gave me words and wisdom that were not mine to answer him. This made him realize that my decision to become a Christian was not by persuasion nor a passing notion, so he allowed me to come back into the home, and between me and my father, it was a closed subject. My Buddhist relatives tried other methods like forcing me to idol worship, taunts, and threats, but God helped me. A month before my father's death, he asked the family to allow me to become a Christian without any more trouble after I reached the legal age when I could choose my own religion. However, after his death,

more persecution followed; but on a special day when all the relatives and friends and Buddhist priests were assembled to perform and take part in the Buddhist rites in memory of my father's death, I made a firm stand (shaking physically as an aspen leaf) and refused boldly by God's grace and strength to have anything to do with it all, even if force was used."

Later, sickness came and according to a belief among her people that she should cross the ocean to get well, she was sent to India with a trained nurse. The hand of the Lord directed her to a dear missionary, Miss Ella Jones, whom the Lord raised up to be as a mother to her throughout the years. Belle joined the American Advent Mission in 1926 and began helping in the Guindy School and in the Boarding Home of which she became manager in 1928. She had between 85-110 girls in the Home. She took an active part in all the work as Secretary and Treasurer of the Church and Superintendent of the Sunday School in addition to the daily spiritual meetings held for the girls, endeavoring earnestly to lead them to God.

Later Belle obeyed the Lord in the waters of baptism by immersion. She became sick with boils and tuberculosis, but the Lord healed her. She taught classes in typing, painting, and piano. She attended St. Andrews Training School for six months. Then in Boarding, she conducted classes for the girls dividing them into three groups — "Jesus Candles" (Kindergarten), "Jesus Friends" (Primary), and "Jesus' Helpers" (Juniors & Intermediates).

In 1936 Belle came with Miss Jones to America (United States and Canada) and travelled for two years giving her testimony in many of our churches and to various groups. Then in 1938 she returned to India and labored in the Guindy School and Boarding until 1946. In 1945 she married William (Bill) Ward, an English Army soldier who was discharged in 1946. Belle and her husband live now at St. Thomas Mount, about four miles from Velacheri. They are carrying on an independent Church and Sunday School in their home.

In closing let me give you Belle's own testimony: " 'If ye ask...I will do.' I asked to be an earthly princess but I am now a heavenly princess, the daughter of the King of Kings. Instead of an imaginary fairy wand to change things, He has given me the Spirit of power who changed my sinful heart to a new heart, where He dwelleth within."

'You're A Christian'

by Beryl Joy Hollis

Have you discovered that the non-Christian often demands higher standards of the Christian than even, perhaps, he does of himself? Such an attitude is not confined to New Zealand or the U.S.A. The following incidents have been related to me by Indian Christians.

The Hindu headmistress of a school had a number of teachers working under her. Most of them were Hindus, but there were three Christian teachers. The headmistress may have been a good teacher, but she was not a good administrator. Consequently, there were many hot words passed between her and the teachers. One day after such an incident between the headmistress and one of the Christian teachers, the headmistress said, "You're a Christian. I can expect an angry answer from these other teachers. But you should not answer me in this angry manner." The teacher was somewhat abashed. That night she prayed about it.

Next day the teacher went to see the headmistress. "I am sorry for all the times I have spoken angrily to you," she said. "In the future, no matter what you say to me, I will not get angry. I will keep quiet." And, with the help of God, she did. You may have thought that the headmistress would have taken advantage of the situation, but it was not so. Instead, relationships became very amicable, and the headmistress made much less fuss about that teacher's work than before and even granted her certain privileges.

A Christian woman fell in love with, and married, a Hindu man. She disregarded the Scriptural injunction not to be yoked together with unbelievers. The husband made no difficulties about her Christian belief though he laughed at her reading the Bible. There were no Hindu gods in the home, but he would not permit her to talk to him about Jesus Christ. As the years went by, relationships became more and more strained between husband and wife. For perhaps twelve years the wife was little more than a nominal Christian, then through the prayer and help of Christian friends she came into new Christian experience, and gradually her life changed. Some of the fretting, the petulance, the selfish attitudes, and the criticisms of others, fell away. One day there was a problem between the husband and wife. Then the husband said, "You're a Christian! You shouldn't speak to me angrily like that." The words were a blow to the wife. She

realized her error. She ceased to use angry words toward her husband, and as time went on, he began to show more affection toward her.

One day they were talking about difficulties he had in his work. The authorities were not treating him fairly in the matter of salary and promotion. He told his wife that his Hindu colleagues had said to him, "Your wife is a Christian. She worships a powerful God. Why don't you get her to pray to her God for your salary to be settled and for you to get a promotion?" It is interesting, isn't it, that Hindus recognize the power of the Lord Jesus Christ, though they do not want to make the break from their Hindu gods themselves?

One day I had a visit from an elderly Indian Christian gentleman. He was reminiscing about the past, and he told me about his father. His father had been a very well-off man in his village and a person to whom many had come to have him tell their fortunes. He was also a native doctor and a very orthodox Hindu. Each Saturday he worshipped his family god. His knowledge of the Tamil language and grammar was very high, as he had memorized the whole poetical outline of the complete Tamil grammar. He also knew many of the hindu sacred writings.

A missionary who had an exceptional knowledge of the Tamil language came in contact with him and told him about Christianity and especially about the Lord Jesus Christ. The teaching attracted this man. He studied the Bible and decided that the true God was Jesus Christ and that He was the Saviour. He stopped worshipping the Hindu gods and going to the Hindu temples and received baptism as a witness that he, along with the members of his family, had become a Christian.

The head over several villages, including the one where this family lived, called him and said, "You have land. You are a doctor. You are in good circumstances. Why did you become a Christian?"

To that he answered, "Sir, I did not become a Christian for my own good, but for your good."

This answer really perplexed the headman, and he asked for an explanation. The new Christian told him, "Sir! Please hear me. The Christian religion which I have joined teaches that we should not lie.

That is sin. Until now, if we have wanted to deceive you or get help from you, we have lied to you and twisted the truth. In the future we will not dare to do so. Is this good for you or not?" The headman agreed that this was good for him, and asked to hear more.

So the Christian continued, "Sir! If we ran out of money, we would steal one of your cows or goats and either sell it in a distant market or kill it and eat it. But you did not know it and thought we were very honest. But as Christians we know that stealing is sin, and hypocrisy is sin—stealing and pretending we are good people. In the future we will not steal. Is

our becoming Christians good for you or not?" The headman admitted that it was good for him and rejoiced in it! Then he said to the Christian to go and teach Christianity not only to his own village but to the other villages round about and make them all Christians! And he did, with the result that 10 or 15 villages became Christian villages! (This took place about 70 years ago.)

You're a Christian. And I'm a Christian. What difference does our Christianity make to us and to those around us, as they see how we live? Can they tell we are Christians by our lives?

FOOD FOR THOUGHT



by Joyce K. Thomas,
Director of Stewardship

Ben Franklin wrote, "We must indeed all hang together, or most assuredly we will all hang separately." This is a beautiful play on words designed to show individual and community responsibility in securing and maintaining freedom in the land. It holds a wider and deeper meaning that this, however, and has often been quoted to illustrate the principle of unity in many other areas of life.

We can use it in relation to our denominational life. There is an independence among us in the Advent Christian Church that in many respects seems good and proper. But even as eyes and the ears and hands and the feet are interdependent, we also must depend upon each other. If we are to survive as a denomination to do what the Lord called us out to do, we need to cooperate. We need to learn to be self-sacrificing. We need to learn what it means that when one part of the body hurts, then the whole body hurts with it; and that when one part rejoices, the whole rejoices with it.

Can it be that our independence — our fierce clinging to congregationalism — has beclouded our sense of *interdependence*? Our history of excellence in the field of foreign missions, in higher education, in care for the elderly and children in our homes, as well as in the other parts of our denominational life shows that we can and will cooperate to do a ministry for our Lord. But the body is hurting now. The lack of adequate financial support for the United Ministries of the denomination has seriously crippled our ability to serve. If there were ever a time for us to hang together, this is it. This is more than food for thought. This demands action — that we "put our money where our mouth is." Anyhow, think about it!

MISSIONARY BIRTHDAY DIRECTORY

OCTOBER

8 Floyd Powers

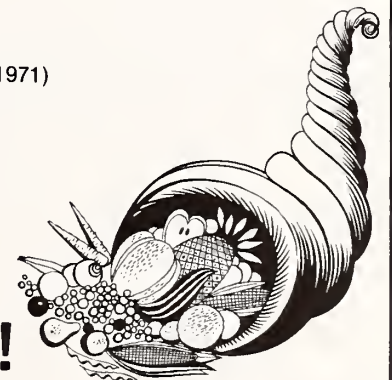
NOVEMBER

11 Rebecca Powers (1971)

DECEMBER

16 Beryl Joy Hollis
20 David E. Dean

HAPPY BIRTHDAY!

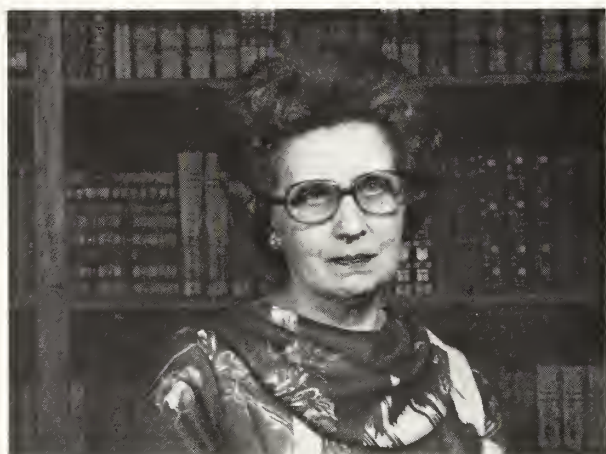




Advent Christian Women Organized for Service

*Jean Balser,
DIRECTOR*

Women in Action~



Genevieve Kirk



Peggy Boston

NEW PRESIDENT ELECTED AT MEETING OF APPALACHIAN REGION WHFMS

Following five dedicated years of leadership in the Appalachian Region, Genevieve Kirk turned over the reins to President-elect Peggy Boston. According to the constitution of the Appalachian Region, the president can serve no more than five years, and it was with a real sense of appreciation for past service that the delegation applauded the work of Genevieve Kirk and at the same time looked forward with anticipation to the leadership of Peggy Boston.

Peggy Boston is not new in the regional work of WHFMS for she served in this same position some years ago. Peggy was president in 1974 when the region hosted the National Convention in Charlotte. Since that time, Peggy has been secretary in the Department of Foreign Missions in Charlotte for five years.

The annual convention was attended by over 40 delegates representing each conference. The Appalachian Region has been strong in its support of United Ministries, and the women voted to

increase their support during the coming year.

Mrs. Alda Ernest retired as Vice-President after five years of service. Mrs. Mary Carter from Adria, Virginia was elected to serve as Vice-President. Mrs. Mary Dodd of Charleston, W.V.; and Mrs. Judy Tidwell of Lenoir, N.C., were chosen to again serve as secretary and treasurer respectively.

The convention was highlighted by the presence of missionary Barbara White from India. She held the delegation captive as she shared enthusiastically about the work in India and the changes taking place. President Kirk had been intent on having a missionary present but was informed that the only way to get a missionary was to fly Barbara in from Connecticut. She immediately contacted each conference asking for "above and beyond" donations to cover expenses. This met with enthusiastic response, and after it was all over, the delegates left feeling that it had indeed been money well spent. This was typical of the leadership Mrs. Kirk gave to the region.



Family, friends, squash, blessings, thanks, turkey, sharing, giving—these are all things we associate with Thanksgiving. But what should Thanksgiving be? Is it just a holiday set aside to remember the Pilgrims and the landing at Plymouth Rock, or is it more?

Here is a special Thanksgiving program designed to help each Junior Action student understand the concept of thanksgiving and praise. It also helps each JA to learn to express and share their thankfulness daily for God's goodness.

Background Text: 2 Samuel 5:1-6:23; 1 Chronicles 13:1-14; 15:25-16:6, 43.

Lesson Text: 1 Chronicles 15:25-16:36

Key Verses: 1 Chronicles 16:8-11

Memory Verse: Ephesians 5:20 (Today's English Version recommended)

Things Needed: Shoebox, 3 x 5" index cards, pencils, copies of 1 Chronicles (optional), shelf paper or window shades, and crayons (optional).

Suggested Refreshments: Loaf of unsliced bread, roasted meat, and raisin cake.

Place shoebox on table in center of the room. As each child enters, have each write one thing for which he is thankful on a 3 x 5" card. Ask each JA to place his card in the shoebox.

"How does your family celebrate Thanksgiving?" (Let JA's respond and share).

"Today, we are going to talk about a thanksgiving celebration and a very special box. Thanksgiving celebrations began a long time before our Thanksgiving holiday founded by the Pilgrims at Plymouth Rock. Let's listen to the story of King David's special thanksgiving celebration." (Tell story based on 1 Chronicles 13:1-16:36. Emphasize the following points: Reason for moving the Covenant Box—13:1-4; Death of Uzzah and three month stay at the home of Obed Edom—13:5-14; Preparations to move Covenant Box—15:1-27; Moving of the Covenant Box and Thanksgiving Worship—16:1-7; and the Song of Praise—16:1-36).

"We can praise and thank the Lord for His blessings just as King David and the children of Israel did. We have each placed in this box one thing that we are especially thankful for. Let's take a few minutes and share the things we placed in the box." (After all JA's have had an opportunity to share, sing the chorus "Thank You, Lord" or some other appropriate chorus).

"In a few days we will be celebrating our traditional Thanksgiving holiday. Many of us will visit family or friends and share a delicious Thanksgiving turkey and reflect upon God's blessings during the year. It is good to have this special day set aside to remember and thank God. But, do we really need to have a holiday just to be able to thank and praise God for His blessings and care? (Let JA's respond.) Ephesians 5:20 tells us to '...always give thanks for everything.' What does the word 'always' mean? (Wait for responses.) — at all times, continually, at any time, or in every instance. We need to give thanks to God

continually—at any and all times—not just at our Thanksgiving holiday. Let's say Ephesians 5:20 together." (Work on memory verse.)

Optional Activities:

1. Choral Reading

Have copies of 1 Chronicles 16:8-11, typed, double-spaced, and broken down into phrases for each JA student. Have JA's read through once silently. Read through again and underline words, as a group, that need to be emphasized; phrases to be spoken softly, loudly, slowly or fast, etc. Assign parts (like those used in singing groups—unison, quartet, trios, duets, solos). Practice by reading through parts and the entire reading. This would be an excellent way to have your JA's express their thankfulness if it were presented as part of a Sunday Morning Worship Service.

Example:

Give,
Give,
Give thanks,
Give thanks to the Lord,
Proclaim his greatness;
Tell the nations what?
What?
What he has done.

Be glad that we belong to
him;
Let all
Let all who worship him,
Rejoice,
Rejoice,
Rejoice,

Praise to the Lord,
Sing, Sing, Sing,
Praise to the Lord
Tell the wonderful things
he has done.
Praise the Lord!

Go,
Go to the Lord
for help, and worship him
Praise the Lord
Worship Him continually,
Praise the Lord

(Adapted from *Turnabout Teaching* by Marlene D. LeFever, David C. Cook, p. 122-24.

2. "Praise Scroll"

Stretch a window shade or roll of shelf paper out on the floor with Ephesians 5:20 written at the top. Have your JA's write or draw his/her personal thanks for God's blessing and goodness during the past year. Display this scroll where others in the church can share in the thankfulness and praise of your Junior Action students.

(Adapted from *100 Handy Ideas For Busy Teachers* by Nancy S. Williamson, Baker Book House, p. 36.)

We Get "LETTERS of THANKS"



David and Alice Osborne

Christmas In October —



Heart Of

MISSIONS

Dear Women of the WHFMS,

Your faithfulness in remembering us each year with Christmas in October is very much appreciated. It also makes us very humble to know we are still thought of even tho' we are now retired. Thank you for your generosity.

We pray God will continue to bless and use the women of our denomination to support our missionaries on the field and to be missionaries ourselves in every way possible...

With deep and sincere thanks to every one of you.

*Lovingly in Christ,
David and Alice Osborne*

Laura Putnam



Bertha Cassidy

Dear Mrs. Balser,

The check and your very nice letter came today. A friend happened to call and helped me read my mail, and a neighbor wrote the necessary figures in black ink so I could address the letter. It makes me feel my age!

The wonder of it is that I am free from pain, and I feel so very thankful for that. And the Lord has supplied me with wonderful friends.

With greetings for Christmas and the New Year

*Yours gratefully,
Bertha Cassidy*

Dear Jean,

and thru you to WHFMS ladies everywhere —

Again a very special Thank You for the generous Christmas In October, thru which I have been able to know the Joy of Christmas afresh in my heart, being able to share with others as others have shared with me. Thank you.

*Sincerely,
Laura Putnam*



Mary Brown

Dear Jean,

Next month it will have been 29 years since I first left the U.S.A. for India. How years go by! God has been good to me and I thank Him for it.

I am requesting that you have the "Christmas in October/Heart of Missions" gift sent to my checking account. The end of the year is coming and I want to have money on hand to pay my Social Security and other business transactions. THANK YOU VERY MUCH!...

I continue to pray daily for you all. God bless!

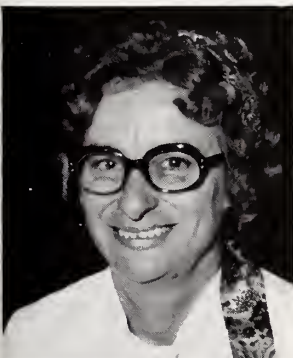
Your co-worker for Him,
Mary Brown

Dear Jean,

Thank you for the gift of money which came from the WHFMS Society. It is always appreciated. This year I used the money to buy a new typewriter. I just got it Saturday and am still trying to get used to the touch as it is much different from my old one. This is an electric one. I debated for a long time whether I should buy this, but finally decided for it. Thank you for making this possible...

I am not sure what this new year will bring forth, but it is my desire to be in the center of God's will, that I may be a hope and a blessing to others.

In Christian love,
Sylvia Whitman



Beryl Joy Hollis



Sylvia Whitman

Dear Jean,

Many thanks to you and to all those who shared in the Christmas gift...Mary and I plan a Christmas party of some kind for some new contacts — children especially, and possibly adults. We hope to not only give them a good time, but to explain to them what the Christian festival of Christmas is all about. Thank you once more.

Yours in Christ,
Joy Hollis

Frank and
Frances Toothe



Dear Sister Jean and all the WHFMS ladies,

Greetings to you all in the Name of Jesus to whom we give all the glory for what has been accomplished in New Zealand this past year... We are most grateful for your generous gift. We have prayed much about how God would have us use it. Our 108 days of holiday at home and all our bills to pay when we returned, rent, electricity, telephone, etc. has meant we had to pay up. But with God's help we have done it. Since we have returned we have had many letters from folk disappointed in not seeing us while we were home. We have written to say, if God leads and we are able, we hope to go home for General Conference in 1981. We opened a bank account with that in mind so decided that is where we would send your gift. So if we are able to go — you all will have shared in helping us. Do have a blessed 1980 for soul winning.

Love and prayers,
Your Teeth in New Zealand

SITTING AT JESUS' FEET

THE RESOURCE WE CALL PRAYER

by David S. McCarthy

Mary and Martha were sisters. Together with their brother Lazarus they provided a welcome retreat for Jesus when His ministry took Him near Jerusalem. On several occasions He spent the night with these kind individuals.

One day Jesus arrived before the women completed their household chores. Mary dropped what she was doing and sat down to learn from the Visitor, but Martha continued to rush here and there, finishing preparations for His comfort. As she worked, Martha grew more and more frustrated at her sister. She couldn't understand why Jesus raised no objection when Mary lingered in His presence instead of returning to her duties. At last Martha's resentment boiled over and she burst into the room exclaiming, "Lord, do you not care that my sister has left me to get on with the work by myself? Tell her to come and lend me a hand" (Luke 10:40).

Jesus replied, "Martha, Martha, you are fretting and fussing about so many things; but one thing is necessary. The part Mary has chosen is best; and shall not be taken away from her."

Martha's danger is also our's. In the press of daily routine we become distracted from quiet contact with the Lord Jesus. A regular appointment with Him, reading His Word and talking with Him in prayer is a vital part of the Christian's daily schedule. History proves the benefit of such a period, not only for the one who meets Christ in the secret place, but also for others whose lives reap the blessing of believing prayer.

Consider the case of Dr. L. Nelson Bell, a medical missionary in China for twenty-five years. During his term of service, the nationalists and communists linked armies to attempt a Soviet-style revolution against the hated war lords of south China. Foreigners were mistreated and several Christians lost their lives as troops moved north. Missionaries were in particular peril.



Meanwhile, back in Waynesboro, Virginia, Dr. Bell's mother knew more details about each day's conflict than did her son. Reports sent to the States were much more specific than those carried by Shanghai radio, so Mrs. Bell studied her world map and prayed. She soon realized that most Christian workers in China didn't recognize their danger. How to make them aware of their peril? At last Mrs. Bell decided that only the direct intervention of a trusted colleague who was living in Shanghai would prompt the missionaries to flee the danger zone, so she prayed specifically that the key worker might get word to the Bells before it was too late.

There is a twelve-hour time difference between Virginia and the part of China where the Bells had their hospital. As the mother asked God for a miracle, the Chinese vice consul in Shanghai was at his desk, trying to determine the best method for moving American missionaries from the interior to safety. Finally, he decided to enlist the help of the very worker that Mrs. Bell was praying about 10,000 miles away. At the very time she was asking the Lord to give her son the needed information, the trusted colleague was on the air, urging his fellow workers to evacuate the region by a particular route. Dr. Bell received the urgent news from his friend as his mother concluded her prayer.

When the events of a lifetime are seen more clearly in the light of eternity, we may be amazed at the impact our prayers have made on other people. "Sitting at the feet of Jesus" has value for them as well as producing blessing in our own lives.

Rev. David S. McCarthy is pastor of the Bethlehem A.C. Church, Augusta, Georgia. This is one of a series of articles on prayer which will be published during 1980.



MISSION PRAYER FELLOWSHIP

MELODIE DEAN	OCT. 12 Love	13 Joy	14 Peace	15 Patience	16 Goodness	17 Faithfulness	18 Gentleness
MARGARET HELMS	19 Faithfulness	20 Goodness	21 Gentleness	22 Patience	23 Peace	24 Joy	25 Love
BERYL JOY HOLLIS	26 Love	27 Joy	28 Peace	29 Patience	30 Goodness	31 Faithfulness	NOV. 1 Gentleness
FLOYD POWERS	2 Faithfulness	3 Goodness	4 Gentleness	5 Patience	6 Peace	7 Joy	8 Love

For the next 18 weeks we are changing the format for the Mission prayer partnership. Join us in a week of prayer for each missionary. Many missionaries have requested that we pray that they evidence the "FRUITS" as listed in Galatians 5:22, 23 (NASB) Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, Self-Control. We are combining Patience with self-control and kindness with gentleness. The missionaries are listed in alphabetical order. A few additional prayer items will be listed each month.

SPECIAL

Pray for David Yang and family in China.

Pray for the needs of Rev. and Mrs. T. Devairakkam and Rev. and Mrs. Lucas Devasahayam and their families in Malaysia.

Pray for the Evangelical Foreign Mission Association's annual convention in Kansas City, Sept. 22-26.

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NOVEMBER 1980

ADVENT CHRISTIAN WITNESS

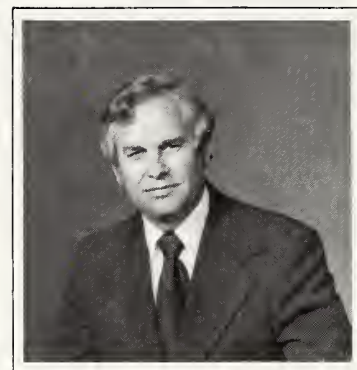
to the WORLD



*"I WILL SING TO THE LORD, BECAUSE HE HAS
DEALT BOUNTIFULLY WITH ME." Psalm 13:6*

For as the body is one, and has many members, and all the members of that one body, being many, are one body; so also is Christ.

(I Corinthians 12:12)



Dear Friend,

From the earliest days of the church, Christians have known there is strength in unity. Many can accomplish what few cannot; the combined energy and resources of committed individuals yields a force much greater than the sum of its parts.

Christians also know that each among them is important—and has an obligation to those who share his faith. For, “when one member suffers, all members suffer; or when one member is honoured, all members rejoice.”

We Advent Christians, with all our diverse and individual viewpoints, are one people under the Lordship of Jesus Christ. To us is committed one great program of ministry—of which there are *many* component parts. Each of these component ministries is an indispensable part of the whole.

The basic principle of United Ministries is equitable distribution of resources to each ministry. Programs vary in size and needs, and do not require equal funding. But every part of our overall ministry must be supported if we are to fulfill our sacred mission.

United Ministries honors the principle of storehouse giving. It is dependent upon the tithes and offerings of God’s people, giving in a systematic way through the local church.

During 1981 we will present anew the vision, the opportunities, and the challenge of United Ministries. My prayer is for a new commitment to “doing the *whole* job, together!”

For Harvest Now!

A handwritten signature in dark ink, appearing to read "Adrian B. Shepard".

Adrian B. Shepard
Executive Vice President

UNITED MINISTRIES

...doing the whole job, together!



CAN YOU REMEMBER WHEN?

The date, November 11, doesn't mean too much personally to many people any more. Once it was known as Armistice Day, then Veterans Day, and then, of course, the date of this observance was changed, moved around to make it more convenient.

A *U.S. News and World Reports* editorial commented recently: "If the lessons of history seem lost on many people, there's good reason. It's because they weren't around when history was made. If one assumes you must be 10 years old for events to make a lasting impression, then: Only 9 percent of all the U.S. population today recalls World War I. Lindberg's solo Atlantic flight stirs recollections in but 17 percent. Fewer than 30 percent can remember the Great Depression of the 1930s. Slightly more than one third can personally identify with World War II. Only about 6 in 10 actually remember President Kennedy's assassination."

A part of the mission of the Church is to bring people into a constant awareness of things that they cannot actually remember or things which seem to fade out of memory during the passing of time. God, our Creator, knows our weakness in this matter. That is why He established certain principles which His people were to follow to keep them aware of Himself and His works among them. In ancient Israel the people were charged to remember and teach God's commandments constantly and repeatedly... "An these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise."

The fact is, we need to be reminded about significant things. Paul reminded the Corinthians about the real meaning of the Lord's Supper and quoted Jesus' words, "Do this in remembrance of me." We need the reminder of the Christmas season, of Easter, of Pentecost, and of the numerous other special days and seasons which vividly portray anew God's gracious workings among men.

Let us be faithful in our teaching and our reminding, realizing that many, in fact most, need this stimulus to faith on a regular and steady basis. This is a vital part of our task as members of Christ's Church.

—C.W.B.

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Editor-in-Chief
C. William Bailey

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Jean Balseer

Graphic Arts Designer
Mrs. Rickie Hickel

Circulation Manager
Ted Glosson

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LOST IN LEGALISM

THE CULT CONNECTION

by Andy Bjorklund

The Radio Church of God began in 1934 with one man, 100-watt broadcasting power, and a mimeographed newsletter. The name was later changed to the Worldwide Church of God (WCG) and recently reported an official membership of 75,000. Today the WCG reaches a global audience of over 50 million people. Overseeing the WCG activities is its founder and leader, Herbert W. Armstrong. During the last two decades the WCG outreach has been most visible in his son, Garner Ted Armstrong. Garner Ted's persuasive style has carried the "World Tomorrow" commentaries into every country in the world.

The WCG supplements this broadcasting ministry with an equally ambitious publishing enterprise. This includes the forty-six year circulation of the *Plain Truth* magazine and a recent \$2 million investment to initiate *Quest* magazine. *Plain Truth* is distributed to over three million readers and helps the WCG to recruit for its Bible correspondence course to 80,000 students.

The WCG also maintains college campuses in Pasadena, California, and St. Albans, England. Underwriting these operations is an annual income estimated in 1978 at \$75 million that comes almost entirely from member contributions.

Very much like the Jehovah's Witnesses, Garner Ted Armstrong's provocative reporting on current events conceals his sponsor's growth objective. The WCG Bible correspondence course is a screening

This is the eighth of a series by Andy Bjorklund, a member of the Seattle A.C. Church. His involvement with cult ministries began in 1975 while conducting graduate studies at the Univ. of California. Since then he has developed a detailed knowledge of cults and the occult for the purpose of Christian education.

device that leads to recruitment interviews. A prospective member must exhibit useful resources and the willingness to fully submit to Armstrong teaching and discipline to join the WCG. Following WCG acceptance, more intensive indoctrination is applied with training classes, publications available only to members, and systematic isolation from fellowship outside of the WCG.

Joseph Smith, Charles Russel, Sun Myung Moon, Victor Wierwille, and other false prophets could not accept the diversity within Christendom and reacted with "unique" revelations of their own. Close examination of their biographies reveals fragmented participation in true Christian fellowship that served as an ingredient of their confusion. In reflecting on his childhood, Herbert Armstrong mentions familiarity with his parents' Quaker church in Des Moines, Iowa. Later his career interest in sales and advertising superseded spiritual concerns. Shortly after World War I, he and his wife sustained a brief tie with a Methodist church in Chicago. Searching for an escape from poverty, he moved in 1924 to Salem, Oregon, where he became involved with the Church of God (Stansberry), a small congregation that had evolved from the Iowa Conference of the Seventh Day Adventist Church. After participating in this Saturday Sabbath fellowship, Armstrong explains that he discovered a drastic difference between "correct" Biblical interpretation and what he had observed in earlier church experiences. If Armstrong had neglected Christian fellowship and failed to study the Bible most of his life (as he admits in writing), how accurate were his judgments at this pivotal point as he began to formulate doctrinal "discoveries" of his own and attack denominational Christianity?

At the roots of Armstrong doctrine is a distorted concept of personal salvation. Salvation by faith is a vital element of the Gospel of Jesus Christ. Understanding it correctly is a challenge because of a diversity of Biblical texts that appear contradictory if not examined comprehensively. The scope of this article does not allow for a full examination of these texts, but we may accurately define salvation by faith as the spiritual redemption and eternal life that is obtained by believers from God as a totally free and undeserved gift. The free nature of this gift is referred to in the Bible as God's grace. The heart of this message is found in Titus 3:5-7. Armstrong appears to accept this doctrine of grace when he

writes, "Then are we saved by works instead of faith? No, never! We are saved by faith!" The following page of his booklet is revealing, however, when he explains more fully that those who "have turned from disobedience and are through faith keeping the law, are the only ones who are UNDER GRACE!" Armstrong actually advocates earning personal salvation through individual achievements as defined by his program.

Armstrong continues to mislead people by teaching that Jesus came primarily to promote a precise adherence to the Mosaic Law and that the "other gospel" that Paul warned against in 2 Corinthians 11:4 was a pagan message of God's free salvation! Armstrong's writings frequently show an obsessive presumption that because of its generous forgiveness, embracing the grace gospel automatically implies a lifestyle of corrupt indulgence. He further asserts that the perverted grace gospel consumed the "true gospel" of works in the Second Century and that the last eighteen centuries of Church history are the vain activities of a Satanic institution. Then follows his obvious conclusion: The WCG is God's only true church that proclaims the "rediscovered gospel" that was miraculously revived in 1934.

Armstrong's legalistic focus generates unquestionable demands on WCG members in every area of their lives. Members strive to maintain strict Old Testament ritual and are taught to avoid pagan abominations such as Christmas and Easter. The greatest sin in the WCG is a member who doubts the Armstrong authority. While indoctrinating members with false teaching, Armstrong maintains control with instructions that reflect his claim to unmatched divine authority. Recently, he explained that to question him is to "QUESTION JESUS CHRIST!" (Capitalization is one of his favorite devices). He forbids WCG members from discussing discrepancies between his teaching and the Bible. Members are directed to bring such questions before church leaders only and to report inquisitive minds to the Pasadena headquarters at the same time. This procedure prevents a person from formulating a carefully prepared appeal that is rooted in loving concern. This is why the Armstrong method is in direct contradiction to Biblical principles as evidenced in 1 Timothy 5:19.

Contrasting his role in the WCG expansion, Garner Ted Armstrong has also been a source of the

church's greatest crises. Since 1971 the wayward son's behavior in church leadership and private affairs has rocked the internal stability of the WCG. Herbert responded by disfellowshipping his son several times. In 1974 key leaders defected from the WCG in angry defiance over Garner Ted's reinstatement to power by his father. From this came a WCG schism when Alfred Carrozzo established the Twentieth Century Church of God. Rumbings returned in 1978 when Herbert Armstrong coalesced with his lawyer, Stanley Rader, to assert more visible leadership and removed Garner Ted from broadcasting. In the same year Herbert Armstrong and Stanley Rader were accused by fellow WCG leaders of pilfering huge sums of money. The Los Angeles Superior Court later placed all WCG financial records and operations under court control. During this struggle, Garner Ted created another schism by establishing the Church of God International in Texas. Last year Herbert permanently excommunicated his son from the WCG.

Predicting the future of the WCG is a difficult task considering the complexity of political struggles. Whereas the divisive conflicts suggest the end of Herbert's domination, the threat of false teaching persists. From a Christian perspective, it is distressing to see how well the WCG maintains itself even when its hidden nature is being exposed by secular news media and the courts. The birth of several split-off groups may mark the beginning of wider cult activity rather than a reduction. The continuing history of the WCG fellowships could be another part of the prophecy that is anticipated in 2 Timothy 2:11-12. Here we are forewarned of the widespread delusion in society regarding spiritual truth that will precede the Lord's return.

HARVEST NOW! is the rallying call for Advent Christians for a thrust in evangelism beginning January 1981.

HARVEST NOW! means that we:

1. Accept ourselves as chosen of God for service.
2. Accept ourselves as fruit bearers for our Lord.
3. Accept the burden of our Lord for the lost.
4. Accept ourselves as lovers for our Lord seeking to find ways to reach those outside of fellowship with God.

DATELINE ****

Christian World

RELIGIOUS LIBERTY DEFENDER ASSAILS "CHRISTIAN POLITICS"

SILVER SPRING, Md. (EP)—Citing the unprecedented involvement of religious groups in 1980 Presidential politics, the head of a national religious liberty organization has denounced the evangelical right-wing political movement as "a case of legitimate concern implemented in an illegitimate manner."

R.G. Puckett, executive director of Americans United for Separation of Church and State, said, "Christian (and other faith groups) should be informed, discuss the issues, and vote for the candidate they prefer. But when any religious group seeks to implement its goals through political structures, it has contradicted its own principles and violated the rights of all others."

Mr. Puckett, a Southern Baptist minister and denominational leader, said the activities of groups like Christian Voice, Moral Majority, and the Religious Roundtable should be recognized as a violation of the cherished American principle of separation of church and state. Such political involvement by religious groups has historically led to the violation of religious minorities' rights, he noted.

"With few exceptions in history, the majority position is forced on the minority and often at great personal price to those who cannot muster enough votes to prevail or who do not have inroads into the halls of power," he remarked.

"So it was with the Roman Catholic Church in other centuries in other countries and such circumstances led to the Inquisition which cost many persons their freedom and their lives. So it is today with such regimes as that in Iran where government and religion are inextricably related. Usually, dissent is met with death for the dissenter."

Mr. Puckett said religious communities should not try to accomplish by political power what they fail to do by converting individuals. "Historically, the evangelical position has been to preach the Gospel, convert individuals, and expect changed individuals to change society," he said. "I personally agree with that approach. It is Biblically accurate, theologically sound and proper within the context of religious

liberty. Are these right-wing evangelicals admitting defeat in their effort to reach the world with the Gospel they preach? Are they resorting to political power to capture a nation they have not taken in the power of the Gospel?"

CHINESE CHRISTIANS RECEIVE BIBLE TRAINING VIA BROADCASTS

MANILA (EWNS)—Far East Broadcasting Company (FEB), a missionary radio station that began more than 30 years ago dedicated to reaching China with the gospel, is now supplying Bible teaching to Chinese Christians.

In a country where no formal Bible education has been allowed as long as FEB has existed, a special "Bible School of the Air" is now being heard. The broadcasts are transmitted six times a week and teach such subjects as *Introduction to the Old and New Testaments* and *Systematic Theology*.

FEB spokesman Dave Lawrence reports that 600 to 700 responses are received each month from individuals in China who have heard the programs. He points out that Far East Broadcasting is currently monitoring the political and spiritual situation in Mainland China to determine the best possible programming for the Chinese people.

The broadcasting company, which also beams programs into several other nations, is being careful not to blindly accept everything the Communist government says it is "opening-up"—particularly religious freedoms. According to Lawrence, those freedoms will be allowed only as long as they benefit the government or the current political situation.

INDIAN PARLIAMENT CONSIDERS FREEDOM OF RELIGION MEASURE

NEW DELHI, India (EP via RNS)—A new "Freedom of Religion" bill, designed to repeal current restrictive state legislation, has been introduced into the Indian parliament.

Sponsored by Ram Jethmalani, an opposition member of parliament and civil rights activist, the five-clause bill seeks to provide unrestricted freedom of religion to all faiths, including the rights to win converts.

It also seeks repeal of laws enacted earlier by three Indian states—Orissa (1967), Madhya Pradesh (1969), and Arunachal Pradesh (1978)—which prohibit conversion by "force" or "fraudulent means" and prescribe stringent penalties

for offenders, including jail terms and heavy fines. A 1978 move by an independent member of India's Parliament to devise similar religious curbs for all of India failed in the wake of a massive protests mounted by all segments of India's minority Christian community.

The Jethmalani bill is titled "Freedom of Religion (Removal of Restrictions) Bill, 1980." A "statement of objects and reasons" accompanying the bill says that it "intends to remove the misgivings of India's Christian community," because the three state laws sought to be repealed "have created an intense feeling of dissatisfaction and persecution among the minorities, particularly the Christians." The key section of the Jethmalani bill declares that "every person shall have the right to persuade others to accept the tenets of any religion and to win adherents thereto." It also says that the bill "shall come into force at once."

ELECTRONIC CHURCH EFFECTIVENESS OVERSTATED, PROFESSOR CLAIMS

MILL VALLEY, Calif. (EP)—The electronic media is not as effective in evangelism as many believe, and actually may be counter to local churches, a Golden Gate Baptist Theological Seminary professor says. "The fact is," said G. William Schweer, professor of evangelism at the seminary, "the electronic church is just not the miraculous evangelism tool some claim it is, or that apparent multitudes think it is."

Dr. Schweer, who made his remarks during the seminary's annual academic convocation, added: "Many have been led to feel that the powerful electronic media can quickly fulfill our evangelistic responsibilities, but it simply cannot. I believe the electronic church does bring about conversions and I am thankful for every one of them, but I just don't believe it can take the place of local church."

In his address, Dr. Schweer revealed the results of a survey he performed involving 85 California Baptist pastors. According to the survey, 80 percent of the pastors feel that the "electronic church" causes people to stay at home, and almost as many feel that it is having a negative effect on the financial program of their church.

Dr. Schweer listed several "drawbacks" to the "electronic church": the individual watching decides whether or not to view or listen to a program; investigations show that religious television does have a limited audience, particularly when it must compete against the major entertainment networks; and it is one way communication, impersonal and non-relational.

ATTENDANCE HITS PEAK, MINISTER DOES LIKEWISE

MILTONVALE, Kansas (EP via RNS)—The Rev. Gary Brooks climbed to the roof of the First United Methodist Church here and casually ate his lunch.

He doesn't usually go aloft for lunch or anything else. It's just that he promised his congregation if they doubled normal attendance one Sunday he'd do it.

Normal attendance at the church in Miltonvale, population 600, is 40. But 91 showed up in answer to the preacher's challenge. But Mr. Brooks had the last laugh. "We had set that day to kick off a whole series of events for the fall season, and I thought it would be nice if there were a lot of people attending church," he confessed.

HEALTH PROBLEMS IN DEVELOPING COUNTRIES

WHEATON, Ill. (EP)—"Health in most developing countries today is worse than it was 50 years ago." So said former missionary doctor David Hilton, who practiced in Nigeria 14 years, during a session of MAP International's Eighth Bi-annual Health and Community Development Workshop.

Forty-nine health professionals coming from 19 Third World countries assembled on the Wheaton College Campus recently to discuss solutions to the health problems in their regions of responsibility.

Doctors, nurses, agriculturists and health project coordinators representing 28 Protestant-affiliated organizations made up the participants of the five-day workshop conducted by MAP International. Participants discussed, among other problems, the limitations of hospitals as sole means to improving health in developing countries.

'DESIGNATED' GIVING TO CHRISTIAN COLLEGES COULD BE ILLEGAL

WASHINGTON (EP)—Christian colleges could be violating a section of the Internal Revenue Code if they supply tax-deductible receipts to individuals contributing money to the colleges but earmarked for a particular person attending the institution. This is the opinion of Richard Cizik, a researcher in the Office of Public Affairs for the National Association of Evangelicals.

"If contributions to a fund are earmarked by the donor for a particular individual, they are treated as being gifts to the designated individual and not deductible as charitable

contributions. However, a deduction is allowable where it is established that a gift is intended by the donor for the use of the organization and not as a gift to an individual," said Mr. Cizik.

If the parents of a student attending a Christian college or seminary were to send a contribution to that institution but designated it to be used as tuition for their son or daughter, and they were given a tax deductible receipt for the contribution, this would be a violation.

Likewise, were parents of a college student to make a contribution to their church to aid students at various Christian institutions but knowing the church would designate the money for their son or daughter, and nonetheless given a tax deductible receipt, this would be construed by the Internal Revenue Service regulations as a form of "laundering," which is illegal.

"Needless to say," said Mr. Cizek, "most violations could be stopped merely by administrators and parents carefully seeking to remain completely honest and credible with the IRS and above reproach in all of their actions... Violations by those using the deduction for private benefit could eventually produce a wave of public opinion aimed at eliminating or phasing out the deduction entirely."

THEY MADE IT! A 2,500-MILE HIKE— TO HELP THE HUNGRY

Four young Californians, deeply concerned about the plight of the hungry, have just completed a six-month, 2,500-mile hike from Mexico to Canada over the Pacific Crest Trail.

Sponsored at so-much per mile for their long journey, they had left the Mexican border south of San Diego on March 31. The weary-but-happy foursome, Steve Flanagan (18), Nathan Duddles (19), Charlie Mosley (20), and Doug Rapp (21), arrived at Manning Park Lodge in British Columbia, Canada, on September 29.

En route, they plodded through deep snow, faced the threat of hungry bears waking up from long hibernation, and were forced to detour because of the Mt. St. Helens volcanic eruption. They had often hiked at an elevation of over 8,000 feet.

The recipient organization will be Food for the Hungry, international relief/development agency with offices in Scottsdale, Arizona and Vancouver, B.C. Dr. Larry Ward, President of Food for the Hungry, emphasizes: "The hike was entirely their idea, and they and their families covered the full cost. We are honored that

they have chosen Food for the Hungry as the channel to carry their help to the hungry, and will guarantee that every cent we receive as a result of this unique and sacrificial venture will be sent overseas to help the hungry."

How much money will the hunger trek raise to help the hungry? "The original goal was \$10,000," says Dr. Ward, "and that would be very significant. Used to ship food overseas, that would mean at least \$50,000 worth of food actually delivered to the famine areas. But we are hoping that, now that these remarkable fellows have completed their journey, others will be inspired to make contributions to maximize this wonderful effort on their part."

A.F.E. LEADERS CALL FOR INAUGURATION DAY PRAYER

KANSAS CITY, MO.—A spokesman for the American Festival of Evangelism (A.F.E.) has called for U.S. Christians in every community to set aside time on Inauguration Day to pray for the nation's leaders.

Wyatt Lipscomb, a Dallas attorney and the A.F.E. Inauguration Day Chairman, issued the call recently at a national prayer congress here that launched the countdown toward the American Festival of Evangelism itself July 27-30, 1981.

He explained that materials were being developed to assist Christians in forming small groups in their churches, neighborhoods, workplaces, etc., to pray for leaders at all levels, in accordance with the Biblical command to pray for "all who are in authority" (1 Timothy 2:1-2).

A.F.E. leaders made it clear in statements and interviews at the Prayer Congress last week that starting public preparations for the Festival with a major prayer event was no accident. "The American Festival has tremendous potential, but prayer and evangelism can never be separated," said Dr. Paul Benjamin, executive coordinator of the massive evangelism conference.

In addition to the Inauguration Day prayer effort, the executive prayer committee is also coordinating plans for a Week of Confession and Repentance May 31-June 7, 1981, developed especially for local church congregations.

The various preparatory events will culminate July 27-30 in the Festival, a combination of Bible study, worship and dozens of workshops and seminars which Dr. Benjamin said were designed to provide U.S. churches and individual Christians with both fresh vision for evangelism and the tools to act on that vision.

UNemployed

"They laid me off! I'm done!"

by Mary Jane Stone

My husband, dazed and unbelieving, slid into the driver's seat of our car, his office coffee cup and personal belongings in his hand. Without warning his twenty-eight year accounting clerk's career with International Harvester Company had ended. The company-owned branch had become a privately owned truck dealership a few months before. Business was only fair, and they were cutting back. Maurice was the oldest and highest paid clerk in the office. The new owner told him his work was satisfactory, yet terminated him, without warning, one day before his vacation.

Maurice's view of the road was blurred by tears. One son was in college, a daughter planning to start college in a few months. We had bought a new car the month before. My salary as a student services counselor would not pay bills and college. We both knew finding a job at fifty-one would be difficult. In addition, our marriage of thirty-one years was shaky with sporadic talk of divorce.

I knew I couldn't leave Maurice now when his world lay in rubble.

Our church friends and pastor were supportive. Their prayers and caring were like water to thirsty plants. Any job openings, Maurice applied for. He endured many days of hearing, "Nothing open now. Call back in a month or two."

April dragged into May. Maurice painted and repaired at home, trying to fill up his empty days. He hated the long hours alone while the children and I were at school. The silent house screamed "Empty. Useless. Unwanted. Why aren't you working?" Maurice alternated between "I'll give it the big try" and "What's the use? No one wants me."

Mary Jane Stone is a member of the Portland, Maine, A.C. Church and a counselor in a local high school.

Money worries piled up like bitter pancakes. "What does my family think of me if I can't pay the bills?" The rust of self-doubt corroded Maurice's moods and confidence. I worried but tried to stay cheerful.

For most of us, work gives a structure to our days, like tentpoles to a tent. Activities fit around work time. Without this framework for an extended time, or without hobbies, your life tends to crumple like an unsupported tent.

One's self-respect stands, to a degree, on ability to provide for one's family. If you have done this for years, it is a shock to have no job, not to be the breadwinner. "What will my family think of me" blurs into "what do I think of myself." Self-doubt, like fog wisps, swirls through the mind, subtly changing confidence and moods.

We tried to do more things together as a family—a picnic, a walk on the beach. I tried to be thoughtful and supportive, ignoring some moods. He got a note from our daughter Martie reaffirming her love and faith in him. It helped balance repeated rejections regarding jobs.

The unexpected jolts your confidence when a job of twenty-eight years disappears beneath your feet. A person is forced to examine goals and priorities, and for example, how to make money stretch. You wonder what other blows await. We felt threatened, vulnerable, confused, boxed into a blind alley. We tried to understand. What should we be learning from this experience?

Intellectually you tell yourself, "Things will work out. They always do. God has everything under control." But emotionally you struggle with confusion, frustration, and anger. Sometimes blind faith is the best you can manage. You pray, work, and plod along, trusting.

Money got tighter. The wolves of failure snapped at Maurice. He was a changed man—frustrated, moody, depressed.

In June one of our church friends needed bookkeeping help. Maurice applied—and waited. One glad day three weeks later, Maurice reported to work at the Greyhound Bus Lines, Portland, Maine, agency. The job went well.

But our prayers were only beginning to be answered. In August our friend gave up the agency. Maurice applied for it and was interviewed. In September of 1978, he became the Greyhound commission agent with his own business—the boss, with a giant step increase in responsibilities.

The challenge of being boss, rather than clerk, has been invigorating. Maurice's confidence has mushroomed; his dependency lessened. Through his work, God has enhanced Maurice's expectations of himself and raised his self-esteem.

Our relationship has benefited too. The balance of responsibility has a new fulcrum. I, who led too often, now follow more as my husband is more assertive. Our circle of friends has expanded. We work together at Greyhound, I as part-time bookkeeper.

I have changed too. Obedience to God comes easier with more appreciation, respect, and love for Maurice. We are a better team.

In retrospect we say, "Loosing that job was God's blessing in disguise." Maurice hated the drab clerk's job, but with twenty-eight years seniority, who would dare throw it away to start a new career at fifty-one? Even the change from company to private ownership of the International Harvester branch worked to our advantage in God's timing. Part of Maurice's contributory annuity pension was needed to finance the agency.

Nothing teaches like personal experience. This object lesson quilted trust, intellect, emotions, and our daily situation into a comforter for our future. We learned how much better God's way is than our own plans. Even a microscopic glimpse of God's planning is exhilarating, and trust is expanding. Our faith has new wings to follow God's unexpected which always proves better than the known way.

FOOD FOR THOUGHT



by Joyce K. Thomas,
Director of Stewardship

If a man compels you to go a mile, how far will you go? If a man asks you to give, how much will you give?

Well here's some food for thought, Jesus said, "If a man in authority makes you go one mile, go with him two. Give when you are asked to give."

Jesus is a Man in authority, and He says "Go for Me." How far will you go? He said, "If anyone will come after me let him deny himself, take up his cross, and follow Me." How far? One mile? Or two? We are asked to give for the cause of Christ. How much will it be?

Most of us take it that Jesus was talking about human authority when He spoke those words in Matthew 5. But wasn't he talking about a principle? If His admonition asks us to stretch ourselves for human authority, then certainly heavenly authority ought to demand our utmost. Assuredly, He went more than the mile for us; and He gave more than a miserly little for us.

When we measure out our gifts and our service for Him in such careful amounts, haven't we missed this principle somewhere? If He tells us to double our service for some enemy—as He does in Matthew 5—maybe we ought to think in terms of redoubling our efforts for the King of Kings. If we did that, the church would not be begging for finances or workers. It's Food for Thought. Think about it.

HEY PASTOR, HOW BIG IS YOUR CHURCH?

by Robert W. Baker



God must love small churches; there are so many of them.

God had better love small churches, for it seems very few others do.

As I understand it, many view the small church as a way station on the road to becoming a great church. Everyone knows God loves great churches. In a day when church growth is the watchword, if a small church doesn't grow (given sufficient time) it may be judged a "goner."

Let me reveal my bias, if I haven't done so already. I'm the pastor of a small church and I come from a short line of small churches. I have never been a member of nor served a large church. That's not sour grapes, just some sweet and sour reality.

I'd hate to have to count how many times I've been asked, "How big is your church?" I hate having to listen, when I've answered, to the stock response (pastors of small churches can supply the tone of voice): "Oh!?" I find myself trying to defend what I believe is the truth—that size is not what churches are all about. Size—small, that is—is often considered weakness. But is it?

Granted, the small church finds it nearly impossible to involve itself in multiple ministries. It can't offer the wide opportunities, the diversified functions, the super programming of a large church. But, it can do one thing as well as, maybe better than, a larger church. In line with John 17, it can serve as a visual display of the love of God on a scale people can get hold of. Jesus said that when the world saw that believers were one (a great description of love lived), two things would happen. One, unbelievers would know that God sent Jesus. Two, these same folk would believe that God loved them.

Bigness, success, greatness won't of necessity show this. In fact, they could change the focus of the beholder from visible love to visible success. People begin to comprehend love when they see it worked out in the intimacy of people relationships. This is where the small church should excel. This is where it can be a test tube that people can hold up to view.

Does this mean that large churches can't do the same? Of course not! All any church has to do to catch the glory of the small church is to hold onto the intimacy of right people relationships.

One more thing about small churches. Some recruiters of missionaries like to use the illustration of ten men carrying a log—nine men on one end and one on the other. Nine Christians staying at home; only one going overseas where the needs are so great. But does that only apply overseas? It must. I don't see people rushing down to help on our end of the log. What I do see is a lot of people drifting to the end where the nine are already hefting the weight.

What pastor of a small church has not been told by a departee, "We're leaving because you're just too small"? Too small to do what? To entertain, to be a

provider of programs, to serve as a hiding place from action or commitment? Too small to live out God's love so people can see? Of course, if *any* church fails there, fails to live out God's love, its very existence ought to be questioned. Meanwhile, I'm left asking (often silently), "How does your leaving help us be anything but small?"

In such a mood, I propose a toast. I lift my glass (a small one) to all the great small churches. And to all

their pastors. May they never be satisfied being small. May they never be ground down still smaller by the guilt of unrealized size. May they never stop loving.

Robert W. Baker, pastor of Glendora Congregational Church in Glendora, California, has served pastorates for 25 years.

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ARMCHAIR MISSIONS EXPERTS

I have completed a spring and summer of talking, listening and questioning! My "research" tells me that we have a lot of *armchair missions experts* and need more *missionaries*.

The *armchair missions expert* talks about missions. The *missionary* goes to the field and ministers.

The *missions expert* theorizes about missions. The *missionary* goes out and teaches the theology of God.

The *missions expert* devises schemes on "how a mission ought to be run." The *missionary* performs a mission.

The *expert* talks about how everybody else ought to support missions. The *missionary* lives on what financial support he can get.

The average *armchair missions expert* usually puts in part of his/her income for world missions. The *missionary* gives his/her all for world missions.

The *missions expert* formulates elaborate plans "for recruiting missionaries." The *missionary* volunteers himself/herself.

The *expert* talks about winning the world. The *missionary* concentrates on one group of people at a time.

The *expert* sees the world as a multiplicity of cultures. The *missionary* trains his/her eye on one person at a time.

The *missions expert* is apt to see the failures of missions. The *missionary* plods from victory to victory.

The *armchair missions expert* scrutinizes the personality of the people. The *missionary* wins the souls of the people.

The *missions expert* sits at home and contemplates missions. The *missionary* leaves home and completes missions.

Give me the missionary any day!

"Pray that the Lord of the Harvest will send forth laborers into the HARVEST NOW!"

JEH

BOOK Reviews



SPURGEON'S POPULAR EXPOSITION OF MATTHEW by C.H. Spurgeon. Baker Books. 263 pages. Paperback. \$4.95. Reviewed by Richard Thurston.

This exposition, formerly published in 1893 as *The Gospel Of The Kingdom*, is a verse-by-verse reflection on Matthew's Gospel. Each verse of the Gospel is reprinted in italics with Spurgeon's discussion of its meaning underneath in regular print. The discussion contains no quotes from other authors and no detailed textual criticism. It is therefore an easily read commentary reflecting Spurgeon's own thinking. It's great value for sermonic study or devotional reading is secured in the fact that it was Spurgeon's last work. Writing from the golden age of retirement, he collects the best of years of study and preaching. Each chapter has the word "King" or "Kingdom" in the title, thus molding Matthew's own emphasis into themes and sub-titles as only that great master of preaching could do. In addition to its self-indexing format, it contains a topical index which puts subjects of interest easily at hand and a cross-reference index that ties this work into Spurgeon's other books and sermons. For those who haven't read any of Spurgeon's works, I can think of no better place to start. Get a royal introduction to the King of Kings from a prince of the pulpit.

CARING FOR THE WORLD by Alan Walker. Fount Paperbacks. 124 pages. \$2.95. Reviewed by Lorene Neal.

One of our most pressing needs is just to know that someone cares, and this is especially true of the lonely and distressed in the world's crowded cities.

This book is the account of a telephone ministry begun by the author in Sydney, Australia, to help troubled people. Such services are now operating in 150 cities in 12 countries including the U.S. and Canada. Dr. Walker tells how these ministries came into being, based on the peculiar needs of the area. Thousands of desperately lonely people, would-be suicides, runaways, drug ad-

dicts, and others are helped every day by dedicated people who man telephones. These ministries are unique in that despite pressure to become humanitarian services, they have remained true to Christian concepts and are staffed by Christians.

This narrative will be of special interest to those wishing to start such a ministry, but any adult with a caring heart will enjoy it.

Dr. Alan Walker, president of Life Line International and Director of World Evangelism for the World Methodist Council, is probably Australia's best known Christian leader.

TODAY'S TENTMAKERS, by J. Christy Wilson, Jr., Tyndale House Publishers, Inc., Wheaton, IL, paperback \$4.95.

We may be forced to go back to the early church study its patterns of policy and begin earnestly the work of "tentmaking missions." With inflation and the devaluation of the dollar we may have no alternative but to go the route of self-supporting career missionaries.

"If today we were forbidden to send money to Japan, would our missionaries be able to stay on the field?", I asked one of our missionary couples. They said yes. They could do "tentmaking missions" and support themselves. They intend to do so if necessary in order to stay in Japan.

However, to some veteran missionaries with whom I have talked, the very idea of tentmaking missions is absurd. Two people said and that if they were expected to "earn their own living" and still make the sacrifices as a foreign missionary they would come home. However, these represent a small minority so far as my research is concerned.

I believe that Dr. Wilson, professor of Missions and Evangelism at Gordon-Conwell Theological Seminary, has put his finger on the proper note in calling us to consider again not just the possibility but the probability of the unprecedented opportunity of tentmaking missionaries. Our very world situation may force this. Please read the book. Dr. Ockenga has written a foreword to it, and when he writes a foreword to a book, I take notice. There is much to be learned from this book as it startles and challenges you. Perhaps it is saying to all of us that we must be prepared for the day when not only will the average pastor but the average missionary be called up to become "tent-makers" for the cause of Christ.

HOW TO SAY NO TO A STUBBORN HABIT by Erwin W. Lutzer. Victor Books. 143 pages. Paperback, \$2.95. Reviewed by Rev. Kenneth A. Olsen, Sr.

Have you ever had a problem with a habit you couldn't overcome? Have you fought for years trying to get beyond some quirk in your personality? If so, then this book will be of benefit to you. From a Biblical perspective, the author deals with the problems of temptation and the reasons why habits so easily become formed and are so hard to overcome. Getting beyond Satan's traps gives the believer freedom in his Christian walk. The object of the book is to show the reader that God can deliver him through his personal surrender, not only to the Lord, but of all that he is and does.

This is an excellent book for a Prayer Meeting study, a Sunday School class, or even as a pastoral resource. I recommend it for every believer.

THE GOSPEL BEHIND BARS, by Lloyd N. Colbaugh, Radiant Books, Paperback, 94 pages, \$1.50. Reviewed by Rev. Kenneth A. Olsen, Sr.

To the outsider, prison ministries can be a frightening specter or a challenging opportunity depending upon the reliance one places in God. Such a ministry can produce a great degree of satisfaction in seeing men and women brought to Jesus Christ, drawn to Him in the environment where they recognize their human limitations and means. The author is well qualified to share what are the realities and the rewards of sharing Jesus with those behind bars. He does an excellent job in presenting the situation as it really is and goes into helpful details as to how an individual or a church can become involved in prison ministry.

This book is a must for any church that decides that it has a responsibility toward those in prison. Mr. Colbaugh even goes to the extent of sharing what kind of call is needed and what kind of person would best minister.

BE A LEADER PEOPLE FOLLOW by David L. Hocking. Regal Books. 192 pages. \$3.25. Reviewed by Millie H. Grissold.

A twelve-year pastorate in a growing church in California has given Dr. David Hocking a wealth of experience in leading people. These insights are written around seven practical laws of leadership: example, communication, ability, love, motivation, strategy, and authority. Writing for laymen as well as pastors and others in the full-time ministry, the author blends sound biblical principles with common sense, anecdotes, and illustrations from his own experience. Each chapter concludes with a "Leader's Checklist" that is helpful in personal evaluation. Pastors, deacon boards, and church boards, studying individually or as a group, will benefit from this book.

Poems from the pen of James Asa Johnson

WE SHALL NOT FORGET

We shall not forget the loveliness
Of maple trees in autumn,
Roses and rainbows,
Fields of new snow,
But in eternal gardens we shall find
Remembrance,
Gratitude for beauty given
As promise, foretaste
Of perfection yet to be.

YOUR THANKFULNESS

(1 Thess 5:18)

Let your thankfulness to God
Be constant
Whatever happens to you,
Whatever pain you have to bear,
Or hardship.
Remember that His love is certain,
His grace unfailing;
If there is sorrow,
His presence is companionship;
In burdens He remains your strength.
Whatever happens, let your thankfulness
Show confidence in His love,
Steadfastness of your love for Him.

ALL GOOD GIFTS

(James 1:17)

For food, for fellowship with friends,
For hope, His word, His constant love,—
But there's an endless list
Of things to thank Him for:
All good gifts are from Him.

We need sometimes to thank Him
Not for things received,
But just that He is God.
We need to let the gladness of His presence
Lift our hearts to praise,
And fill us with the glory
Of His love and peace.



WORSHIP—AN EDIFYING EXPERIENCE



by Charles W. Anderson

The public worship services of the church were the concern of the apostle Paul as he penned that portion of the first Corinthian letter we know as the 14th chapter.

For Paul, worship was primarily a community activity, not a private or individual matter. Paul was not opposed to individual prayer or devotions of course, but he felt strongly that the Christian life was a life of fellowship and worship was primarily a community activity.

In other places in his writings, Paul discussed various gifts of the Spirit and their use in the Body of Christ. In each instance, his concern was with the church, the community of believers. While the acceptance of the Gospel message and the proffered salvation was a personal and individual matter, the person so converted was inducted into fellowship—fellowship with God and with his fellows in the church. In a sense, then, fellowship is what it's all about.

In the 14th chapter, Paul was concerned with worship and with those gifts specifically concerned with the church at worship. He stated specifically that all things done during corporate worship should result in *edification*. He was also concerned that the worship service be conducted in such a manner that an outsider, one not of the fellowship, who might drop in might be moved by what transpired, to accept Christ as Savior. "*Let all be done decently and in order,*" he wrote.

It is interesting to note some of the particulars of worship as they developed in the Corinthian church, not that we in the present day church should necessarily attempt to mold our particular order of service after that followed in Corinth and other primitive churches. For it appears to me that the particulars of worship in Corinth were not inflexible but could be adapted to meet the needs of a particular time.

Today we find worship taking many different forms in different churches. These differences have developed because of varied backgrounds both social and theological. We have, on the one hand, the very formal and liturgical, while at the other extreme, a wide-open, noisy sort of activity may prevail with all kinds in between. All are valid providing they offer the possibility of a genuine worship experience for the participants, an experience that *edifies*.

It appears from the Corinthian account that worship was developing in some ways that Paul felt would be harmful to the church. Apparently some of those who had the gift of tongues had begun to monopolize the services. Now, Paul was not opposed to tongues; in fact, he stated that he himself often engaged in this activity. In private, he stated, speaking in tongues could be a high level spiritual experience. But in a public service it should be limited to those occasions when an interpreter was present in order that all present should receive edification,

Charles W. Anderson lives in Aurora, Illinois, where he is employed by Aurora College as manager of the bookstore.

and even then it should be limited. He was also concerned with the effect of uninterpreted tongues on any outsider who might be present, an indication that Corinthian worship services were open to the public.

What should a Christian expect to gain from a worship experience? Paul used the word "*edification*". What all might be included in an edifying worship experience?

Edification, according to the dictionary is "intellectual, moral or spiritual improvement; enlightenment." To edify is to encourage.

Worship, leading to edification, then, can and should encompass a considerable number of things which should include adoration and praise of God; thanksgiving; confession; giving sacrificially for the benefit of the community; exhortation; study; prophecy; prayer; mutual encouragement; and the expression of love to each other. All of these are community activities, things requiring mutual support. While they upbuild the spirit and the intellect of the individual worshiper, his presence and contribution in turn does the same for others of the congregation. And, without interaction with fellow worshipers, a large part of the value of worship to an individual is lost. "Worship" on the lake or golf course or in front of the TV screen on a Sunday morning can never be a complete and totally satisfactory experience.

Fellowship; community—these loomed large in Paul's idea of Christian life and worship. Fellowship with God is restored by the acceptance of His Grace through Jesus Christ. At the same time a new dimension of fellowship and communion with one's fellow Christians becomes available. A supportive and loving fellowship then becomes a witness to lonely and searching persons that there is a better way of life, and they, in turn, may be drawn to the church and to the Christ of the church.

Many persons are attracted to a church because of great preaching or good music or a beautiful sanctuary, but those who stay and become intimately involved stay because of the fellowship of Christian love and the edification growing out of a communal worship experience. The effects of an evangelistic program which brings people into a church can be

lost if a supportive fellowship and edifying worship experience is lacking.

The gift of prophecy was one of the principle gifts concerned with worship. It was the expounding of the Word of God and the relating of that Word to human life and to the church fellowship that was to serve as the main source edification. In addition to prophetic words, prayer and the singing of hymns had a part in the worship experience. Tongues, within limits, also played a part at times. Paul states that he sang during a service. One might wonder what sort of singing voice he had.

The content of worship must appeal to both the intellect and the emotions. It must be of such a nature that all present feel a sense of participation, that not only the individuals making up the congregations but the congregation as a whole receive edification.

Worship, then, should be designed to meet human needs by means of spiritual communication. The form selected should relate to the people to be served and not to some formula adopted years before to fit the needs of a totally different group of persons living in a totally different cultural situation.

A case in point here is Paul's words regarding women's participation in the church. While Paul no longer felt himself under any obligation to Jewish observances, he had a strong Jewish background and the separation of the sexes in Jewish synagogues is customary to this day. It does not follow, though, that Paul was sexist in the sense that this expression is used today. It is not fair to judge a person or a situation of 2,000 years ago by our standards or ideas of today.

I am not competent to express an opinion of what Paul's attitude might be in the church today regarding such matters as women being ordained, teaching, and assuming positions of leadership. But he was a child of his times as we are children of our times, and our lives must be lived in these times as his was in his time. This much is for sure. We, in my home church and in others of our times, are blessed, *edified*, by the contribution of women in our services of worship and in the total life of the church. I suspect that were he to return and visit our churches, Paul would approve.



THE CERTAINTIES OF HIS COMING

by Donald B. Wrigley

specifics concerning this truth, but there are several facts concerning the second coming of Christ that Scripture makes undeniably clear and certain. It is these certainties that we wish to focus on.

The Advent Christian denomination was founded by people willing to proclaim the second coming of Christ. Today, with the wide divergence of opinion concerning the fine points of prophecy, many Christians are unsure of what they believe and therefore unsure of what to proclaim to the world. We need to understand the basic certainties concerning Christ's second coming. We may not be able to understand and defend all the individual points of the prophetic word, but if we understand and have confidence in the basic certainties of His coming, then we have a message to proclaim to the world.

The doctrine of the second coming of Jesus Christ is almost universally accepted among evangelical Christians today. Yet, on the other hand there is almost universal disagreement concerning the particular aspects of this doctrine. We differ in our interpretation of Daniel and Revelation; we disagree on the relative importance and meaning of the "signs of the times"; and we debate with much enthusiasm such issues as the "rapture," "kingdom," and "millennium."

While many Christians thoroughly enjoy these intellectual differences of opinions and debates, for others this barrage of disagreement has become a source of confusion, disillusion, and discouragement. Many Christians have given up studying prophecy because they feel it is almost impossible to find an answer to their questions. In short, the study of prophecy has become too complicated for many.

The individual fine points of prophecy are important and need to be studied, yet we must not lose sight of the general theme that **JESUS IS COMING AGAIN!** We may differ in our interpretations of the

The Promise of His Coming

The first certainty we need to proclaim is the promise of His coming. Peter wrote that in the last days there would be many people who would not believe that Jesus was going to return to this earth. To comfort them Peter wrote that "the Lord is not slack concerning his promise....," and that, "the day of the Lord will come...." We don't need to doubt the promise that Jesus will return again some day.

We have a direct promise from Christ himself. Jesus said, "if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

We also have the word of God's messengers, the angels. They declared, "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Rev. Donald B. Wrigley is the pastor of the Pleasant Hill A.C. Church, Southlake, Texas.

We have the direct, certain promise of God's angels and Christ himself. "God is not a man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Numbers 23:19). The first certainty that we can proclaim with all confidence is that Jesus has PROMISED to return!

The Procedure of His Coming

Most of the confusion that takes place today concerning the second coming of Christ is concerned with the question of the procedure of His coming. How is Christ returning? When is Christ returning? In what time period does it have to take place? What things have to be fulfilled before Christ can return? etc.

In spite of these questions (all of which are valid for discussion), there are several truths concerning the *procedure* of His coming that are crystal clear in God's Word and can be declared with all certainty.

The first certainty concerning the procedure of His coming is that Jesus himself shall literally and bodily return to this earth. The words of the angels were very clear when they told the disciples that in the same manner as you have seen him go, so he will return. Jesus literally and bodily ascended into heaven and that means that he will literally and bodily return to this earth.

Another certainty which we can proclaim is that Jesus will return publicly. John, in the Book of Revelation, said, "Behold he cometh with clouds and every eye shall see him"(1:7). His return will be visible to everyone. Jesus said, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the son of man be" (Matthew 24:27). There is nothing secret about the visibility of lightning and there will be nothing secret about the return of Jesus Christ.

A third certainty concerning the procedure of His coming is that His return will be unexpected. Jesus said, "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only." Peter said that the day of the Lord will come as a thief in the night. A thief does not make an appointment with you to rob your house; he comes when you least ex-

pect it. It is certain that the actual return of Christ will be completely unexpected. Jesus said, "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

The Power of His Coming

In addition to the certainties concerning the promise of His coming and the procedure of His coming, there is also certainty regarding the power of His coming.

The first time Jesus came to this earth, He came in weakness and humility and with very little recognition by the world in general. Paul said that He "made himself of no reputation and took upon him the form of a servant." Jesus' first advent at Bethlehem was characterized by poverty, humility, and servanthood. This will not be the case with His second advent. When Christ returns He will come as a powerful conquering king.

Paul, in 2 Thessalonians 1, talks about Christ being "revealed from heaven with His mighty angels, taking vengeance on them that know not God...." This is definitely a picture of a powerful return.

We may differ in our interpretations of the book of Revelation, but one fact should be clear to all of us. Revelation does not present a picture of a weak, powerless Christ but a strong and powerful conquering King!

It is a scriptural certainty that Christ's return will be a powerful one. Paul wrote in Philippians 2, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, ...and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This prophecy will be fulfilled when Jesus returns in power.

There are also several certainties concerning the purpose of His coming. These will help us answer the question, "Why is Jesus Christ returning to earth again?"

One purpose of His return will be *judgement*. The author of Hebrews writes, "It is appointed unto man once to die and after that the judgement." Jesus

The Certainties of His Coming

From page 17

said, "And behold I come quickly; and my reward is with me, to give every man according as his work shall be" (Revelation 22:12). When Christ returns there will be a day of judgement.

A second purpose for the return of Christ, according to 2 Peter 3:10-13, will be the destruction of this earth and the recreation of a new heaven and a new earth. Our world has been cursed and tainted with sin. Christ is coming to restore our world to its pre-sin, Garden-of-Eden condition, a state of sinless perfection.

A third and ultimate purpose for the second coming of Christ, will be the establishment of God's eternal kingdom. Jesus said that if He went away He would return because He wanted us to be with Him (John 14:1-3). It is God's purpose to bring together all Christians from throughout history and bestow upon

them immortality so that they might live together forever with Him.

Jesus is coming again! Our forefathers did not let this truth become a dry theological fact with no effect on their lives. Their belief in the second coming of Christ was a vital, driving force in their lives and ministries. It was the motivation behind their intense mission to evangelize the world.

Oh, that the same would be true today! May God cause us to let our belief in Christ's second coming motivate us to get out in the world and proclaim the gospel of Christ with an emphasis upon His soon return.

We may not be theological experts, and we may not understand completely every prophecy concerning Christ's return, but that should not stop us. We can proclaim with confidence the certainties concerning His coming!

Mission Directory

INDIA

Mary Brown (June 24)*
Velacheri, Madras 600042
India

Marlon Damon (March 27)
Guindy, Madras 600032
India

Beryl Joy Hoills (December 16)
Velacheri, Madras 600042

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu cho
Sakai shi, Osaka Fu 591
Japan

MALAYSIA

T. Devalrakkam
Victoria Devalrakkam
3-A Jalan Sayang
Off Jaian Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jaian Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

FURLOUGH

Barbara White (January 14)
P.O. Box 23152
Charlotte, NC 28212

PHILIPPINES

Alice Brown (March 24)
Box 223, Cagayan de Oro City 8401
Philippines

David E. Dean (December 20)
Melodie Dean (August 9)
Box 223, Cagayan de Oro City 8401
Philippines

Margaret Helms (September 18)
Box 223 Cagayan de Oro City 8401
Philippines

Laura Putnam (August 22)
Box 223, Cagayan de Oro City 8401
Philippines

Bessie Smith (March 27)
Box 223 Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 7)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

Luree Wotton (August 29)
Box 223, Cagayan de Oro City 8401
Philippines

*The missionaries' birthdates follow their names.

POVERTY

by Beryl Joy Hollis



My first visit home after almost seven years in India (1954-1960) was a reverse culture shock to me. In those years, there had been a tremendous economic boom in New Zealand. The city had spread out beyond our home, previously on the very edge of the city, another five miles or so. Everyone seemed to be flourishing. There was no unemployment problem. The young people were earning high salaries and, to my surprise, even owned cars! Bicycles and low-priced motorcycles had been the utmost a young person could aspire to seven years previously.

But along with the new affluence was a new spirit of boredom. The cars took the young people far afield, but they had now visited all the interesting places within forty or sixty miles and were "bored" with them.

From New Zealand, I went on to the United States. As I had already been four or five months in New Zealand, I could not say I sustained any culture shock there. However, one incident remains in my mind. In one home, I was told how difficult it was to live in "these days of high taxes." I looked around me—wall-to-wall carpets, television sets, two cars. I said nothing for obviously to those in the home, high taxes were a problem. But I thought back to India.

And what of India? In 26 years in India, I have seen many changes. I have seen mud and thatch homes being replaced by brick and tiled ones. I have seen cheap cotton saris and shirts being replaced by nylons, terylenes, and silks. I have seen changes in the types of food being eaten. I have seen more and more children go on to higher education. Bicycles have proliferated, and some bicycles are now being replaced by scooters and motorbikes. Tar-sealed roads go to many villages, and frequent buses run along those roads. Electricity and water supplies have been obtained in many of those villages.

But this morning's paper informed me that out of 655 million people in India, 360 million live below the poverty line.

An incident I observed on a train just recently inspired this article. Bananas are the cheapest fruit in India. Those who don't have enough money for a meal may have enough for a banana or two. A family was travelling in the same compartment as myself. I had brought a meal with me; they had not. At a station, they purchased some bananas. But there were not enough to go around. The father and the children had one banana each. They passed the skins to the mother. With the back of her thumbnail, the mother scraped off the white coating left on the inside of each banana skin. That was **her** meal.

How often do we complain about our food? How often do we leave it on our plates to be thrown out? Have I learned, like Paul, "in whatsoever state I am, therewith to be content"? And not only to be content, but to truly thank God for all His riches towards me?



Photo by E.P. Jaffarian

News Releases from Laura Putnam:

OBC CONSTRUCTION CONTINUES

As we moved into September two and one half months of construction had passed, and the roof was going on. Land filling and flooring for the first floor followed shortly. We are anticipating occupancy by the first of November, the Lord willing and the rains permitting. I estimate that we are still about \$6,000 short in finances for the November target. A large part of the reason for this is that we have had to pay cost-of-living allowances to our workmen. But we are confident that the Lord will reward our honesty in paying it.

We thank the Lord for no accidents and little illness among the workers. A number of Advent Christian men are working on the project, at least two of whom have children at Oro Bible College already.



A view of the inside of the OBC compound and the workshop which is under construction in Cagayan de Oro City, Philippines.



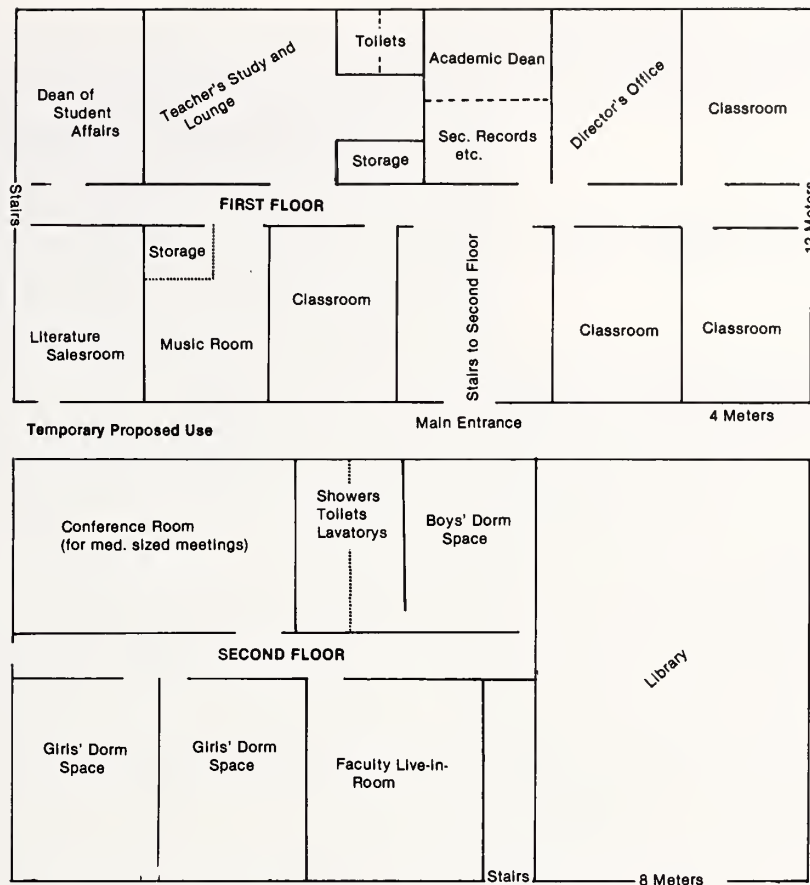
The foundation and framing of the new OBC building in Cagayan de Oro City, Philippines.

OBC CAPITAL FUNDS DRIVE EXCEEDS GOAL

The original goal for the Oro Bible College Capital Funds Drive was \$37,500. However, due to a recent generous gift, the present total is \$38,632.38. Although the Capital Funds Drive officially ended last December, it's not too late to be a part of this monumental project. Due to the rising inflation rate in the Philippines, which is estimated to be 17% this year, the construction has cost more than was originally estimated. Send all contributions for this project to the Department of Foreign Missions, P.O. Box 23152, Charlotte, N.C. 28212. Your generosity will help make Bible training a reality for many Filipino men and women.

THANK YOU!!

Our library still seems small by our standards, yet we have one of the better libraries among schools our size and age! Students from a number of high schools in the city of Cagayan de Oro come to use our books from time to time. If anyone is interested in donating books, feel free to write and ask us for a current listing of names and subjects which we particularly need. Most of them have to come from the States.



CHARLOTTE LUMLEY LIBRARY, ORO BIBLE COLLEGE

Recently we have received a number of boxes of books to be donated to the school, and our hearts rejoice in the generous sharing of many friends with us and the school: a Bible from a friend of Director J.E. Hickel, Baptist minister Rev. Millard Hill from

Charlotte, N.C. a set of Keil and Delitzsch Commentaries from David and Melodie Dean, miscellaneous books and magazines, and other gifts, including some book repair materials from Berkshire Christian College.



Librarian Rebecca Mendoza and an OBC student viewing the Bible donated to the Charlotte Lumley Library by Rev. Millard Hill of Charlotte, North Carolina.



Students at OBC examine the Keil and Delitzsch Commentaries presented to the college library by David and Melodie Dean.



(TO THE FINE WOMEN OF THE WHFMS)

It has often been said and deserves to be said again that the WHFMS of the Advent Christian denomination is one of its greatest moving forces. God has used this organization in a mighty way throughout its years of service to mankind for the glory of His Name.

*The Gospel has been preached. The hungry have been fed. The poor have been clothed. Churches have been built. Missionaries have been sent. Mission Fields have been enlarged—**BECAUSE GOD BROUGHT INTO BEING MANY YEARS AGO AN ORGANIZATION OF LADIES IDENTIFIED AND UNIFIED UNDER THE NAME "WOMAN'S HOME AND FOREIGN MISSION SOCIETY."***

*Last year the WHFMS gave over \$228,418 for various purposes. **When Christian women can mobilize a force so far-reaching and support the work of Christ so broadly, then it's time to give praise to God and express our appreciation to WHFMS!***

I would urge you women to never allow yourselves to bow to pressures which would hinder your witness. Do not give an inch to pessimism in Christian circles. Stand strong. Be women for Jesus Christ.

*There is a song I have heard (don't ask me to sing it) which has in its lyrics the phrases **"I am Invincible. I am woman."** "Invincible" means **Incapable of being conquered, overcome or subdued.** Remember what Paul said in 2 Corinthians 9:8, "God is able to make all grace abound toward you that you **always** having all sufficiency in all things may abound unto every good work."*

WHAT YOU ARE DOING IS A GOOD WORK. I KNOW IT. YOU KNOW IT. THE MISSIONARIES KNOW IT. GOD KNOWS IT. Keep It up.

Yours for the outreach of the Gospel both home and abroad,

J. Edgar Hickel
J. Edgar Hickel, Director
Department of Foreign Missions

"THE POWERS"

Just wanted you to see how good they look after thirty years of missionary service. If you haven't met Floyd and Musa Powers, you ought to. Pray for them as they serve at Tyrolean Hills and in the surrounding country-side. The Powers are among a very few missionaries working among one group of "unreached peoples" of the world, namely the farmers of Japan.



Rev. A. G. Nathaniel

India

To: Rev. J. Edgar Hickel
Director of Missions
U.S.A.



Sir,

I send greetings to you in the sweet name of Jesus Christ. In accordance with the provisions of the Advent Christian Conference of India, the new president Rev. A.G. Nathaniel was elected at the Advent Christian Conference General Body Meeting and assumed office in June. The former president M.G. Mashach took charge as area pastor at Guindy.

I am herewith enclosing the life history of Rev. A.G. Nathaniel, President, Advent Christian Conference of India.

Yours sincerely in Christ,
Mr. P. Gunasekaran

LIFE HISTORY OF THE PRESIDENT

A brief life history of Rev. A.G. Nathaniel, President, Advent Christian Conference of India.

Rev. A.G. Nathaniel was born in 1929 in the City of Madras. He heard the messages at our church at Guindy from 1950 and was baptized in 1953.

He started his career as a layman in our church at Saidapet. He also worked under missionaries Banks and Clothey.

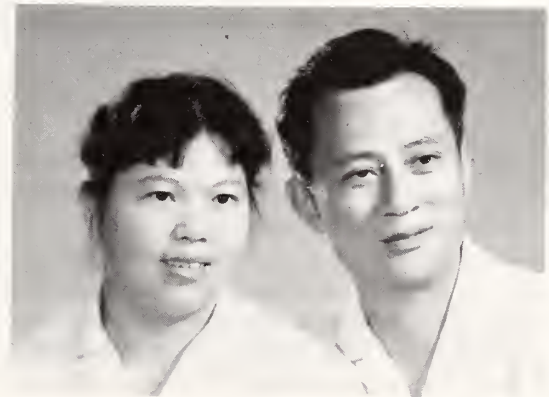
In the year 1955 he received God's call for his ministry and joined the Advent Christian Bible School for formal biblical training and successfully completed. Then he was privileged to serve under missionaries Casey and Damon.

He was appointed as the minister at the Guindy Church in 1959 and in the year 1960 he married. He has two boys who are in Junior Collegiate education.

It is worthy to note that he served in almost all the areas both town and rural during his career.

Please pray for his ministry and family.

CHINA REPORT



Dear Rev. Hickel:

Enclosed is a picture of my wife and myself. I was set free since last China New Year after being in prison for two years. I don't want say it was entirely persecution of my believing in Christ, but God knows best. The two years were two years of prayer.

Now my wife and I decided to give the rest of our lives to be Christian preachers. We are the third generation of our family in American Advent Christian Mission Society to minister in China.

May the dear Lord richly bless you.

Yours in Christ,
Yang Ho-En and Chin Clu Hsia

P.S. My father thanks you for providing the fund of fifty for him.

(This letter was received from Yang Ho-En son of David Yang, who will be the new "leader" of the Advent Christian Church in China. J.E.H.)

REPORT ON URBANA '79

Dear Mr. Hickel,

It was my privilege to take five young people from our church to the Urbana missionary convention.

Here are a few samples of how the convention affected them:

From the "deluge of information offered at Urbana '79," Joseph Trick narrowed his reflections down to six major points of learning:

1. Every Christian has a responsibility to reach the unreached.
2. God gives us each other.
3. God forgives, so we should therefore forgive ourselves and each other.
4. Self acceptance—to have faith in the way God made you.
5. Dare to be a strong witness.
6. We as Christians know what joy there is to be found in the Lord Jesus. We should therefore go to the point of risk to make it known to others.

Cynthia (Cline) Parolini has her majors at Aurora College in the areas of writing, language, and religion. She writes, "I was drawn accordingly to workshops at Urbana that reflected these interests, and there were so many possibilities that the challenge was how to best budget my time. I was enlightened concerning newspaper evangelism—a field that's wide open and more effective (if it's done right) than radio programs. I was deeply challenged by the Wycliffe Bible Translators. At Urbana I saw a demonstration in which one translator began writing down phonetically the sounds of a language unknown to him. It was fascinating! As a direct result of Urbana '79, I have made a commitment to actively seek God's will for me concerning missions."

The experience of Urbana can have a profound effect on the direction a person's life is going. David Blood tells us, "Through all the stages of my Christian development, I have had little concern about missions. When I was asked to consider attending Urbana, I felt it would open the door to deeper involvement. Before the conference, I became involved in a pre-Urbana Bible Study. At that point my excitement about fulfilling the great commission began to increase. Upon arrival at

Urbana, I took the opportunity to look through the material given at registration. The burden for the unreached world was made clear through the statistics and information offered. The assemblies that interested me the most were the dissertations on Romans by John Stott. The studies caused me to be aware of God's love and the Christian's responsibility to carry this love to the world.

Becky Goodwin was encouraged by seeing the large number of Christians from all over North America and was inspired by seeing all these people praying at the meals. She was blessed by her involvement in a small group Bible Study at Urbana. She says, "The Lord revealed to me how important it is to reach people and to have that real burden inside for them, to care, to truly love and sacrifice, and not to be inside of myself all of the time with all my personal problems, but to give them up to the Lord and lift them before Him so that I may not be hindered in helping other people who are hurting."

Through a book "The Screwtape Letters" that Becky bought at Urbana, the Lord started healing family relationships. She has been investigating starting an Inter-Varsity Christian Fellowship chapter on her campus or setting up a book table to sell Christian Literature. Becky talked with a lot of mission boards and missionaries while she was at Urbana. She became really interested in the work of the North America India Mission. She's hoping she may be able to work with them for a summer.

If we are going to present missions accurately, we need to bring as many of our college age young people to Urbana as we possibly can. Urbana is one of the first steps many people take in finding out God's plan for their lives and for the world. I would challenge all who are interested in missions in every local church to encourage and support young people to attend an Urbana Missionary Convention. I would also challenge any pastor who has any negative ideas about missions to go to an Urbana Convention. It's a great way to find out about missions in a very short period of time.

The next Urbana will be in 1981. We need to be thinking now of those who will be in their late teens and early twenties who should be prayerfully encouraged to attend Urbana.

Sincerely yours,

Gary Stevens, Missions Chairman
Haverhill, Mass. A.C. Church



Advent Christian Women Organized for Service

*Jean Balser,
DIRECTOR*

Women in Action

UNITED CHURCH IN WILMINGTON HOLDS ENLISTMENT BANQUET

The United Church of Wilmington, North Carolina held its annual enlistment banquet September 14. Additional tables had to be set up, and women gathered for the special occasion in greater numbers than had been anticipated. A salad-dessert buffet was a very special treat to all in attendance. President Mickey Raynor presided at the meeting, and national Director of Women's Ministries Jean Balser spoke to the group. Following the enlistment banquet, the WHFMS had complete charge of the evening service using the materials furnished in the program kit for WHFMS Sunday.

A GROWING LOCAL

The WHFMS Salem Church in Mr. Olive, North Carolina, reports 9 new members added to their local in 1980. Their monthly newsletter published by the WHFMS in August shared that another member had been added that month. President Fannie Jackson said, "We praise God that He has called us to be a growing church and a community of people who are responding with the ministry of the word. It's truly a blessing to be able to report that we have added another new member, Elizabeth Vernon, to our local group."

Has your local held its enlistment program for 1980, and have you added new members? If so, why not write and share the good news of happenings in your local.

WOMEN IN LAVALLE SPONSOR CHILDREN

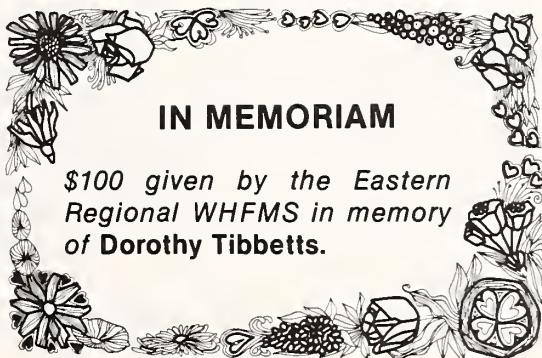
The WHFMS local in LaValle, Wisconsin has had some highlights in 1980 that has made it a special year. During the furlough of missionaries Howard and Anna May Towne, the WHFMS sponsored special services that brought the Philippine missionaries to the church for Sunday morning services. Following this service a fellowship dinner was held in the church where people could informally meet with the Townes. In the afternoon a slide presentation was enjoyed by all. The Townes shared with the local the need for sponsors for two children in the Philippines. The local accepted the challenge, and after Howard returned to the field, he sent a picture of the mother and two children. This has helped the local feel close to the situation and is a reminder of the pledge they made.

Other 1980 happenings in LaValle include participating in a community World Day of Prayer service. A father-son banquet was a special occasion and well attended. The women entertained with a style show and several musical numbers. The evening ended with each man being asked to give a one to two minute life experience. This proved to be a very interesting part of the program.

The "travelling basket" continues to be a popular project in the LaValle local with money received going to buy kitchen supplies for the church.

IN MEMORIAM

*\$100 given by the Eastern
Regional WHFMS in memory
of Dorothy Tibbetts.*





A special feature of the Annual Women's Home and Foreign Mission Society Convention to be held at Wheaton, Illinois, in June 1981 will be a CRAFT EXCHANGE. The Central Region, serving as hostess for the convention, is planning this big Craft Exchange that will catch the attention of all in attendance at the Women's convention and also the General Conference meetings.

With revised interest in handmade items throughout our country, the Central women believe it is a good time to provide the opportunity for Advent Christian women to share what they are doing in various parts of the United States (we may even be able to get handmade items from our foreign missions fields also).

Participants are being asked to bring handmade items for display and for sale that depict the flavor of the region they come from and that would perhaps be somewhat unique to their region. Where it is possible, each item should be accompanied with pattern and direction for making. It is hoped that every local in every region will submit items for this Craft Exchange '81. A special room will be set up so that each region can properly display their items and all can have a chance to browse, share, and buy. Isn't it exciting to think about all the beautiful things you will be able to see?

Craft displays are capturing the attention of women these days, and Advent Christian women are just as gifted and creative as many group you can find. If you don't believe this, plan to attend the Craft Exchange '81 and see for yourself. Locals should appoint committees to plan their contribution to this fascinating event. Presidents of locals will receive additional material concerning the Craft Exchange '81. WHFMS has had a history of making things happen, and we believe they will make Craft Exchange '81 something super special!



HELPFUL HINTS

Lengthen winter jacket sleeves by adding knitted cuffs (available at fabric shops).

To make boots easy to identify, put two matching shapes of colored tape and stick them on the back of each heel.

To avoid cold, wet hands under woolen mittens, buy lightweight rubber surgical gloves (available at drug and grocery stores) and wear as undermitts.

A sucker makes an excellent tongue depressor when checking for a sore throat.

A mixture of honey deluted with lemon juice is a good cough depressant.



King's Jewels

Mrs. Hazel Blackstone
Box 9
Friendship, Maine 04547



(First in a series of teacher training articles for King's Jewels leaders.)

I. What Do I Have To Do To Teach King's Jewels?

A. You have to be yourself to teach King's Jewels. Your ideas and actions will influence the thoughts and actions of preschool and primary boys and girls. Your personality, love for Christ, enthusiasm for missions, and enjoyment of being with preschool and primary children will be evident in your preparation and teaching of King's Jewels.

B. You can be the key to missions education for preschoolers and primaries. You help unlock the meaning of such words as God, love, share, missionary, Alice Brown, Philip-pines, Christmas in October, etc. You open the door for a child to develop knowledge, understanding, skills, and attitudes. How you teach and what you do will depend on the age and caliber of King's Jewels to be taught.

C. You need to use the combined Advent Christian Witness and Missions magazine. As well as reporting new and current activities in our mission fields, the magazine includes a King's Jewels' page twice a year with helpful articles, teaching ideas, and new resource materials available. *The Jewel* program book is also available each year from the Charlotte Headquarters.

D. You, as the teacher, need to plan annually and monthly what the King's Jewels will be doing during the year.

E. You might want to plan ways to enlist prospects. For the most part prospects will be Sunday School members who are not in King's Jewels.

F. You should contact absentees immediately. Visit in the homes of the members by scheduling and planning ahead. A visit could be scheduled on the child's birthday.

G. Get to know the parents of your King's Jewels. Keep parents informed of projects and activities. Parents and teachers should work *together* in the missions education of preschool and primary children. Plan one or two parent meetings during the year as well as regularly sending cards and letters or making calls.

H. Take advantage of all opportunities to train to be a better teacher by (a) individual reading and (b) attending state, conference, or regional workshops.

I. Make reports to your local mission group as well as to conference, regional, and national leaders.

Do you see yourself as a capable, confident King's Jewels leader? Why not complete the following questionnaire by putting a check in the box that most nearly expresses how you feel. If you come up with several "no" and "sometimes" checks, set goals to change these to "yes."

	Yes	No	Some- times
*I feel that King's Jewels is the place of service God has for me.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I think teaching King's Jewels is important.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I believe preschoolers and primaries can learn about missions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am willing to study and train to teach King's Jewels.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Continued on next page

King's Jewels Continued

	Yes	No	Some- times
I am eager to find new and better methods of teaching King's Jewels.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I study to understand the group I teach.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I don't expect more of my children than they are capable of doing.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I don't do things for a child which he can do for himself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am not easily upset.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I can adapt to a situation although things were meant to be done a different way.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am honest and trustworthy.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I like children and enjoy being with them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am friendly, happy, and pleasant.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am willing to spend time to plan and teach.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am confident I can teach King's Jewels effectively.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I continually seek to grow spiritually.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I use the <i>Advent Christian Witness</i> in planning my work and put to use some of the articles.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Key Verse to remember: "If any of you falls short in wisdom, he should ask God for it and it will be given him, for God is a generous giver who neither refuses nor reproaches anyone" (James 1:5, NEB).

*Questionnaire adapted from *Mission Friends Leader Manual*, Mickey J. Martin, published by the Woman's Missionary Union, Birmingham, Ala., 1976.



Eastern Region WHFMS president Beatrice Moore

EASTERN REGIONAL WOMEN IN ANNUAL SESSION

"Sow The Seed To Meet The Need" was the theme for the 33rd annual Convention of the Eastern Regional WHFMS. Activities began with an Advisory Board meeting at 12:00 noon on Thursday. While the board met to make last minute preparations for the business sessions, delegates began to arrive for registration and renewing friendships at a punch party at 2:30. Missionary Barbara White spoke in the afternoon service relating the theme, "Sow The Seed To Meet The Need," to her mission field in India. A highlight of the afternoon was a question and answer period with Barbara.

Craft displays have been a part of the annual convention for the past few years, and again this year women brought their various crafts for display and the sharing of ideas. At 6:30 p.m. a lovely banquet was held with Connecticut and Western Massachusetts President Marion Drake extending a welcome to all present and Eastern Region President Beatrice Moore responding. The featured speaker of the convention was Mrs. Loretta Wittig who spoke both Thursday and Friday evenings.

Friday was filled with activities beginning at 7:00 a.m. and lasting until 9:00 p.m. Devotions and communion with Rev. George Theshera, a memorial service led by Doris Stone, a puppet workshop shared by Rev. and Mrs. Douglas McLellan, auxiliary workshop, a punch party, and business sessions filled every moment of the day with challenge and inspiration.

Mrs. Beatrice Moore was reelected to serve as president of this region representing 9 conferences and 70 locals. The Eastern Region in 1979 contributed over \$30,000 to the worldwide ministries of the denomination with equal amounts being given to conference, regional and local ministry.

**JESUS
SAID,**

Follow Me... Go Ye...

"IF I HAD IT TO DO OVER AGAIN..."



I chose a field where there was already an Advent Christian base. When I made my decision to come to Japan, there were no missionaries here. By the time I arrived, however, two missionaries had paved the way for the six of us who came at the same time.

Churches who either knew me or had sent me were willing to support me through prayer and encouragement. I had grown up in an A.C. church, an A.C. conference, attended an A.C. college and become acquainted with several A.C. churches in New England. On furloughs, I have always been "welcomed back" and then "sent out" again.

On the field, I worked with personnel whose backgrounds (i.e. theological, social, financial) were similar to mine. Although there was quite an age span among us (23-65 years of age), we were working for the same cause, and we were a good team.

The financial security has been gratifying. We have not had to worry about whether we would get a salary or not. I have intended to earn my salary and be faithful to those who were supporting me. I have appreciated the financial benefits provided by the Mission.

As far as recommendations I would have for future missionaries, I have recognized the need for some study and training in starting and organizing a new work, both on a church and conference level. My training was geared toward fitting into a work which was already started, keeping it going, and, if possible, increasing it in size. Anyone can get something started, but training is needed in order to organize it properly.

Those who send out missionaries need a **real** understanding of what our "work and responsibility" will be beyond the "preaching of the Gospel." In colleges, there needs to be an attempt to teach not only church government but also church organization. The typical church may need to know how to add a new room or a new department to their facility, but a foreign mission church needs to know how to function with just one room or department.

An area in which we suffered because of lack of training was in ordination. While ordaining others is a privilege, the responsibility of doing it requires training. To be sure, we were all young and without a senior missionary, but had we had some training in this area, we would have avoided some of the mistakes we made.

I feel the need of freedom to have intimate, personal contact with a few individuals and/or a few churches. In feeling responsible to the whole denomination, I am not able to release the personal, intimate needs and desires that I have. The "whole" is bigger than I can handle, but I think that I could handle a segment. Two examples are: I can write letters with news and items of interest to a few, but an article is for the "whole"; some urgent prayer requests are not expressed because I don't want the "whole" to know or because they require too much explanation.

However, if I had to do it over again, I would do the same as I have done this time.

Musa Powers

CONTRACT PRAYING

The Resource We Call Prayer

by David S. McCarthy

The other night at prayer meeting our group talked about one lady's experience. Call her Joan. As a small girl, Joan was serious about spiritual matters, so when an evangelist at her church said, "I've got a prayer request," she gave him her full attention.

"I'm depending on all of you to support my ministry," said the speaker. "Now, how many of you will promise to remember me in prayer every day?" Hands were lifted all over the auditorium, and Joan raised her's with the rest of the people.

Day in and day out, Joan kept her vow. At last, when she was 21, she laid the evangelist's name before God for the last time. In the intervening years she had not seen the man, nor had she heard reports of his work. She could barely remember how he looked and what he had said in the meetings at her church, but she had taken that vow.

"I had guilt feelings for a long time after that," Joan declared. After all, I'd made a promise and as a Christian I felt obligated to pray every day for the man.

Joan's experience points out the need for thinking through both prayer requests and the acceptance of another person's prayer burden. There has to be a better way.

One of those "better ways" is called contract praying. This means that you enter into a "contract" with another individual, promising to pray for that person in a specific way for a stated length of time.

Say that Joe comes into my study and says, "Pastor, I'm having a tough time getting my lessons across to the Sunday School class each week. I wish you'd keep me in your prayers."

Rev. David S. McCarthy is pastor of the Bethlehem A.C. Church, Augusta, Georgia. This is one of a series of articles on prayer which will be published during 1980.



My response would be, "Joe, I'll pray for you every day this month. At the end of that time I'll stop praying, unless the Lord prompts me to remember you in a special way."

"On the other hand, if you want me to continue praying for you after that month is over, come to me again, and we'll talk about the situation. We can set up another 'contract' for an extended, but stated length of time."

After Joe and I talk, we determine that my prayer will be for his preparation, and also that he may maintain discipline as he teaches the lesson every week.

How do I remember to pray for Joe? Some pastors keep a small list of names and dates in a pocket-sized appointment book. I prefer to keep such a list in my Bible.

If there's a weakness in what I've been saying, it's the impression I may have left with you that "contract" praying is only for ministers. Actually it's a type of prayer experience that every Christian can enjoy.

I know of some congregations where many members enter into "contracts" with one or two fellow believers for a week or month at a time. Isn't that what the priesthood of Christians is all about?

"Pray for me" should be more than a meaningless statement uttered simply because it's the expected thing to say. But it shouldn't be so open-ended that people feel guilty when they meet you on the street. "Contract praying" is one way to use the mighty resource God has given to His people.



MISSION PRAYER PARTNERSHIP

MUSA POWERS	Nov. 9 Love	10 Joy	11 Peace	12 Patience	13 Goodness	17 Faithfulness	18 Gentleness
LAURA PUTNAM	16 Faithfulness	17 Goodness	18 Gentleness	19 Patience	20 Peace	21 Joy	22 Love
BESSIE SMITH	23 Love	24 Joy	25 Peace	26 Patience	27 Goodness	28 Faithfulness	29 Gentleness
ANNA MAY TOWNE	30 Faithfulness	Dec. 1 Goodness	2 Gentleness	3 Patience	4 Peace	5 Joy	6 Love

For several issues we are changing the format for the Mission Prayer Partnership. Join us in a week of prayer for each missionary. Many missionaries have requested that we pray that they evidence the "FRUITS" as listed in Galatians 5:22, 23 (NASB) Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, Self-Control. We are combining patience with self-control and kindness with gentleness. The missionaries are listed in alphabetical order. A few additional prayer items will be listed each month.

SPECIAL: Special prayer for Luree Wotton as she regains strength from an operation.

Special prayer for Bessie Smith while she is home for several weeks caring for her mother who is ill.

REMEMBER: Be in continuous prayer for our national leaders — T. Devairakkam and Lucas Devasahayam in Malaysia.

OLD FOLKS AT HOME

Advent Christian Village
Dowling Park, FL

It seems such a short time ago that Terri Koon and her brothers came to join the Home family. We watched them grow as the years passed swiftly by, but somehow we still thought of them as "children." Then Terri graduated in June and we were all proud of her. She was growing up for sure, we thought, not a little girl anymore. But when she walked down the aisle in the Bixler Memorial Chapel, on September 14, looking so lovely in her long white wedding gown, she was truly a young woman — the bride of William Eddings, a young man from the local area. Rev. J. Pomeroy Carter and Pastor W.M. Chambers performed the ceremony; Mrs. Janice Thomas sang; and Mrs. Rosemary Humbles accompanied on the piano. A reception was held in the Civic Center dining room with a lovely tiered cake and punch for all her big family here at Dowling Park and guests. The bride and groom left after the reception on a honeymoon in western U.S.A. seeking that "somewhere out in the west and just let the rest of the world go by" for a few days. When they get back down to earth, they will live close by and Terri will be working in the Health Center and William will continue his job with Occidental Chemical Co.

We certainly welcomed fall this year after one of the warmest summers we have ever experienced. But soon the north winds will blow in from the cold country, and we will be wishing we had saved back a little of that warm weather to mix in with the cold. But some of our family that went north said they experienced the same kind of weather where they were. It is good to have our family migrating home again for the winter. The family isn't complete until the last one is back on the grounds.

Some of our "fine feathered friends" are returning, too. We were awakened by the lovely song of the orchard oriole recently, and a little chickadee amazes us by fussing about his sunflower seed. Seems like he is trying to tell us "they didn't serve it like that up north." He'll have to take it anyway he can get it when the purple finches arrive and take over. The mockingbird is singing all night under the full moon as though he is trying to tell us that dog



days are over and he is happy to be singing again. The shrill call of the pileated woodpecker lets us know the magnolia berries are ripe and that he is enjoying his meal. His call brings his mate to enjoy dinner along with him, and we were reminded of a bit of verse, "The kiss of the sun for pardon... The song of the bird for mirth... One is nearer God's heart in a garden... than anywhere else on earth."

The six-story apartment complex "The Carter House" is going right up-up-up and soon will be looking like home for a good many people. We marvel as we watch the big crane pick up the big pre-cast floor units and swing them into place. We were amused to see one of the workers sitting up on something they were moving and like the man who glides through the air with the greatest of ease, he seemed to be enjoying the ride. Living just across the street, we have a front seat to everything that goes on. The guest house is beginning to take shape and should soon be ready for our friends who come our way.

About this time each year we begin to "count our many blessings" but realize how impossible it would be to "name them one by one." God is so good to His children every day. Some of our family have experienced serious illness this year and some have lost loved ones. Some have enjoyed success while others suffered defeat. Many have had to exchange dreams and hopes for a prayer "not my will but Thine be done." But as we look back over it all, we can say "Praise the Lord, anyway." Have a great Thanksgiving and a wonderful Holiday Season. Be assured that we thank God every day for friends like you.

Ina Hart

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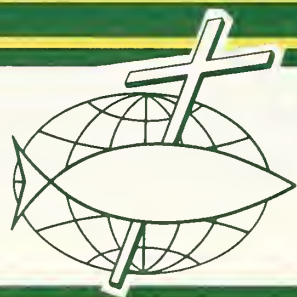
ADVENT CHRISTIAN
WITNESS to the WORLD December 1980



Behold...
a Child
is Born!

For as the body is one, and has many members, and all the members of that one body, being many, are one body; so also is Christ.

(I Corinthians 12:12)



United Ministries

...doing the whole job, together!

Editorial



WHAT ARE YOUR EXPECTATIONS?

The Christmas season is a time of expectation. This is evident in the hopes of children concerning presents—often the adults are not immune to this kind of expectation too! We also expect to hear from friends who we do not hear from at any other time of the year. And, it seems to me, with the joyful and happy spirit of this season, there usually comes a general sense of expectation concerning all areas of life...things will get better... life will be brighter than it has been... the future still holds some good things in store...!

This, of course, is an important and integral part of the true Christmas spirit—it is often called HOPE!

Looking back to the first Christmas, we see people who were prime candidates for a large "dose" of hope. The Jews had seen their brightest dreams fade. It appeared to many that the prophets had been only empty orators, ranting about things that would never come to pass. God's last message to the people recorded in the Scriptures had been given some 400 years before with nothing but silence from that time.

And then God once again entered the scene through the most humble means—in the birth of a baby. And the ones who recognized that this was something special and unique in human history were those who seemingly would be the least likely to really understand what was going on—shepherds, some foreigners, a couple of old "fanatics" in the temple.... The ones who had knowledge, who even knew the exact place that this Child was to be born, were not really looking for God to touch them in the way that He did. They were looking for a deliverer from their political bonds, a triumphant king who would vindicate them and their cause speedily.

But God fulfilled all that He had promised and more in the life of Jesus not in the way many expected but according to His plan and in a way that far exceeded even the most optimistic of that day.

During this holiday season, let's open our hearts once again to God's plan for our lives and not be hampered and fettered by our earthly expectations. God can and will still do great and undreamed of things in the lives of those who live in simple trust that He knows best.

—C.W.B.

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Editor-in-Chief
C. William Bailey

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Jean Balser

Graphic Arts Designer
Mrs. Rickie Hickel

Circulation Manager
Ted Glosson

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MEMBER OF
EVANGELICAL PRESS ASSOCIATION



DEAR EDITOR:

Considering Pastor Nahum Balser's letter in the October issue in response to my article, "The Wierwille Way", in the July/August issue, I am compelled to clarify some misunderstandings for the benefit of our reading audience.

Pastor Balser proposed that I define Advent Christians who do not accept trinitarian doctrine as a cult. I am surprised to see this conclusion being made when I was careful to articulate a comprehensive definition of a cult in the beginning of the Wierwille article. As I emphasized then, a cult is a religious group whose incompatible doctrine forces it to establish a separate organization. One or a few isolated and divergent beliefs is hardly grounds for a cult classification upon a given number of people. Advent Christians who do not accept the trinitarian doctrine are not anymore a cult than those Christians who prefer weekly Communion, abstinence from alcohol, or reject Rapture theology.

Pastor Balser has also suggested that I believe that trinitarian belief is essential to salvation. I disclaim this notion and also submit an apology for generating the misunderstanding. Having reexamined the fifth paragraph of the Wierwille article, I see how I helped to create this impression by presenting too many topics simultaneously. My objective was to report that Wierwille deals with the Trinity, personal salvation, and Biblical interpretation in radically different ways. A separate paragraph for each of these would have been more appropriate.

Using the word "heresy" or its derivatives is a delicate matter because it invokes an alarmist response in some people due to numerous historical events. I use the word

in a more objective and neutral fashion. I suspect that Pastor Balser equates the word with the loss of individual salvation. I do not. Heresy initiates the risk of this, but the primary definition of the word is "a departure from the orthodox teaching of a religious body." Given the historical tradition of the trinitarian doctrine in Christendom, anti-trinitarian doctrines are by definition heretical. That is a reality that I am not free to redefine. Furthermore, every significant pseudo-Christian cult exhibits this characteristic. That is a second fact over which I do not have control.

Once again, I would not include Advent Christians who reject trinitarian doctrine in a cult. The fact that they do share this belief with the cults is a curious phenomenon. I agree with Pastor Balser that the heart of salvation is in an acceptance of Jesus Christ as the Son of God and His sacrifice. But to be content with Jesus as only the Son of God is problematic. If He is not part of the Trinity, only two alternatives are left. Either He is another god or not a god at all. The first of these positions is polytheism. The second is an over-assertive humanism. Neither of these are Biblically consistent and this is why the Church has been compelled to respond to anti-trinitarian tendencies.

Andy Bjorklund
Seattle, WA

I am writing in response to the letter of Pastor Balser that appeared in the October Witness. I agree with the statement that "The Bible teaches that our acceptance by God depends on our belief in Jesus Christ as the Son of God." But, in setting forward this all-important statement we have not said everything. To say that Christ is the center of our proclamation and theology is only a slogan if the content of that statement is not specified. Which Jesus do we preach? Do we preach the Jesus of the Jehovah's Witness? Are we propagating our own particular interpretation? Or is our proclamation indeed based upon the foundation of the apostles and prophets (Ephesians 2:20)?

Jesus spent considerable time teaching about his identity and nature. This is true because there was some confusion as to who he was. Some thought he was John the Baptist; others thought he was Elijah. To a large degree it was Jesus' own teaching

concerning himself that turned the Jews against him. They sought to kill him "because he not only broke the sabbath but also called God his Father, making himself equal with God" (John 5:18). When Jesus said to them "Truly, truly I say to you, before Abraham was, I am," he so infuriated the Jews by making himself equal with God that they took up stones to throw at him (John 8:48-59).

This question concerning the nature of Christ is also one that has been dealt with by the Church at the councils of Nicea and Chalcedon. Here the study of Church history can inform us as a denomination. And if we are determined to promulgate the gospel first preached by Christ and the apostles, such an inquiry into those important councils will not be tiresome to us.

It is needful for the Church of Jesus Christ, which includes the Advent Christian denomination, to answer afresh in every generation the question asked by Jesus himself: "Who do you say that I am?" Humility must be our approach, for the answer is not revealed by argument and reason, or by flesh and blood, but is revealed by the Father who is in heaven.

Gordon L. Isaac, Pastor
Colton Oregon

Anna May Towne's article in the October issue of the *Witness* (The Muslim World: A Christian Challenge, Part III) is a remarkably insightful and convicting article. In view of the fact that the Christian church has often been guilty of confusing the gospel of Jesus Christ with national interests (a tendency apparent in certain circles today), it is not at all surprising to find that the rest of the world has confused the two also. It is about time we began to see that "looking out for number one" is not only not working, but is clearly not a Christian response. Perhaps Paul's words, "When I am weak, then I am strong" are not altogether inappropriate in this context. My thanks to Anna May for aggravating my conscience.

Michael E. Gooding, Pastor
Nooksack, Washington



BOOK

Reviews



JOHN THE GOSPEL OF LIFE by D. George Vanderlip. Judson Press. 144 pages. Paperback, \$5.95. Reviewed by Rev. Kenneth A. Olsen, Sr.

The Gospel of John has been thought of as the theological interpretation of the life of Christ. The author suggests that the reason for this is that the gospel is a compilation of sermons and teachings of John, the beloved disciple. Like Paul, John probably used friends in helping him write the gospel. This would explain the usage of the pronoun "we" in John 21:24. Being a "preaching" document, it is developed by theme. The overall one is that Jesus came to give life to the world. Hence, the title, **The Gospel of Life**.

The themes of the book are belief, resurrection, light, fulness of joy, proclamation, and transformation. One of the highlights of the book is the authors extensive use of his knowledge of the geography and history of the Holy Land. Anyone who has ever visited there will find the book delightful.

Perhaps the greatest value of the book is that it is not a commentary, but an interpretation of John's gospel. He avoids the drabness of verse-by-verse explanation and links together the various themes so that the reader has an in-depth understanding of Jesus and His times.

I highly recommend the book for both pastors and laypersons. It is an excellent resource book.

HOW TO PRAY FOR YOUR CHILDREN by Erwin E. Prague. Bethany Fellowship, Inc. 90 pages. Paperback, \$2.95. Reviewed by Joy G. Gallagher.

Erwin Prague is associate pastor of a large Lutheran church and associate pastoral counselor at the Center for Christian Psychotherapy. He has spent much time studying the subject of intercession for troubled families.

If you can overlook the inconsistent theology and the hint of mysticism of the first 75% of Prague's book, you will find the last 25% interesting and helpful.

The first sections of the book appear to have been written in stream of consciousness; the author covers everything from apologies to his children for his frequent absence during their childhood to his Air Force Cadet days. Unfortunately, all of these tidbits have nothing to do with "covenant family prayer." The final quarter of this book explains the process and power of family covenant prayer and gives some sample prayers.

If reading prayers is helpful to you then, this book might be worthwhile; however, the only strong point I see is its emphasis on spending a lot of time in earnest prayer for your family.

COMMUNICATION: KEY TO YOUR MARRIAGE by H. Norman Wright. Regal Books. 189 pages. Paperback, \$3.95. Reviewed by Joy G. Gallagher.

How many of you feel you are losing or have lost communication with your mate? Have you forgotten how to communicate? Are you afraid to communicate? According to psychologists, lack of communication is the number one problem in marriage today.

H. Norman Wright has written a comprehensive, compact book on the problem of communication in marriage. This helpful book sets the background for communication in marriage by explaining the Biblical responsibilities of husband and wife. Some problems of communication and ideas to improve communication are provided throughout the book. It is an ideal workbook for any couple seeking to improve their relationship. There are sections with questions for each partner to think about and honestly evaluate themselves and their partner.

Mr. Wright is Associate Professor of Psychology at Biola College and Talbot Theological Seminary and is a practicing marriage counselor. He has definitely presented a practical book and guide for marriage communication.

MY FRIEND, MY BROTHER by David W. Swartley. Herald Press, 1980. Hardcover \$3.40, softcover \$2.95. Reviewed by Peggy Boston.

This book is an excellent one for young people to read as well as adults. It deals with the experiences of a 12-year-old Menonite boy in a small Indiana town. The happenings in his life span the gamut from torments from boys, death in his family, regular family worship, to learning hard

facts about child abuse in the life of a friend. The story gives indepth reasoning for the actions and reactions that are caused by the hidden facts in so many lives. The reader will find encouragement as the story brings to light the importance of strong family relationships not only for the family but those that family touches.

HANDBOOK FOR BIBLE STUDY by Grant R. Osborne and Stephen B. Woodward. Baker Book House. 188 pages. Hardcover, \$8.95. Reviewed by Rev. Kenneth A. Olsen, Sr.

Occasionally one finds a book he wishes he could have read years ago. Osborne and Woodward have composed such a book. Its detailed description of outlining Biblical passages and its graphic plans to gain the most out of Bible truths are immensely valuable to the pastor, especially the young one who struggles to learn not only what the Bible says, but how to apply it to himself. Impressive and inspirational will be the preaching of the man who takes seriously the message of this gem of composition!

The purpose of the author is to guide the Bible student into comprehensive exposition and understanding. He explains methodology, rules of composition, and laws of hermeneutics. Of particular worth is his practical advice in developing a library. His suggestions for outstanding commentaries can serve as an effective tool in developing not only a pastor's library but also one for the church.

The book is a must for the pastor and a valuable asset to any Bible student.

YOU CAN WIN OVER WEARINESS by W. Ross Foley. Regal Books, 1978. 176 pages. \$2.95.

Rev. Foley became "weary in well doing" and experienced the temptation to run. He overcame that depression through a study of what the Bible has to say about weariness, its causes and cures. The author believes that depression can be friendly when it is the only healthy response to one of life's crises...when it balances the experience of euphoria with our lives...when it sounds a warning in our lives that something is wrong." Each chapter is documented, especially with writings from other Christian authors. "God does not major on our actualities. He majors on your possibilities. Let Him apply His resurrection power to your life so that all of the possibilities He sees in you may become realities" (p. 172).

DATELINE ****

Christian World

**'BORN-AGAIN' BECOMING CLICHE
WHICH BILLY GRAHAM WON'T USE**

WHEATON, Ill. (EP News via Religious News Service)—Evangelist Billy Graham said he will no longer invite people to be "born-again." But Mr. Graham isn't stopping his Gospel ministry, just changing some of the words.

Starting with his next crusade in Japan the evangelist will urge people to be "born from above." The change in phraseology, Mr. Graham told a group of college students here, is due to media and commercial overuse of "born-again," depriving it of its original meaning and turning it into a cliché.

**U.S. DIVORCE RATE
ON THE RISE AGAIN**

WASHINGTON (EP via RNS)—Growth in the divorce rate, after a brief leveling-off period, has resumed again in the United States, according to new figures reported by the National Center for Health Statistics.

Final figures for 1978 show there were 1,130,000 divorces, an increase of 39,000 over 1977, and provisional figures for 1979 show another gain of 40,000 divorces. The national divorce rate in 1978 was 5.2 percent per 1,000 people, compared with 5 percent per 1,000 people in 1976-77.

**CASH SHORTAGE SEEN AS BIGGEST
HINDRANCE TO BIBLE DISTRIBUTION**

NEW YORK (EP)—Severe cash shortages could be the biggest threat to Bible printing and distribution during the next decade according to top officials of the United Bible Societies meeting in Chiang Mai, Thailand. The 220 leaders from 90 nations say that more than wars, antagonistic regimes, and the closing of borders, the major factor holding up the distribution of Scriptures in the 1980's is the shortage of cash to pay for printing them.

The UBS General Committee which meets once every ten years to map strategy for the next decade says demand for Bibles and other Scripture publications has been going up dramatically year by year, throughout the world.

In response, the Bible Societies have greatly increased Scripture production. But expanding programs are hampered by the

lack of substantial capital funds, the committee said. The present shortfall in capital is estimated to be about \$7 million (U.S.) worldwide. The Scripture famine of the 1980's is already starting to effect some countries—particularly in Africa, Asia, and Latin America, officials stated.

**ALBERTO-CULVER TOPS
NFD'S "BUZZARD" LIST**

TUPELO, Miss. (EP)—The National Federation for Decency has named Alberto-Culver the top advertising "buzzard" on television in a recently completed report. The NFD said "buzzard" is slang for an advertiser who intentionally buys into programs classified by the trade as "distressed merchandise." Distressed merchandise programs are those in which the networks have trouble selling time to sponsors and must sell at a greatly reduced rate to advertisers who are less concerned about program content than price.

"A buzzard is a bird which converges to eat dead and decaying animals," said Donald E. Wildmon, executive director of the NFD. He said buzzard was a slang term which is applied to advertisers following a similar practice in buying time on television. The NFD named five other companies as buzzards. They are Beecham, Inc. (Acqua-Fresh toothpaste, Cling Free, Calgonite, Brylcreem), Thompson Medical (Dexatrim, Prolamine and Control diet tablets), Mazda (automobiles), Liggett Group (Alpo dog food), and Vidal Sassoon (hair care products).

"These companies are far more concerned about price than content. They are buzzards in the truest sense. They hover around a rotten program in order to buy time for peanuts," Mr. Wildmon said.

**WESTMONT COLLEGE STUDENTS
HELPING POOR CHILDREN ALONG
MEXICAN BORDER**

SANTA BARBARA, Calif. (EP)—Hundreds of students at Westmont College have been involved over the past four years with Los Ninos (The Children), an organization working among poor children living along the U.S.-Mexican border. Paul Weiss, founding director of Los Ninos, said the students have either worked in Tijuana, Mexico, or helped in other ways, such as collecting food in front of Santa Barbara supermarkets, working as volunteers in Los Ninos' Santa Barbara office, or participating in the annual Westmont College non-stop 250-mile bicycle trip from Santa Barbara to

Tijuana to raise funds for the poor children.

During the past five years, a total of 500 supporters have walked from Santa Barbara to Tijuana as a funds- and consciousness-raising venture for the program to help alleviate "the misery suffered by an estimated 200,000 'ninos' who live along the 2,000-mile border stretching from Tijuana on the Pacific Ocean to Matamoros on the Gulf of Mexico," Mr. Weiss said. Los Ninos coordinates the work of nearly 2,000 volunteers, each year in conducting weekend schools, providing four tons of food monthly, teaching people to grow food and livestock, providing medical resources and other services aimed at interrupting the cycle of poverty existing along the border.

WITCHES SHOULD BE TAKEN SERIOUSLY

HONOLULU, Hawaii (EP)—"Witches leap out from our television screens into our living rooms almost daily. They seem to have become such a part of our American way of life that few people take them seriously. Therein is their great danger," says "The Chaplain of Waikiki Beach," Dr. Bob Turnbull. "For the witches take themselves very seriously. They know that they have magic powers, given to them by evil spirits in the employ of Satan. In recent years they have made a remarkable comeback.

"While this is happening, unthinking parents across our nation allow and even encourage their children to impersonate witches and other powers of darkness on Halloween. Parents try to defend, rationalize and justify allowing their children to frolic on this spiritually evil night. The great danger in doing so is that parents are indirectly telling their children that witches and other powers of darkness are not for real—just fun and games. If parents truly care for the spiritual development of their offspring, they would not allow them to have anything to do with Halloween."

**CHRISTIANITY IN CAMBODIA
REPORTED NEAR EXTINCTION**

OSLO, Norway (EP via RNS)—"The church in Kampuchea (Cambodia) has been as close to extinction as possible, but it is still alive," says Svein Tornas, information officer of Norwegian Church Aid.

Reporting on a recent visit to the country, Mr. Tornas said there are between 300 and 500 Christians in Cambodia but only two of 25 pastors have survived the Pol Pot period.

He reported that he met both the pastors in Phnom Penh, and they told him that while Christians are not "tolerated" in Cambodia, they are forbidden to discuss their religion in public. Despite these restrictions, Mr.

Tornas said, Christians gather secretly in five to six locations in Phnom Penh for Sunday services. He said personal evangelism has resulted in some 30 "new Christians" this year.

CROSSES AND McDONALD'S ARCHES

VERO BEACH, Fla. (EP via RNS)—A new city ordinance here has lumped crosses in the same category as the golden arches atop McDonald's hamburger restaurants. But outraged clergy have secured a promise from city officials to review the law.

The ordinance says all rooftop signs must come down by the end of 1982. It applies equally to both the McDonald's sign and the cross atop First Baptist Church here. The law was passed in 1977, but the city only recently included crosses and signs in the offending classification, said building department director Ester Rymer.

EUROPE LABELED ONE OF "WORLD'S LARGEST MISSION FIELDS"

LAUSANNE, Switzerland (EP)—According to WEF general secretary Waldron Scott, Europe has become one of the world's

largest mission fields, not only in view of the growing influence of foreign religions such as Islam, but also because of the predominance of secularism in the West. Mr. Scott was speaking at the Council meeting of the European Evangelical Alliance, which was held in Lausanne, Switzerland, recently. He challenged the Christians in Europe to devote much more of their time and energy to evangelism.

The president of the European Evangelical Alliance, Rev. Morgan Derham, said Europe's greatest need was a new "revival." The evangelistic activities in many European countries were "good and helpful," but had "not yet resulted in a breakthrough to revival."

Rev. Derham said he was concerned about the fact that in contrast to the situation in "nearly every other country in the world," in the Federal Republic of Germany the Pentecostals are not in the Evangelical Alliance. Rev. Derham would like to see the "German Alliance accept the Pentecostals as evangelical brothers." As far as the AE's relationship to the Catholic Church was concerned, Rev. Derham said there were no official contacts, but one could cooperate with evangelical Catholics within the Alliance.

Another participant at the Council meeting was the general secretary of the Polish Ecumenical Council, Zdzislaw Pawlik, Warsaw. He described Billy Graham's visit to Poland in the autumn of 1978 as a "tremendous event," the positive effects of which were still being felt today. His visit "broke the ice" that had until then separated Catholics and Protestants in the country. "Many ecumenical prayer groups" had come into existence as a result. Mr. Pawlik, who is a Baptist, pointed out that it was however still "difficult to be a Protestant in a Roman Catholic country, especially with the Pope being Polish."



PACT

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PACT!

MEMORIES OF CHRISTMAS

It was at the early turn of this century that Christmas so pierces my memory. I have gathered together precious fragments of that Christmas to nourish my soul and strengthen my spirit. The memory poignantly calls to mind my mother's voice reading from her Swedish bible the simple story of the birth of Jesus. I must ask myself again: What is the true meaning of Christmas?

My parents were recent immigrants from Sweden. With a little money scraped together, they had bought this small farm with a little home on it on the bleak prairie of Minnesota. It was in the extreme northwestern part of the state, and in recent cultivation from newly-turned sod of virgin prairie.

They had come with a dream, strong capable hands, their own traditions and heritage as a block in the building of this nation. The Christmas tradition is mine to honor and treasure and share with you, my friends.

The house was divided into three sections of living space on the first level. The second level which we called "upstairs" was unfinished and reached by a narrow staircase with an awkward bend half-way up. It was used mostly for storage. The lower sections were separated by low partitions so that they could be heated by one stove.

The stove was a large, iron kitchen range with generous space for kettles, and the ever-present coffee pot. It had a large oven for baking and roasting, fueled with both wood and coal. In those days along the Red River, there was a good stand of timber which provided suitable fuel. This river was about three miles west from our house.

Sara Greta Andersdotter is the pen name of a member of the Seattle, Washington, Advent Christian Church who began writing after the age of 80. She has had articles published in Elder Affairs, a monthly paper of the Seattle-King County Division on Aging. Reprinted by permission.

Our neighbors were few—mostly relatives and all from the same parish in Sweden. Two or three had found a few acres in the wooded area which necessitated clearing for cultivation.

Christmas Eve was of great significance. The traditional meal consisted of *lutfisk*, boiled potatoes (peeled), delicious creamy sauce, brought to table dotted with home-churned butter, melting into tiny islands of a rich golden yellow. Home baked Swedish rye bread, darkened and slightly flavored with molasses. There were simple seasonings of salt and ground allspice to sprinkle over the fish and potatoes. There were special Christmas treats of slices of white bread filled with raisins or currants and seasoned with home-ground cardamon. The dessert was boiled rice flavored with a sprinkling of sugar and cinnamon and milk from a pitcher Mother had brought with her from Sweden.

By today's standards, it was meager and austere. To us it was a feast.

The preparations for winter and holiday fare had been extensive and laborious. The neighbors all helped each other with the fall butchering. Pigs were specially fed with good grain for butchering. It was certain the cold season was here to stay, so some of the pork would be frozen. Most of it would have a proper salt cure, some to be fried and served with milk gravy and some to boil with white beans or large "marrow fat" dried yellow whole peas. This was basic fare for cold winter.

The fish had been bought many weeks before Christmas. They were dry and did not resemble any items fit for food. They needed a long process of preparation but my mother knew how to prepare them. She chopped them into suitable pieces for the iron cooking pot. Then she made a solution of clean, sifted wood ash and water poured into a vessel for thorough soaking. After soaking in this solution until soft, the fish were placed in fresh water which was changed frequently until all taint of the first solution had disappeared. Now it was ready for the pot.

Eagle Point, Minnesota

Boiling was the Swedish tradition of that time for preparing fish for the table.

The simple scene of Christmas Eve feast was lit up by the new hanging lamp suspended from a heavy hook in the ceiling. Its gentle glow enhanced the scene. It had a large dome-shaped shade, ornate with impossible roses over the bowl equally ornate, which held the container of kerosene for the round-wicked lamp.

By contrast, the kitchen lamp which was placed high on a wall bracket had a flat wick and no shade over the glass chimney. It lighted the cooking area. I recall a white table cloth rarely used. Details of table settings dim in the overpowering presence of the Christmas lamp.

My brother, who was younger than I, and I said a simple grace which we had been taught by my mother as soon as we could talk. The heads of my honored parents remained bowed for a moment longer in silent grace. This shared occasion seemed to have little need for words.

The Swedish tradition of gift-giving is on Christmas eve. My mother knitted long warm, woolen stockings, mittens, sweaters, mufflers, caps, and hoods. She always picked up her knitting whenever she sat down. Our family had an adequate supply of warm clothing for those cold winters. They were of black yarn. There would be a home-made toy on wheels for my brother.

I recall one doll vaguely, and a story book in Swedish. The doll did not impress me at all. The story book with a few pictures absorbed my attention. I can understand now what a great sacrifice my parents must have made to buy me a doll for Christmas. There was so little money. The book had belonged to my mother. I do not know if at that time there were picture books for children in those hinterlands. That early in life it did not matter to me. I was learning to read Swedish. My parents were trying to learn English and were eager to do so.

It was soon time for bed. From the Swedish family bible, my mother read the story of the birth of Jesus the baby in the stable. It was God's gift of love to the people on this earth. My brother and I were already half asleep. Mother laid the bible aside and quickly undressed us for bed. She placed my sleeping brother in the cradle near her folding bed and carried me off to bed, behind the partition at the other side of the room. It was made up on the sofa with warm, wool-filled, hand-stitched comforters and fluffy pillows. Mother tucked me in, making sure I was snug and warm. She touched the top of my head lightly and tenderly. *God natt!*

Any display of emotion such as kissing or hugging was considered unseemly by these stern Nordics. I did not know the difference at that time. There was never any gesture of affection between my parents for my brother or me. I did not have any feeling of neglect. I was a happy child. This was Christmas. I fell asleep.

It seemed I had just gone to bed. I awakened to the sound of the rattling of the stove lids. I loved that sound. My father was up. My mother came in,



Continued next page

MEMORIES OF CHRISTMAS

Continued from page 9

wrapped me in a warm comforter and set me on a chair by the open oven of the stove. She bundled my brother on another chair. I look back now and realize how indifferent I felt toward my brother. Emotion must have been buried deep in the Nordic ice. Mother rapidly dressed us. I have no recall of holiday clothing.

Oatmeal was already dished up and steaming on the table. Father was back in from his early morning chores of feeding the three horses, feeding and milking the two cows. The milk had been strained and set away in the coldest corner of the kitchen. The steaming, strong coffee in our cups smelled so good! It was not a leisurely meal. We did not seem frantic but there was not time to waste. We were never late for anything. To quote my father: "It is better to be too early than too late."

In no time we were bundled up in buffalo robes on a bed of hay in the wagon box which in the winter fitted on the farm sleighs. Father stood up at the front of the wagon to hold the reins and drive the horses. The team of farm horses were heavy and bred for endurance and strength and not for speed. They were slow-moving and clumsy but they plowed through the deep snow.

As we were leaving our yard and facing north, my father pointed heavenward to the rare appearance of the Northern Lights, an array of flashing colors. We stared in awe at the heavens. There was no resemblance to a rainbow. They appeared as a martial army on parade. Glittering spears brandished aloft in mailed fists; the reflection of light on burnished shields; one can almost hear the war cry: On to victory! On to glory!

All of a sudden it was gone. The sky was again clear and cold. The dark, deep blue was sprinkled with glittering stars. Had the Star of Bethlehem looked like one of these in the sky above my beloved prairie? We were now approaching the little church. Candles placed in the windows shed their beacon light out over the desolate prairie. It tempered the bleakness of nothing reaching to the horizon. It was a symbol of hope to these immigrants who had come to this country with a dream.

Sweden in that day was not the Sweden we read about today. There was some religious persecution.

There was extreme poverty. Some serfdom still existed. These immigrants were of good, strong peasant stock, trying to eke out an existence on a tiny plot of land. There were public schools for them where they could learn to read and write their own language. Higher education was accessible only to the upper classes.

Their dream was to have freedom of worship, to work, to own their land, to pay for it with their labor and their lives. I now recall my strong father once collapsing over the kitchen table and his body shaking with sobs and tears running down his weathered cheeks. It occurred at harvest time in the late summer. Our farm had a well-nigh perfect stand of wheat which was our main cash crop. A sudden hailstorm had just passed over the area and flattened the entire crop into the sodden earth. The toil and sweat and struggle all for naught! How would we survive the cruel winter on this prairie? Possible starvation stared us in the face. My mother put a hand on my father's shaking shoulder and calmed him with her gentle voice: "We will make it together." That is another story.

We have finally arrived at the church. Mother then gathers my brother and me in her strong arms and climbs through the snow and up the steps to the small ante-room of the church. Father has taken the horses to the stable where they have warm shelter and hay to munch on during the long service.

The church was a simple frame structure which had been built and dedicated to the Christian worship services by a handful of earlier immigrant arrivals. Some were close relatives of my father.

As she enters with us there is a pleasant warmth from the elongated stove in the center of the room. Kerosene lamps are lit and placed nearby on home-carpenentered stands. Chairs had already been placed in a semi-circle around the stove, stoked with wood, and there was a neat pile of wood in a box nearby.

Neighbors were now arriving and greeting each other with "*Glad jul.*" This was a time of austerity and ugliness; they had no money. Yet, I sensed the naked beauty of that scene, the spirit of hope enshrouded the starkness with its gossamer.

A neighbor who had been chosen to lead this service pulled out his vest-pocket watch and

announced the time. It was fifteen minutes before six o'clock on this dark Christmas Day. The leader cleared his throat and stepped to the stand with the lamp near him. He paused for the attention of this little gathering. The *Julotta*, the early Christmas morn services, had begun. He opened his big bible which was Swedish. These immigrants had not yet mastered the English language, but they were trying to learn. He clasped his bible and led us in the Lord's Prayer. It is of majestic beauty whether read in Swedish or in English. He announced the traditional hymn of *Julotta*: "Var halsad skona Morgon stund," "We Greet Thee Beautiful Morning Hour"). There were no hymnals and no money for even a small organ for accompaniment.

I joined in the singing, holding my mother's hand. This seemed like an angel chorus. I looked around for my brother. He was sound asleep in a bed made on two chairs placed together on the other side of my mother.

At the close of the singing, the leader opened his bible to the traditional story of the birth of Jesus. Then he prayed again, and spoke about the text. He loved to speak. He spoke at great length. I was beginning to squirm and fidget, becoming sleepy and hungry and tired. My mother squeezed my hand

gently but I sensed a warning. I looked up at her and she barely smiled. I had a feeling she was getting tired, too.

The speaker continued. The lamp chimneys were not as clear and bright as they had been. The fire was burning low. The zero degree cold was invading my beloved church. All the others began squirming. At long last, the speaker finished his speech. He announced the closing hymn: "Var Gud ar oss en Valdig Borg" by Martin Luther ("Our God a Mighty Fortress Is"). The voices of these few pioneers rang out triumphantly, strong and clear and on key. They all knew they were facing long and severe struggles. They had hope and abiding faith. They had courage and devotion to the dream that was America. They would survive and conquer.

They are now asleep under the sod of that prairie they so loved. It is the church yard of that same church of my childhood memories. I went back recently after a long absence to that same place to ponder and muse and remember. The church has been preserved and renovated and has a pastor. I attended Sunday morning services there and had the pleasure of meeting the pastor. That is another story. The world there now is not the world which I knew.

—Sara Greta Andersdotter

Mission Directory

INDIA

Mary Brown (June 24)*

Marlon Damon (March 27)
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Sylvia Whitman (September 29)
302 Tamal Bldg.
6-1054 Nakamozu cho
Sakai shi, Osaka Fu 591
Japan

MALAYSIA

T. Devalrakkam
Victoria Devalrakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

FURLOUGH

Barbara White (January 14)
P.O. Box 23152
Charlotte, NC 28212

PHILIPPINES

Alice Brown (March 24)
David E. Dean (December 20)
Melodie Dean (August 9)
Margaret Helms (September 18)
Laura Putnam (August 22)
Bessie Smith (March 27)
Luree Wotton (August 29)
Box 223 Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 7)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

*The missionaries' birthdates follow their names.

SONGS OF PEACE ON EARTH

by Maynard Shelly

Strange as it may seem, people and angels often see life from different angles. Luke's Gospel has two different songs about peace—one sung by angels, the other sung by people in the street. The two songs face in opposite directions.

We know well the angel's song for peace. The shortest and surely the best known Christmas poem in the Gospel of Luke says, "Glory to God in the highest, and on earth peace among men with whom he is pleased" (2:14).

Of all the Christmas carols, this golden chorus drowns out all other music but its own. Sung for Jesus' birth, this song wins our devotion because both in its simplicity and in its beauty it catches the fullness of the gospel message. It says all that the Bible has to say about God's love for all of us and all He wants for us: "on earth peace." The gift of salvation is a gift of God's grace—a gift that is given to us on earth.

But how easy it is to turn things around and get them all backwards. Let thirty years pass, and go into the streets of Jerusalem just before the great religious festival, and you hear people singing, "Peace in *heaven* and glory in the highest!" (Luke 19:38). This fragment comes from a song sung for Jesus at His triumphal entry, an event which continues to be as sadly misinterpreted now as then. And the sentiments of that day, like those of ours, had everything about peace inverted.

Little wonder that when Jesus took in the full meaning of the situation in Jerusalem, He wept, and said, "Would that even today you knew the things that make for peace!" (Luke 19:42).

Yes, how blessed we would be if we really knew those things about peace. And yet the Bible has been straining its every word and every image to tell us just these things. In looking at the poetry of Christmas as given in the Gospel of Luke, we find again the things that make for peace, things that unlock and throw open the great truths of God's salvation.



Zechariah, that true believer, closes his great song of blessing with the promise that God's Savior will "guide our feet into the way of peace" (Luke 1:79).

And then in another poem—the song of Simeon, the holy man in the Temple, who gave his blessing to the child Jesus, we hear again the note of peace. He begins by saying, "Lord, now lettest thou thy servant depart in peace...for mine eyes have seen thy salvation" (Luke 2:29,30). His vision of the promised redemption fulfilled, he could walk in the way of peace.

As the Bible uses the word, peace carries the idea of a new order, a whole new way of life for people now living on earth. Peace includes all the things we mean by salvation, and all the things that we associate with the kingdom of God.

Peace, then, was in *Magnificat*, the song of Mary, Elizabeth, and Hannah, as they foresaw a new order of life and living—a peace that would come on earth (Luke 1:46-55).

These songs in the Gospel of Luke draw their images from the prophets and poets of the Old and New Testaments, images that are among the richest visions of the Bible—images enriched by music that breathes the love of God.

"How beautiful upon the mountains are the feet of him who brings good tidings," says Isaiah, "who publishes peace, who brings good tidings of good, who publishes salvation" (52:7). The word of peace is always tied to the word of salvation. Each word defines the other.

Isaiah also sees peace as new heavens and a new earth in a vision often called the Peaceable Kingdom: "For behold, I create new heavens and a new earth; and the former things shall not be remembered or come into mind.... The wolf and the lamb shall feed together, the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt or destroy in all my holy mountain" (65:17,25).

The holy mountain or the new Jerusalem is all a part of the vision of peace because it really implies the renewal and transformation of the universe from top to bottom, just like the vision of the new orders—moral, political, and economic—foreseen by Mary, Elizabeth, and Hannah. But is the Peaceable Kingdom for earth here and now or for heaven on some distant day?

The Revelation to John locates the new order not in heaven but on earth. Thus John's vision locates the Peaceable Kingdom on earth and confirms the angels in their singing of "on earth peace": "Then I saw a new heaven and a new earth..." says John, "the holy city, new Jerusalem, coming down out of heaven...the dwelling of God is with men. He will dwell with them, and they will be his people" (Revelation 21:1-3). So, the heavenly kingdom is not to be high and far away in the sky nor is peace in some heaven distant in space and time. Jesus, as the angels assured us, brought the promise of an earthly salvation to earth for earthly people.

Simeon, in his short song of peace, adds some footnotes to clarify the song of angels. He must have startled the orthodox of Jewry by giving peace such wide dimensions for people who drew its boundaries tight and close: "Mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples," he sings, "a light for revelation to the Gentiles, and for glory to thy people Israel" (Luke 2:30-32). Simeon, as did Paul, made everyone eligible for the gospel of peace on earth.

And in the second verse of his song, he touches on the things that make for peace. "Behold, this

child is set for the fall and rising of many in Israel," he says, "and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed" (Luke 2:34,35).

The sign for Simeon was the sign of the cross. The things that make for peace are on the way to the cross, a way that is bound to earth. When we want to escape the way of the cross on this earth, then we begin to sing of "peace in heaven." Thus religion and piety about heavenly peace often become escapes from the way of citizenship and servanthood in the new order of Jesus Christ.

We weep with Jesus over our world, a world that does not see that the things that make for peace are in the servant way of life, in the following of Jesus, and in the way of discipleship.

Listen closely to the poetry of Christmas. Hear once again the great songs sung by angels and by inspired men and women. When they sing of a new life and a new order of peace on earth, let's be glad. They're singing our song.



NOT YOUR TONGUE

It would not be your tongue, or mine,
They spoke that night upon the hills
Of Bethlehem,
And the song must have been new and strange
When angels sang of glory
Forever centered at the throne of God.

It would not be your tongue, or mine,
And yet,
Our hearts have heard
And understood its meaning:
"On earth peace —
Goodwill."

—James Asa Johnson

"HOW SHALL THEY HEAR?"

By Roland E. Griswold,
Director of Church Expansion

In 1977, a Worldwide Congress on Evangelism was held at Lausanne. The resulting Lausanne Covenant has become the foundation study document for many groups concerned with carrying out the Great Commission in a more effective manner. Advent Christians have incorporated the definition and priority statements on evangelism from this document, and they are included in the **HARVEST NOW!** Thrust in Evangelism materials.

In June 1980, over 800 Christians from around the world gathered in Thailand for another special Consultation on World Evangelization. Lausanne stressed "Let the earth hear His voice;" Thailand dealt with "How shall they hear?" An excellent document has been released from the consultation, dealing with the mandate for evangelization, the primacy of evangelization, some vital aspects of evangelization, cooperation in world evangelization, and our commitment to Christ. Copies of the document are available from the Church Expansion office. Just send a stamped, self-addressed envelope with your request.

There are two portions of the report that deserve serious consideration by Advent Christians now, in the initial stages of our evangelism thrust. The first section is a call for change in our personal attitudes if evangelization is to be effective. Four attitudes received special attention:

The first is **LOVE**. "We cannot evangelize if we do not love...We have had to repent of prejudice, disrespect and even hostility towards the very people we want to reach for Christ. We have also resolved to love others as God in Christ has loved us, and to identify with them in their situation as he identified himself with us in ours."

The second is **HUMILITY**. Other people's resistance to the Gospel has sometimes been our fault. Racial pride and prejudice, cultural indifference—these are some of the evils that have marred our testimony and put stumbling blocks in other people's road to faith. We resolve to spread the Gospel with greater humility.

The third is **INTEGRITY**. Our witness loses credibility when we contradict it by our lifestyle. If we are to speak of Jesus with integrity, we have to resemble Him. Matthew 5:16.

The fourth attitude is **POWER**. We are engaged in a spiritual warfare, with demonic forces as our adversaries. Evangelism is often a power encounter. In conversion, Christ demonstrates that He is more powerful than the evil forces of this world by liberating their victims. Let us pray earnestly for the power of the Holy Spirit in our ministry.

The other portion of the Thailand report that is important for us now deals with the area of commitment. Christ has commanded us to go and make disciples. That includes our hometown, our state and nation, and into every people-group in the world. Let us prayerfully join with Christians around the world in making the following twelve-fold commitment to Christ and His Kingdom work:

1. We pledge ourselves to *live* under the lordship to Christ, and to be concerned for His will and His glory, not our own.

2. We pledge ourselves to *work* for the evangelization of our world, and to bear witness by word and deed to Christ and His salvation.

3. We pledge ourselves to *serve* the needy and the oppressed, and in the name of Christ to seek for them relief and justice.

4. We pledge ourselves to *love* all those we are called to serve, even as Christ loved us, and to identify with them in their needs.

5. We pledge ourselves to *pray* for the church and for the world, that Christ will renew His church in order to reach His world.

6. We pledge ourselves to *study* God's Word, to seek Christ in it, and to relate it to ourselves and our contemporaries.

7. We pledge ourselves to give with the generosity of Christ, that we may share with others what He has given to us.

8. We pledge ourselves to go wherever Christ may send us, and never to settle down so comfortably that we cannot contemplate a move.

9. We pledge ourselves to labor to mobilize Christ's people, so that the whole church may take the whole Gospel to the whole world.

10. We pledge ourselves to cooperate with all who share with us the true Gospel of Christ, in order to reach the unreached peoples of the world.

11. We pledge ourselves to seek the power of the Spirit of Christ, that He may fill us and flow through us.

12. We pledge ourselves to wait with eagerness for Christ's return, and to be busy in His service until He comes.

With God's guidance and strength, I commit myself to keep this covenant. Amen.

God, who has uniquely exalted His Son Jesus Christ, leads us to make these pledges to Him. It was this Christ who told His disciples 2,000 years ago, "All authority in heaven and on earth has been given to me...And surely I will be with you always, to the very end of the age."

THE SHEPHERDS' STORY

On that Christmas night so still,
Shepherds sat upon a hill;
Watching o'er their flocks by night—
Soon beheld a wondrous sight.

'Twas an angel of the Lord
Whose glory around them shone.
'Twas an angel of the Lord
Whose message he did make known.

"Fear not, I bring you news, great joy!
Tonight is born a baby boy.
The Savior whom all heav'n adored
Has come to you; He's Christ the Lord!

"And this shall be a sign for you—
Wrapped in cloths, in a manger too."
And then a host of angels came,
Praising God and His Holy name.

So the shepherds ran to see
This Child whom heaven adored.
And they knelt on bended knee
As they gazed upon the Lord.

You can know this Child of whom I sing
For He is now a heavenly King—
The Son of God, the Living Word,
He'll come to you; He's Christ the Lord!

—Sue Chambers



THEY SAW THE RADIANCE

They saw the radiance of a star
And somehow knew its meaning:
They followed
To another land and to strange peoples.
They worshipped:
And, never quite the same again,
Went back to friends and tasks that they had known,
Carrying, perhaps, a gentle longing
To see again the Baby-King,
Wishing that they might share with others
A beauty they had seen.

They saw the radiance of the star,—
But so, in truth, have you.
Have any rays of glory,
Lingering in your heart,
Added their brightness to the lives
Of those about you?

—James Asa Johnson

CHRIST our Brother

Rose Mary Foncree



and the word
BECAME flesh
and dwelt
among us~



For those of us who have grown up in the evangelical tradition, the question of who Christ is (or as he himself put it, "who do people say that the Son of Man is?") lies answered in the pages of Scripture itself. He is the "Word made flesh" (John 1:14) "by whom the worlds were created" (Hebrews 1:2).

The deity of Christ has been both denied and affirmed these many centuries since his death; yet to the honest seeker after truth, his person looms unassailable for we are told he is "the image of the invisible God" (Colossians 1:15).

Too often, though, the church has tended to view him in ways that are inadequate or incomplete. For instance, in the eyes of many people, Christ is either a babe in the manger or the awesome Lord of glory. To others he is the man on the cross or, as he seemed to Luther, the stern judge returning in triumph at the end of the age.

This imbalance in looking at the Lord Jesus Christ is a result of our sinfulness. The Scriptures give us no lopsided picture of who he is: "Truly, truly, I say to you, before Abraham was born, I am" (John 8:58). At this confession of deity, we stand silent, awed by its fathomless depths.

Yet we yearn for something more, some word of comfort that we are not alone. He called himself the Son of Man, but was he really like us, or was it all mere cosmic pretense? These questions lie at the center of our thoughts and spring from our deep human pain.

In *Mere Christianity*, C.S. Lewis counters the charge that Christ found living and dying easy because he was divine by saying in effect, "So what? The benefit of his death is still there for all to take."

Yet the question of Christ's full and complete solidarity with the human race is at the very heart of the issue. Was Christ human like us? Is he our brother, afflicted with our sorrow and pain? Did he find living easy and dying a mere discomfort? Or did he gag at the thought of death and his heart (like ours) pound a crashing "No!" at the silence of the grave?

The great statement of Christ's mediatorial role is found in 1 Timothy 2:5. Here Paul declares that there is one mediator between God and men, "the man Christ Jesus." The Greek word *anthropos* used here for man embodies everything that is fully and completely human, and when we speak of Christ, the Word, becoming flesh, we mean essentially the same thing: he shared our human nature. He was "made like his brethren in all things" (Hebrews 2:17). In all things! The mind staggers at this revelation, and in breathless wonder asks along with the

Rose Mary Foncree lives in Gulfport, Mississippi, where she and her husband Douglas, an ordained A.C. minister, own and operate an office equipment sales and service firm.

Psalmist, "what is man that Thou dost take thought of him?"

There is a charge of long standing made by certain religious groups, that humanism is the religion of our day. Such a charge ought to signal a warning to the church. Perhaps our sin is that we have not been human enough. It may well be that we have painted our pictures of Christ in so pristine a fashion that they have pushed the real, human Christ roughly aside.

Perhaps we have so overdrawn his deity that we have masked his humanity, and in doing so made him appear aloof and unknowable. If, in fact, this has been done, we ought to turn in sincere repentance to a living Christ who can speak for himself; he needs no go-betweens. Our pictures, our traditions, and our marble edifices may be the only tombs Christ cannot escape. He is alive forevermore and it is time we turned from a dead, painted Messiah, to the living Man, Christ Jesus.

Probably one of the most often heard complaints of believers and unbelievers alike is, "why does God allow suffering?" Perhaps for us in this age there never will be a satisfactory answer. The Psalmist came close to one when he wrote, "It is good for me that I was afflicted, That I may learn Thy statutes" (Psalm 119:71), for often sickness or tragedy can draw us to a closer relationship with God.



But what of the stark, unrelenting suffering for which we can see no purpose? We know that sin has infected us and through us embittered creation itself, yet how do we reconcile the suffering of innocent as well as guilty?

There probably has never been a person who at one time or another has not been tempted to blame God for the pain that fractures the universe. In fact, many have done so unhesitatingly and without shame. But these individuals have never allowed for the truth of Christianity, or wrestled with the knowledge that God through Christ has reconciled *all things* to himself (Colossians 1:20).

We know this reconciliation will be completed when God becomes all in all (1 Corinthians 15:28). Until then, we walk by faith knowing that Christ has come, and that since he has been tempted "he is able to come to the aid of those who are tempted" (Hebrews 2:18).

Now we can stand calmly by a fresh-turned grave amid the pain that tortures and humiliates, knowing we are not alone, for our Lord Jesus Christ has been touched by every human experience we know. He is our brother and he shares our grief and pain, having tasted death for every man.

Aside from the great personal comfort of knowing that Christ was human like us, his appearing as Emmanuel (God with us) has blotted out forever man's isolation from his fellow human beings. No longer can we quibble about the brotherhood of man. The high and mighty God has stooped to consecrate human flesh. It is the Son of Man we honor when we receive the least of his brethren, for he has shared our common humanity, what the apostle Paul calls "the body of our humble state" (Philippians 3:21).

Through Christ we have been redeemed, and this humble body purchased for immortality. He is (as Paul writes) the first one who has been born from the dead, and because he has been the first to be awakened, we know the night of death will fade into morning.

Till then we serve him in others, for we live in a world that has cast out the Lord of glory and he lies naked, cold, and hungry in the shadow of our door. Perhaps in the providence of God, when we have grown more humane (and saner), we will revel in our kinship with Christ, knowing he is human like us, and we are his brethren.

Praying for Missionaries

by David E. Dean

Philemon is a fascinating little book. It is full of sensitive interpersonal relations between Paul, Philemon, and Onesimus. The very root and foundation of slavery is crushed! Yet, as I was studying this book recently, these things did not strike me as much as a comment in verse 22: "for I hope that through your prayers I shall be given to you."

Praying for missionaries does not seem to really be doing anything. It seems passive and inactive.

This impressed me. Paul, the greatest missionary of all time, was expecting God to work through the prayers of a friend. Today, though, praying for missionaries seems to be the thing to do *only* if one cannot actually go to another country or if one cannot give any substantial gifts to the missionary cause. Praying for missionaries does not seem to really be doing anything. It seems passive and inactive.

Paul would be shocked by this attitude among Christians today. He depended upon the prayers of others. He tells Philemon that as a result of Philemon's praying something had happened to him. Prayer had results. Paul also views those who prayed for him as actually joining him in his ministry. "You also joining in helping us through your prayers" (2 Corinthians 1:11).

It could very well be that we have taken prayer for granted.

Why is it then that our attitude seems to downplay prayer? It could very well be that we have taken prayer for granted. We have watered it down. "God bless all the missionaries, Amen" will not do! Why? Because praying involves work. Listen to what Paul says: "Now I urge you, Brethren, by our Lord Jesus Christ and the love of the Spirit, to *strive together* with me in your prayers to God for me" (Romans



David, Melodie, and Ruthie Dean outside the A.C. General Conference Headquarters shortly before their departure for the Philippines where they are now serving as missionaries in Cagayan de Oro City.

15:30). "Epaphras...always *labors earnestly* for you in his prayers" (Colossians 4:12).

Prayer like any other discipline takes time and effort.

Praying for missionaries involves work. The attitude that praying isn't really working implies that one has not done much of it. How many of us have admired the Olympic skaters? How easy they make it look! But just try putting on a pair of skates. Prayer like any other discipline takes time and effort. A specific record should be kept, so that a person can remember prayer needs and see how God does answer prayer. A commitment must be made to pray consistently (daily) for needs. Effort must be made to keep in contact with missionaries through letters, magazine articles, and personal contact in order to find out what the needs are.

Paul commends this type of prayer as helping him in his ministry. This kind of prayer produces results. And it is the knowledge that this kind of praying is behind him that enables Paul to share specific requests with his supporters. "And pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel" (Ephesians 6:19).

Imagine—Paul prayed for boldness. He was such a great missionary, he had such boldness, certainly he didn't need to ask people to pray for that! But he felt the need and he asked for prayer. Maybe missionaries (and other "professional" Christian workers) have more needs that we are willing to acknowledge! They have needs, fears, and weaknesses which are similar to anybody else's. Missionaries are working in other cultures. Many things are new and different.

Melodie and I have just arrived in the Philippines. We have fears. Can we adjust to a new culture? Can we learn a new language? We have weaknesses. How do we maintain our devotions when we travel three or four days a week? It is so easy to coast along spiritually.

We and all of the missionaries on the field need your prayers, prayers that are *working* prayers, prayers for our specific needs.

"BRETHREN PRAY FOR US" (1 Thessalonians 5:25).

"IN SEARCH OF A HOME"

by MELODIE DEAN

On June 21, I spent my last night in DeKalb, Illinois, a place that I had called home for almost four years. Today is September 8, some 12,000 miles later, and I have yet to find a place of my own — a place to call home, a place to unpack my suitcases, a place to hang up my clothes and move along no more.

Since June 21 we have slept in 27 different places including camps, homes, motel, tents, and relatives' and friends' homes. We have visited 11 AC churches, and six AC camps; we have eaten at seven church potluck suppers and picnics, at the homes of 30 different people, and at fast food places so many times that I almost turn green at the mention of McDonald's.

Today I am writing from a hotel in Cebu City; and tomorrow we will fly to Cagayan de Oro City to meet the other missionaries and people from our churches there. Tomorrow night we will probably sleep in Bessie Smith's bed, a temporary arrangement until she returns from the States.



Hug an MK! (Missionary Kid) JEH pictured with Ruthie Dean outside Headquarters Building.

At the commissioning service, we were reminded that the life of a missionary is always one of suspension- caught between here and there. Perhaps this is like Abraham, always reaching out, traveling, searching for that Promised Land, city, hope, only to have it materialize generations later.

Our motto at Missionary Internship was "Where There's Hope, I Can Cope," and Christ has strengthened us and led us this far. We look to Him for tomorrow's path and aid and home.

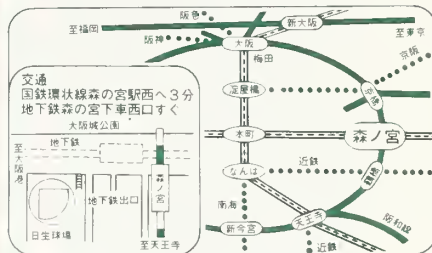
*Melodie, David and Ruthie arrived in the Philippines September 1. They are now installed with the other missionaries in Cagayan de Oro City. As Melodie stated above, they are still living in Bessie Smith's house and sleeping in Bessie's bed. They are expecting the arrival of their second child at Christmastime, around December 17. Melodie and David will begin studying Visayan at the language school in Davao in February. **THEY ARE COPING.***

BILLY GRAHAM CRUSADE HELD IN OSAKA, JAPAN



ビリー・グラハム博士

どなたでも参加できます。



私は道であり、真理であり
生命である —キリスト—

October 8-12 were special days for our missionaries and national workers in Japan as Billy Graham and his crusade team conducted a four-day crusade in Osaka. All of our missionaries attended, and some of them as well as some nationals, served as counsellors and on other Crusade committees. The following excerpts are from Sylvia Whitman's letters of September 10 and October 2. Share her excitement and anticipation as the dates for the Crusade approach.

(September 10) "Classes have all started again, and the time seems to go by quickly. There are other meetings to be attended in connection with the Billy Graham Crusade which is to be held next month. It keeps me busy most of the time. Last evening I was able to attend a counselling class in English. A member of the BG Crusade Team has been in Japan for about a year, and he taught the class. We have another one next week. I cancelled the English classes last night to be able to attend this class. Next week I will have my other classes on Monday, so I can again attend the counselling class. The Warriners were also there."

(October 2) "Next week the Graham Crusade starts on Wednesday. We are praying that the weather will be good and that the stadium will be full. Most of the churches are working and praying for the success of the meetings. Some are wondering if the stadium will be full and if by the time they get the choir members counsellors, and workers, there will be others to come. We expect that Floyd and Musa will be able to attend two meetings. During the day we will have our business meeting at the Warriners."

世界十傑の一人ビリー・グラハム博士のメッセージ
世界第1級の音楽家による最高の演奏、独唱、
二千人の聖歌隊による大合唱、そのほか
心に語りかけるプログラムが毎晩用意されています。

この券を配布した教会

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**MORE TO COME IN THE NEXT ISSUE ABOUT THE
CRUSADE OUTCOME!**



NEW SHORT-TERM MISSIONARY IN JAPAN

In September, a new short-term missionary flew back to Japan with Dorothy and Austin Warriner. She is Mary Ellen Ingersoll, a native of Seattle, Washington, who will be serving in Japan for the next year.

Mary Ellen is a member of the Seattle ACC. When she reached retirement age, she felt led to give of her time and talent as a short-term missionary in Japan. She was specifically led to the Japan field, as she had visited there previously and become acquainted with the missionaries and nationals. Mary Ellen is serving on a volunteer basis and is therefore not accepting payment for her work while in Japan.

She is presently living in the mission home in Ikoma and is engaged in teaching English Bible classes and cooking classes to Japanese nationals.

**PRAY FOR YOUR NEW SHORT-TERM MISSION-
ARY IN JAPAN—MARY ELLEN INGERSOLL.**

JESUS SAID,

Follow Me... Go Ye...

"IF I HAD IT TO DO OVER AGAIN..."

If I had it to do over again, would I become a missionary? I expect so. But there were times when I wanted to be other things.

At one time, I don't remember when or why, I wanted to be a naval officer. But I got over it. Later, when I began to hear about, read about, and play baseball, I wanted to be a major league baseball player. But I got over that also, to some extent at least, when I discovered that my eyes weren't good enough. At that point, I began to think of becoming a sports writer. I even considered seriously studying journalism. However, my intentions in journalism got sidetracked when the Lord put me in contact with furloughing missionaries Bertha Cassidy, Frank Lauback, and others.

I've never been sorry that God had me become a missionary. But, if I could do it over again, I would become better prepared before I ever stepped foot on an oversea field. Biblical studies? Yes, at least as much as I got. More anthropology. And studies in economics and sociology before two terms of missionary service were behind me. Degrees in engineering and plant pathology would both have been very useful also.

Being a missionary is so demanding that, if I had it to do over again, I'd do it but somewhat differently.

Howard Towne



Howard Towne ministers in Marawi City, Philippines, as an agricultural missionary alongside the nationals. Next to Howard is Corsina Pastoril, senior agriculturalist (Advent Christian) from Claveria and Ely Tadena in front of a duplex under construction. Howard and his wife, Anna May, spent 19 years in the Claveria area before moving to their present location.

Dear Ed:

We welcome back Howard and Anna Mae Towne and Marilyn to Marawi City and Dansalan College. We are extremely grateful for the decision of the Board to "loan" them to Dansalan for work in agriculture.

I can only reiterate how good it is to have them with us! They are towers of strength and faith such as we need in greater number.

Yours for peace,

*Lloyd G. Van Vactor, President
Dansalan College
Marawi City, Philippines*

(Howard is also formulating a program for training with A.C. pastors and Oro Bible College students as well as serving in various A.C. Conference capacities, one of which is consultant on construction of church buildings. JEH)

What About the Advent Christian Conference in

MALAYSIA...

A retired school teacher and an Advent Christian minister, M. John of Port Dickson, Malaysia, has dedicated himself and his family to a tract ministry. We contributed a typewriter, mimeograph, and some other items for his ministry. I was able to see M. John while in his country in February. His tracts are in English, Tamil, and Malay and are widely distributed. Here are some pictures of interest to you:



M. John is typing lessons that he prepared in Tamil.



Jesu Rajah John is getting ready to distribute the tracts.



Mrs. John is mimeographing the lessons and tracts by making use of the Gestener.



Miss Joyce Esther John is typing lessons that were prepared in English.

Dear Mr. Hickel,

I said I'd write, and here it is. I am sharing a letter that I wrote you a month ago, but after I wrote it and allowed it to be "proof read," I was asked to wait before I sent it (in case I changed my mind about what I had to say). So I'm writing now so you can know what I'm thinking and where I'm at, and you can do your own "sifting."

A couple of weeks ago I had some extra money to do with as I chose (the income tax check came and we had designated "x" amount each for bonus allowance). Two needs came via mail and laid on my desk. One was a request for \$15 which would buy 1 sq. ft. of land in a project that Moody Bible Institute was considering, and the other was for \$20 which would buy 1 sq. ft. of land and improvements in Manila where the Philippines branch office of "Back to the Bible" Broadcast was located and had burned to the ground last March. I decided that I would use my "extra" toward 1 sq. ft. in each of these projects. I wrote the checks, filled out the forms, and placed the gifts in the pre-addressed and pre-postpaid envelopes and licked them shut. Then I went to bed and shared with Dave what I had done with my money. (I mainly did that so that he would know I'd spent it and wouldn't keep trying to help me spend my money too;.

Later on, after he had fallen asleep, my mind was still active, and I realized that the money could have and perhaps should have gone toward the Capital Funds Drive for Oro Bible College, and the reason that it hadn't or wouldn't was not because its need was any less but because "the wheel that squeaks the loudest gets the most oil."

For a similar reason we haven't a lot of missionary volunteers. The grass roots people need to be *KEPT* aware of the needs. The Capital Funds Drive ended December 31st, and I am aware that not nearly the amount needed (due to inflation) would have come in even if our goal was reached. But I had forgotten about Oro's need as other needs clamored to my attention, and then I was somewhat upset with myself and the lack of reminder when I realized what I'd done.

It's like what I shared in an earlier article—if you want me (Jane Doe individual) to be a missionary, then you will have to keep reminding me and in a similar way, if you want my money you will have to keep reminding me of the needs, OR Advent Christian dollars (if there are such things) will go to non-A.C. projects which are squeaking a little louder.

Melodie Dean

(Well put, Melodie — Ed Hickel)

CHINA REPORT



Dear Friend:

Thank you so much for your letter and the enclosed check. It is just in time. We need funds.

Last Sunday after the service all the church friends wanted to have a celebration. They wanted a banquet. We had a most happy time. We had to serve more than the banquet tables would hold, followed with singing meeting and serving of cakes and fruits. They stayed at the meeting until the middle of the night.

There are about 100 new Christians.

With best regards and love,

David Yang

FILL-IN-THE-BLANK MISSIONARY LETTER

So that you teenagers won't wait for "the spirit to move you" before you write to missionaries overseas, the following letter is included to help you get started. HOWEVER, adults, this does not mean that letters from you are not also solicited and deeply appreciated by those who are serving God and our denomination in India, Japan, Malaysia, and the Philippines.

Date _____

Dear _____,

I have been meaning to write you for some time but have been having trouble getting started. I found this form letter in a magazine the other day and decided that it would be better to use it than not to write to you at all. Maybe after I write to you for awhile and get to know you better, I will be able to write you an original letter.

Let me tell you a bit about myself. I am _____ years old, and I live in _____. I am in the _____ grade (class) in school (college). My favorite subject is _____. I am involved in other activities at school, including _____. My future plans include _____.

I really hope that you will write me back and send me any information that will help me understand the country in which you live and the work which you do a little better. I would like to exchange prayer requests with you also. Some of my most urgent prayer requests are _____.

I hope that I will be able to send you some money sometime to help out with your work on the mission field. Please let me know what some of your needs are.

Well, I finally made it to the end of my first letter to a missionary. It really wasn't so hard after all! I hope to hear from you soon.

Yours in Christ,

Here are some suggestions for sending money and packages to countries where our missionaries are serving. You may also want to send a gift to the Department of Foreign Missions and have the money credited to the missionary's account.

mark **NO COMMERCIAL VALUE. SEND ALL PARCELS TO CAGAYAN DE ORO CITY**, regardless of whom they are for, and remember to include the names and addresses on the inside of the box as well as on the outer wrapper and tags.

1. Mail letters and packages **EARLY!** Mail can take from one week to three months to reach its destination. And remember, although sea mail is less expensive than air mail, it can also take 12 weeks longer to get there.

2. **Packages for India:** Parcels should not be over 44 lbs. for surface mail and 22 lbs. for air mail. They should not be over six feet in combined width, height, and depth measurement. Any food parcel valued at under \$10 (U.S.) and not mixed with toilet articles will be duty free. Also, duty is not charged on parcels containing food items, medicine, and personal items if the parcel is a bona fide gift and its value does not exceed \$5.35 (U.S.). Books and magazines are also duty free at this time. **HOWEVER**, if gift items other than food and medicines are included in a package and its value exceeds the above requirements, **DUTY WILL HAVE TO BE PAID ON THE ENTIRE CONTENTS**, not just on the items other than food and medicine.

3. **Packages for the Philippines:** Pack items in small packages. In calculating the value of a package containing new personal gift items, figure the value at 60% of the **RETAIL** cost. Keep values below \$10 per box. On packages of used items,

4. **Packages for Japan:** Our missionaries in Japan welcome food packages since, due to the rising cost of living, their salaries do not extend to cover any luxury or convenience items. Choose and package items carefully. When possible, send items packaged in foil. Place other items in plastic bags or containers. Be sure to pack boxes so that canned food will not rub against and puncture the sides of the box. At this time, our work in Japan **cannot** utilize old greeting and Christmas cards or used postage stamps. Also they can use only a minimum of Sunday School papers and materials.

Remember, regulations for sending packages overseas change periodically, so check with your Post Office from time to time. Concerning missionary and field preferences, why not write specific missionaries and ask them what their most pressing needs are before sending parcels to them? For more detailed information about sending overseas mail, write to the Department of Foreign Missions or the Department of Women's Work to secure the publications, "How To Send Parcels To The Mission Fields," and "Greeting Cards For India." A helpful source for most wanted items by missionaries is Mary Brown's article, "I Like Jello," which was published in the May, 1980, issue of the **A.C. Witness/Missions** magazine.



*Dansalan Training Center
Box 5430, Iligan City
The Philippines 8801
September 20, 1980*

Dear Friends,

My 95 Muslim Maranao students are a challenge. They are noisy; some of them are lazy; but most want to earn a good grade. We have just finished studying the life of Moses, and some of them were sharp enough to find a passage in Leviticus that forbade the eating of pork. Immediately they asked, "Mum, how come that Christians eat pig?" This is a disgusting practice to them.

I am also Sales Manager at Dansalan Crafts. If any of you know of possible outlets for attractive hand-woven items, please write to me, and I will send you a brochure and price catalog.

When this letter reaches you, it will be the Christmas season when we celebrate the birth of the Prince of Peace. We are His witnesses here by our presence and in acts of Christian love. Continue to pray for us that we may be equal to the challenges and sensitive to the opportunities.

The Advent Christian mission family is expecting a new baby to be born this Christmas season. The Deans, newly arrived, expect their second child to be born December 17 in Cagayan de Oro. Marilyn will be with us here to celebrate, and our other four, who live in Aurora, Illinois, will spend at least part of the Christmas season with Grandma Nerlien in Chetek, Wisconsin.

Christmas greetings to each of you. May His presence fill your celebrations with His joy.

In Christian love.

Anna May



Advent Christian Women Organized for Service

*Jean Balser,
DIRECTOR*

Women in Action.

WHFMS SUNDAY OBSERVED IN PRINCETON, WEST VIRGINIA

WHFMS Sunday was observed at the 11:00 worship hour in the Advent Christian Church in Princeton, West Virginia. President Gertrude Alvis was in charge of the morning service with several women of the WHFMS group involved. Bonnie Harmon sang a solo and Nancy Okes presented the morning message in the form of a dramatization in which she portrayed Mary, the sister of Martha and Lazarus. Nancy concluded her message with the sharing of a scripture reading and prayer.



Members of the Princeton West Virginia WHFMS on "WHFMS Sunday."

The ladies in the Princeton WHFMS are a very enthusiastic group of women who want to do God's work at home and abroad. They expressed that they are already looking forward to next year when once again they will observe WHFMS Sunday. The Princeton local has 25 members and is very active in community missions as well as in support of foreign mission and also a helping arm of the local church.

ANNUAL FALL PRAYER LUNCHEON HELD IN MAINE

The Androscoggin Valley WHFMS in Maine was held at the Mechanic Falls Campground by the Mechanic Falls Council of Missions and Ministers. This Council includes members of the WHFMS as well as members at large to coordinate missions and home ministry programs of the various groups in the church community.

The election of officers was one of the activities of the day. Newly elected officers are Mrs. Belle Head of Fryeburg and a member of the Augusta WHFMS, secretary-treasurer, and Mrs. Sandra Thomas



Belle Head, Marguerite Sylvester, and Sandra Thomas with birthday cake commemorating the 100 years of work in India.

of the Oxford WHFMS, president. Mrs. Lois Wanning was in charge of the prayer time of the day. A display table of information on India was available. A showing of slides commemorating India's 100 years had been obtained for the program. However, problems with the projector and the cassette recorder hindered the successful showing of the slides. It was felt however that enough was seen that appetites were whetted and that individual locals within the district will be ordering the slides for showing in the near future.

Maine State President Mrs. Marguerite Sylvester shared news from the missionaries, presented

Introducing the [NEW AND] expanded COMMUNITY MISSIONS handbook

the Eastern Regional budget and the new prayer calendar, gave an update on Oro Bible College, and challenged those present to send delegates to the national convention at Wheaton College in 1981. She also emphasized the need for concentration on auxiliary work and that this would be spotlighted at the Spring Rally.



Minturn, Maine women presenting "Patchwork Portraits" on WHFMS Sunday

WHFMS SUNDAY IN MINTURN, MAINE

The WHFMS women of Minturn, Maine report a challenging and enlightening time in their church when they presented "Patchwork Portraits of Women in Adventist History" on WHFMS Sunday. President Roberta Joyce was the worship leader with the following members taking part: Ernestine Kent, Betty Carlson, Phyllis Stinson, Charlotte Hall, Eva Wheaton, and Beulah Ranquest. Special music for the occasion was provided by Doris Hughes and the church orchestra.

As the life sketch of each of the women in the program was given, one of the WHFMS members, representing this woman, posed in a spot lighted patchwork bordered picture frame. An offering was received and sent to Oro Bible School in the Philippines.

A very special tool of many WHFMS locals during the past few years has been the Community Missions Handbook prepared by the National Office from input received from local groups. Locals have been generous in sharing how much help they received from this booklet of ideas, but it has increasingly been voiced that a bigger and more comprehensive book is needed.

This new idea book is now available, and we want you to order it in time for your very first planning meeting of 1981. It contains messages for the Community Missions Chairperson with helpful ideas about working in close conjunction with other committees in your church. There are many ideas of how you can get involved in meeting needs in your community.

Community Missions has been a part of our organization for many years but perhaps there has never been a time when community missions was more urgent. Foreign missions needs more support than

ever before, but community missions means that YOU are a missionary in the community in which you live. Join with hundreds of women across the denomination in getting involved in ways that can meet needs of people who are hurting and build better communities. This new booklet is listed on the "Materials Available" form in each 1981 Program Kit, or you can order it by sending in the order coupon below. This booklet is free of charge but an offering to help with the expense of mailing and handling is always appreciated.



ORDER FORM

Please send me a copy of the new handbook on COMMUNITY MISSIONS. Mail to:

(name)

(street)

(city)

(state)

(zip)

HEY! I NEED HELP

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by Joan Martin

I visited Jane in the hospital when she was recovering from a nearly fatal heart attack. "Had lots of visitors?" I asked. "None" she replied depressed, "I feel terrible and look the same and none of my Christian friends have come."

"Well," I said cheerfully, "perhaps they don't realize you can have visitors."

"Maybe not but they could find out," she said. "All the talk about Christian love. It's rubbish when I really need it."

I drove home determined to make some calls that evening. "Why does it seem that non-Christians will often act while the Christian does nothing?" I thought angrily. "Talk is cheap."

When I visited again, Jane had still received no visits except from neighbors and her pastor. She was going home the next afternoon. "Surely they will come then and bring food and help," I thought. I had made calls and the church members promised to visit. Then I began wondering about myself and the times I had been too busy or simply forgotten another. Oh, I meant well, but days slipped by and the opportunity was lost.

An older lady who had been my teacher spent many weeks in the hospital. One member of our class had gone on and on about how much she thought of Wilma as a spiritual guide. Yet not once did she visit or send a card. When Wilma returned home many brought food and offers of help, but the one who said she cared never came. The first morning back in church she came rushing up to our old teacher, kissed and hugged her and said, "You don't know how much you have been missed. I love you so much."

Actions truly do speak so loud that

others cannot hear what we are saying. I have discovered that if as soon as I hear of someone ill or an opportunity for service I place it upon my calendar, I remember. It must take a definite commitment on my part to act.

Several days later when Jane returned from the hospital two of her church family came with muffins and a casserole. They also offered to do many services and went home with laundry to be done. Jane was delighted and went on herself to serve when she became well. She remembered too that once is often not enough. When a woman became ill with a terminal disease, Jane and a friend took meals in once a week and visited often. They took along daffodils in season or a helpful book. They took turns reading and praying with their friend when others had long since forgotten.

People are hurting everywhere. They need a listening ear, someone who will faithfully pray and be ready for service. Deep friendships are made this way. My husband often says, "You have to go through something together in order for that special friendship to form." If we are yearning for special, precious, forever relationships, that's the way to find them.

There are always those who complain that they are left alone without anyone caring. Yet, they themselves never lift the telephone to inquire about anyone else. Their troubles are the only important ones, and if anyone does dare to share, they reply, "You think you have problems. Just listen to mine." The time to make ourselves loved by others is the time they share and we listen. Then when it's our turn the love will return full and brimming over back to us.

Each one of us can find our own way of remembering to minister to others.

There is really no excuse to say, "I just forgot." Somehow we do not forget that which is important to us. Some people seem to be born thoughtful, but anyone can learn.

I remember a phone call from a church member just after we had moved hundreds of miles away from him. He wanted a favor from me. I replied yes, but I wanted to yell, "I am so lonely. Why don't you just ask me how I am and say you will pray for a friend to come into my life." He did not—only went on about his own need. My "Hey! I need help too" went unheeded. Everyone I know has a cry for help at sometime in their lives. I would like to be the person to answer that cry, at least sometimes. I have prayed for my new kitchen table to be that spot when over a cup of coffee I might help another.

Of course we must not look to another over Christ. As someone said though, "We may be the only Christ certain people see." We will be hurt if we wait too long for a human friend to act. We will never be forsaken by Jesus. Christ's love is still shown by the children of God giving a cup of cold water in Christ's name. But we need first our faith in Christ and then action.

I have a friend to whom I can share the smallest problem. She is immediately interested and tries to discover ways to help. She often says what is to me a "gem of truth" which pricks as often as not, but places me on the right path to solve my problem. She rarely quotes the Bible but lives it more than some of my Bible-quoting friends who do nothing else. I want to be a friend like that. None other is good enough.

We all yell, "I'm hurting" sometimes. Then we wait to see the answer and who will come to serve. I hope it's often me.

Messages from



To each of you I send warmest Christmas wishes from my corner of God's world—sunny, sometimes snowy, Southern California. I'm hoping for snow this Christmas. Our family will "keep" Christmas in Idyllwild, a mile high above Palm Springs. Often there is snow for Christmas. But it's not really important, is it?

What is important is that there will be a great deal of love there, and friendship, and understanding, and sharing, and laughter, and smiles, and prayer. Oh, there will be presents—clever, thoughtful gifts purchased with warm and loving feelings. There will be a little sadness that the total family will not be together, but thanks to Alexander Bell we will hear each other's voices. We will have warm and blessed memories of those that are no longer with us.

And we will remember what Christmas means—the coming of the Savior.

Peter Marshall once said, "Let's not 'spend' Christmas—nor 'observe' Christmas. Let's 'keep' Christmas—keep it as it is in all the loveliness of its ancient tradition." And let's "keep" it year round.

May you be kept in the Hope and Love of Christmas is my prayer for you.

Marjorie Pitts *National President*

WHFMS LEADERS



Greetings from the Midwest:

We are eagerly looking forward to your visiting us next June for General Conference. I am happy that the Woman's Home and Foreign Mission Society National Convention will "kick off" the Conference.

We are planning seminars and entertainment in addition to our business meeting, and we want YOU to be a part of it all. We will have a time scheduled for the men to join us in fellowship. It will be good to see each other again.

We are excited about our CRAFT EXCHANGE. We are looking for new ideas from you and hope you are already making things for this big event. Don't forget, we want the pattern, directions, or receipt for the items you send.

I hope you are making plans to come. Wheaton College has a lovely campus. It is near public transportation in case you want to see the sights of Chicago.

See you next June! In the meantime, have a blessed Christmas!

Joyce Mays *Central Region President*



This is such a busy time of year. With programs to plan, gifts to buy or make, and Christmas cooking to do, somehow we lose track of what this season really is all about! That tiny Babe born in Bethlehem over 2000 years ago was the Prince of Peace, Love Incarnate, our Redeemer! But our hectic schedules leave little room for peace. A little chorus proclaims "They will know we are Christians by our love," but sometimes we act more like the Christmas Grinch.

Paul challenges us "in the midst of a crooked and perverse nation...to shine as lights in the world; holding forth the Word of life."

Especially at this season, may we truly shine as lights in the world, holding forth the Word of Life that will draw all men to Him. Perhaps we need to set priorities, so we will not be overwhelmed with things to do, and become less than what He wants us to be. As we follow His example, spending time with our heavenly Father, drawing strength and peace, our lives will truly reflect His love.

May you find—and give—much love and happiness in this season and always, for "love is of God."

Bea Moore *Eastern Region President*

"PRAY WITHOUT CEASING"

The Resource We Call Prayer

What are your feelings at missionary slides showing thousands of Moslems praying toward Mecca? My own reaction is sorrow — sorrow that so many people are missing the real meaning of prayer. For them, prayer is a ritual, a knee-jerk response to the wail of some musical instrument.

One need not live in an Arab-dominated country to fall into the same trap. Maybe you've heard the old preacher's yarn about a man who was marooned on a desert island, with little hope of rescue. He knelt beside a palm tree and said to the Lord, "I haven't bothered you for 34 years, and if You only get me out of this fix I won't trouble you for another 34!"

God's best will for us is not to wait for the ringing of a bell or a hard circumstance, but to "Pray without ceasing" (1 Thessalonians 5:17). That doesn't mean that we run here and there with our eyes closed, breathing silent prayers. Obligations have to be met and the Lord wants us to take time for rest and recreation.

Bible scholars disagree on the meaning of Paul's words, but there are two possible explanations. The Apostle may mean that we should walk in such close fellowship with God — such living awareness of His presence — that sincere prayer comes as easily as breathing. As a need arises, or we're reminded of a friend in distress, we may breathe, a prayer right on the spot. Sometimes we are overwhelmed with gratitude for the goodness of God, and we may express thanksgiving at the same instant. Expressing praise to Him may come as naturally as talking to a close friend.

There's another way of looking at the words, "Pray without ceasing." Paul might be saying that there should be no break in our pattern of prayer. In other words, he might be saying that there should be no period in our lives characterized by prayerlessness. The Christian is to maintain a prayerful attitude always.

One Bible scholar claims that aspects of both views are correct. The time to pray is anytime, and in another sense, all the time.



By David S. McCarthy

There is value in keeping a regular, specified time for prayer. Daniel serves as an example: "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before God as he did previously" (6:10).

In the same way, the Psalmist wrote, "Evening and morning, and at noon, will I pray, and cry aloud, and he shall hear my voice" (Psalm 55:17).

It's the mark of a disciplined Christian life to keep a regular quiet time when we're alone with God, isolated from distractions of all kinds. Even so, it's true that wherever we are and whatever we're doing, we may talk with God as friend to Friend.

*Teach me to pray, Lord, teach me to pray;
This is my heart cry day unto day;
I long to know Thy will and Thy way;
Teach me to pray, Lord, teach me to pray.*

*Power in prayer, Lord, power in prayer,
Here 'mid earth's sin and sorrow and care;
Men lost and dying, soul's in despair —
O Give me power, power in prayer.*

*Living in Thee, Lord, and Thou in me;
Constant abiding, this is my plea;
Grant me Thy power, boundless and free:
Power with men and power with Thee.*

Albert S. Reitz



MISSION PRAYER PARTNERSHIP

HOWARD TOWNE	Dec. 7 Love	8 Joy	9 Peace	10 Patience	11 Goodness	12 Faithfulness	13 Gentleness
AUSTIN WARRINER	14 Faithfulness	15 Goodness	16 Gentleness	17 Patience	18 Peace	19 Joy	20 Love
DOROTHY WARRINER	21 Love	22 Joy	23 Peace	24 Patience	25 Goodness	26 Faithfulness	27 Gentleness
BARBARA WHITE	28 Faithfulness	29 Goodness	30 Gentleness	31 Patience	Jan. 1 Peace	2 Joy	3 Love

For several issues we have changed the format for the Mission Prayer Partnership. Join us in a week of prayer for each missionary. Many missionaries have requested that we pray that they evidence the "FRUITS" as listed in Galatians 5:22,23 (NASB) Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, Self-Control. We are combining patience with self-control and kindness with gentleness. The missionaries are listed in alphabetical order. A few additional prayer items will be listed each month.

SPECIAL: Pray for the physical protection and spiritual welfare of Howard and Anna May Towne.

Pray for Dorothy Warriner as she conducts English and Bible classes in her home.

Pray for career missionaries for the Japan field.

Pray for David and Melodie Dean as they begin language study and continue the process of assimilation into the Filipino culture.

Pray for the Advent Christians in Malaysia as they begin follow-up work on a recent evangelistic campaign.

Pray for E.A. Akpan and E.P. Etuk Akpan as they lead the A.C. work in southeastern Nigeria.

Pray for Bessie Smith who is in the States awaiting the outcome of her mother's surgery.

A CONTINUING OPPORTUNITY

PACT

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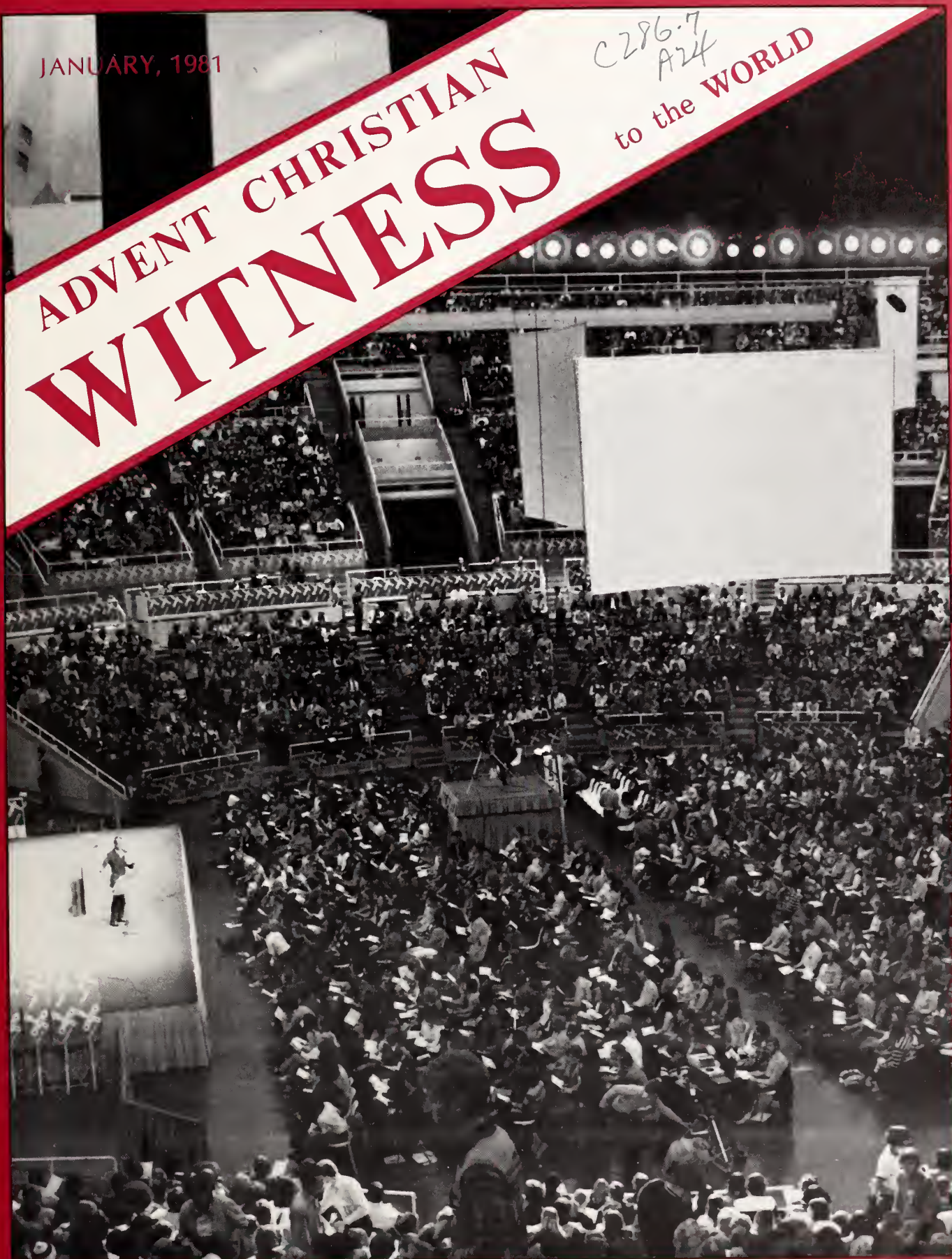
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JANUARY, 1981

ADVENT CHRISTIAN WITNESS

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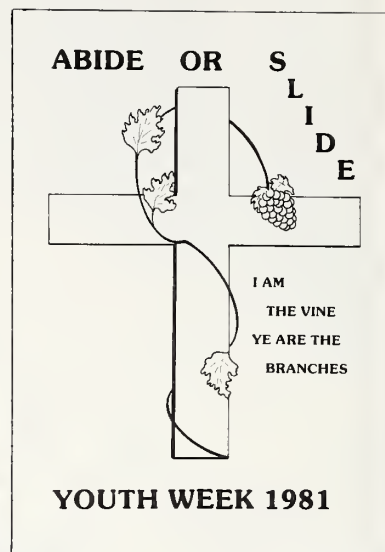


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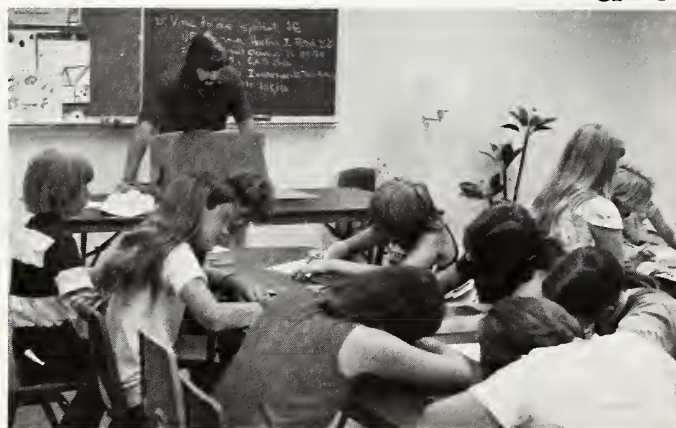
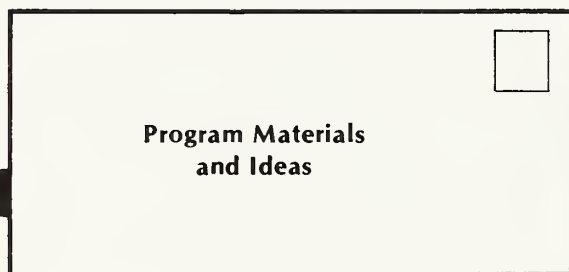


Training Sessions for Leaders

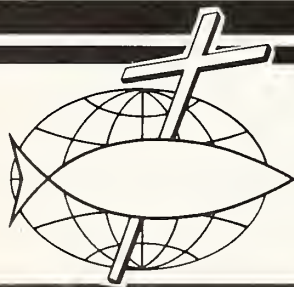


Youth Week

A
Branch
Bearing
Fruit



Teens in Leadership Development



United Ministries

...doing the whole job, together!

Editorial



LORD, OPEN OUR EYES!

1981 is the year that Advent Christians will be emphasizing Harvest Now!, a special thrust in evangelism which we hope will be only the beginning of a continuing movement until Jesus comes again.

If you are like me, when challenges like this come you begin to look around for extraordinary opportunities and extra special circumstances in order to perform some outstanding service. We are often caught up in the worldly viewpoint that only the spectacular and the sensational is worthwhile. If something doesn't erupt noisily or cause thrills or chills to run down our spines or in some bizarre fashion demand our attention, then it is just too ordinary to be worthy of much effort.

It seems to me that when Jesus said, "I tell you, open your eyes and look at the fields! They are ripe for harvest," He was emphasizing the immediate opportunity that is available to His disciples at any time and in any place. He was saying that no one needs to wait for a better time or more favorable circumstances to begin the harvest. The harvest is waiting to be reaped now!

This reminds me of an old story about a boy who lived in the mountains and was fascinated by a house on the opposite side of the valley. When the sun set each evening, the windows of the house appeared as sheets of shining gold. Unable to resist the temptation, he made his way across the valley toward the house. But the way was difficult and rough, and, becoming exhausted, he lay down and slept.

Early the next morning he hurried to the house. Instead of sheets of gold, the windows were just ordinary glass. Disappointed and bitter, he turned toward home and then stopped in surprise. Across the valley, his own house was agleam with windows of gold.

The "gold" is right where you are. Of course sometimes God does call special people to go out to other unusual places—and we need to be ready to respond to such a call. But the challenge for the great majority of Christians is to be "light" and "salt" right where they are. People next door, in your own town, are hurting. They need the salvation, reconciliation, healing, and blessing that only Christ can give. Your friends, neighbors, and relatives are ripe for Harvest Now!

Ask God to open your eyes to the opportunities right where you are...then do the obvious. Simply be a witness to the fact that Jesus Christ lives today! Reach out in love to minister, even as He did, to the needs which are apparent and ever present in the lives of people right where you live.

—C.W.B.

COVER PHOTO

Urbana '79 where thousands of young people were challenged to reach out for Christ into all the world.

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Editor-in-Chief
C. William Bailey

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Jean Balser

Graphic Arts Designer
Mrs. Rickie Hickel

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MEMBER OF

EVANGELICAL PRESS ASSOCIATION

January 1981



Now the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the scribes murmured, saying, "This man receives sinners and eats with them." So he told this parable: "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost.' Even so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance. — Luke 15:1-7

HARVEST NOW! is a movement that has emerged and is emerging among Advent Christians. **Harvest Now!** is a renewed commitment to the basic mission of the church. It is a fresh response to Jesus who has said, "I tell you, open your eyes and look at the fields! They are ripe for harvest" (John 4:35). **Harvest Now!** is the opening of our eyes to look at our world even as our Lord who looks at it with eyes longing for the reconciliation of those persons who are separated from His Father. It is with eyes that are *not* willing to count with satisfaction the number of sheep that have been gathered into the fold, but rather to look with deep compassion on the one, two, one hundred, a thousand, or millions that are lost outside the fold. **Harvest Now!** is a movement that has eyes looking carefully beyond the walls of the church.

Harvest Now! is a revival. In the words of Charles Finney, revival is "...nothing else than a new beginning of obedience to God... The first step is a deep repentance, a breaking down of heart, a getting down into the dust before God with deep humility and a forsaking of sin."

Or, in the words of Stephen Olford, "Revival is the strange and sovereign work of God in which He visits His own people, restoring, reanimating, and releasing them into the fullness of His blessing." Revival is the lives of men and women being captivated by the truth that God really is, and their lives being given unreservedly to Him. G. Campbell Morgan says, "It has a twofold meaning, implying the revival of spiritual life and vigor among Christians and the *conversion of sinners*. This leads me to say that..."

Harvest Now! is evangelism. Evangelism is the communication of the good news that Jesus Christ died for our sins and was raised from the dead, and, that as the living Lord, He offers forgiveness of sins and the gift of the Holy Spirit to all who believe. "We have some *good news* to communicate. One morning recently before I got up I was meditating upon the final form of what God would have me share with you. In a distant room I heard the theme tune of Good Morning America, and my first thought was, "What bad news does Steve Bell have for us today?" And I jumped up, flipped the volume up and listened to the first bad news of the day. **Harvest Now!** is the sharing of the *good news* of what God has done for us to ultimately free us from the six o'clock news, the late night news, and the early morning news. **Harvest Now!** is evangelism—the Good News of God's grace.

Evangelism seeks a response from those who are not reconciled to God. It is not enough that we have superficially shared the Word. The Scripture says, "God makes his appeal through us." Appeal has the sense of *persuasion*. God has not flown over our world in some leaflet-dropping project; rather, He has entered into our world in the person of Jesus Christ to draw men unto Himself. And now He makes His appeal through each of us who has found friendship with Him.

This appeal may be illustrated in an experience shared by Dr. Robert Schuller. He tells the story of visiting one of the most primitive tribes in the world. Being in a country where such a tribe was located, he secured a guide and they drove into the jungle. Coming to a clearing miles from their starting point, the guide stopped the jeep. Seeing no one, Dr. Schuller asked, "Where are the people?" The guide responded, "They are in the bushes all around you—smile and offer them a gift." With a big smile he extended his hand as far as possible with a gift. Soon there were faces peering from behind the bushes. Cautiously, they moved toward the men and finally had the courage to receive the gift. They had to gain the trust to come from behind the bushes.

God has reached out His hand to us in the person of Jesus Christ. "Trust me for life" is what God is saying to us; and we have come forth from behind the bushes of sin, trusting God and His gift. God makes his appeal for a trusting response from people lost and hidden in sin—He makes that appeal through you and me. **Harvest Now!** is evangelism seeking a response—A response that leads to nurture, discipling, and responsible membership.

Harvest Now! is a movement. **Harvest Now!** is revival. **Harvest Now!** is evangelism. **Harvest Now!** is the basis for joy in our lives and in the churches. In the Scripture lesson, the shepherd knowing of the lost sheep sought it, and when he had found it, he laid it on his shoulders, rejoicing. Not only did he rejoice, but he called his friends together and said to them, "Rejoice, with me, for I have found my sheep...." Joy comes through the reaching of the lost. Joy comes in the harvest.

His joy must have been enhanced over the sense of the tragedy that had been averted. One of the pictures of this rescue is that of the sheep caught in a dangerous and precarious place on the mountain side. He could plunge to his death with one slip or the breaking of the bush. The shepherd reaches out with risk to retrieve the lost sheep. Such a picture illustrates the tragedy of lostness. But, there are the real tragedies of human life that are dangerously and precariously hanging on the brink of doom. The real world is made up of:

- The hollow eyes of fairground workers who live in a world of creaky ferris wheels, deformed human

beings billed as miracles, half-naked women enveloped by giant snakes, and hawkers trying to see what they believe is the ultimate in pleasure.

- The greedy hearts and hands of persons in the highest and lowest offices of life taking and justifying their gifts of greed.

- The bargained bodies of the street-walkers whose bargains bring about their bread for another day, but involves the frenzy for pleasure in the lives of those with whom they bargain, and they must go back again and again for another cheap bargain.

- The aching feet of finding the lodges and lounges in which sorrows can be drowned and arrangements can be made for one more affair in a never satisfying journey of affairs.

- The perforated stomachs of an endless number of social climbers and status seekers trying to get up the next step of the ladder.

- The pickled brains and livers of millions who cannot cope with life and turn to those substances they abuse.

The name of Stanley Simmons is not one that is important to us. He was a man who fell onto the tracks of a subway train in Chicago. He was crushed to death between the boarding platform and a train in an underground station in Chicago. Probably drunk and with his arm in a sling, he frantically tried to climb out of the way of the train coming into the station. The real story is that dozens of people watched as he tried to climb out. "Sixty or seventy watched him grabbing the platform" as the train came into the station. The news said, "Laughing bystanders watched him." The police said, "People don't like to get involved with people who seem to be down and out." One lady cried, "I was scared of him...I don't know what he was doing down there."

Here is the real world of lost sheep. Here is the tragedy of life for many of our neighbors.

The joy of **Harvest Now!** would have been well illustrated in the hand that could have reached out and saved Stanley Simmons from death. But rather than the joy of life being saved, there was the tragedy of life being lost.

The joy of **Harvest Now!** is in those hundred and thousands of experiences in which we see life saved for an eternity with God. It is that response to our witness at which time someone else says, "yes" to Jesus Christ. The joy of **Harvest Now!** is when someone else creeps out from behind the bushes of sin and trusts God enough to accept the gift He has offered.

In the drama of the shepherd and the lost sheep there is the tragedy of the lostness—there is the intrigue of the

The Joy of Harvest Now!

Continued from page 5

seeking—but there is the climax of joy. One person has said, "Our earth is watched by an encompassing kingdom. Angels bend from the sky to mark our every step. They are not excited when a man is 'successful'...but they follow with intense concern the wandering sheep and the pursuit in love by the shepherd. They say, 'Man is sorry for his failure. He feels pity. He is thinking now about Jesus. Now he lifts his head. He is found!' Then all the bells of heaven break into joy."

The joy of **Harvest Now!** is an angelic joy. It is a joy shared in the presence of God Himself. True evangelism—the reaching of lost persons for our Lord—explodes into gladness that touches the very heart of God. While we get excited about a new promotion, completing college, and a new church building, and while we rejoice with the Phillies and shout with the Patriots, the company of heaven shouts the sounds of victory when one more person avoids the terrors of hell and claims his place in the Kingdom of God.

Why does such joy so often elude us? Perhaps we can discover a part of the answer in the life of Joni Erickson.

Through a diving accident Joni became a quadriplegic at the age of 17—to say the least, it was a drastic change in life and a long and grueling adjustment. After experiencing much doubt about God, after many heartbreaking experiences in life, and even after some tremendous success such as becoming a gifted painter using her teeth, Joni came to an experience in her life that set her on a trail of joyous witness that has touched thousands of lives.

The experience took place in a restaurant—during a surprise display of her art. She was in conversation with a Vietnam Vet who had only one eye, a hook for a hand, and a spirit of defeat. He shared with her his troubled story. He was searching for some answers in life. It was here in a rather stumbling way that she began to talk about Jesus Christ as the answer to her needs. It was here in witness that for the first time since her accident, she was willing to accept herself as she was for the sake of Jesus Christ. She was willing to accept her wheelchair over walking if it meant a vital relationship to Jesus Christ. She was saying that this life in Christ was better than any other without Him. "I would rather be in a wheelchair than without Jesus in my life."

The joy of witness came to her life. It came because Jesus finally took first place over Joni. Jesus was more important to her and to a Vietnam Vet than was her handicaps. Her legs were not as important as her Lord. And the total surrender of a struggling quadriplegic became a journey of harvesting with joy.

One of the greatest rewards of **Harvest Now!** will be the joy of those who can call to their friends, "Rejoice with me, the lost has been found. Rejoice with me a child has come home. Rejoice with me for a new person has become a part of the family of God."

We must claim that joy through **Harvest Now!**

This is an address that Adrian Shepard presented at the A.C. Eastern Regional Convention in Lawrence, Massachusetts, October 17, 1980.

BLESS US, O GOD!

"Lord, send your blessings," we cry—
And then we heedlessly go our own way
Striving and pushing in selfish haste
To gain self-bought blessings which curse.

So seldom do we claim the clear Bible promises
That "all things are possible to him that believes,"
And "If you abide in Me...it shall be done unto you;"
Not the words of failing man but of a faithful God.



Do we really think that we can hew our way alone
Through the cluttered forest of the world
Treed with problems, perplexity, pandemonium
And darkly shadowed with disobedience and disgrace?

You who are called by Christ's own name,
Come out into the clear daylight of His love!
He seeks your heart open and yielded in obedience
To His full power and never-ending grace.

Man's way has failed again and again;
He vainly struggles, a shadowboxer "beating the air."
But God's way—ah, there's the answer to all things,
The path to righteousness and blessing forever.

—C. William Bailey

BOOK

Reviews



LIFE AND WORK ON THE MISSION FIELD by J. Herbert Kane. Baker Book House. Hardback, \$12.95. Reviewed by J. Edgar Hickel.

Amazing as it may seem, all of the people who raised their hand indicating their willingness to be a missionary did not know the answer to most of the questions being asked by some of their own kind. Am I qualified? What will I have to face? Can I "hack" it? Do I have to do deputation work? What kind of work do you think I would fit into best—evangelism, education, medical work, theological education, radio work, etc., etc., etc.?

For anyone contemplating mission work in a foreign country, for anyone doing mission work in a foreign country, for anyone in the final preparation for mission work in a foreign country, for any supporter of foreign mission work, this book is a must. It is easy reading and very informative. Any questions that you may have regarding foreign mission work will be answered in this excellent presentation. You do not have to understand all there is to know about sociology and anthropology. You do not have to be a theologian. You do not even have to be a preacher. You can easily understand what Herbert Kane is saying about life and work on the mission field. I highly recommend and would urge you to purchase a copy. It should be in every library.

NEW HORIZONS IN WORLD MISSIONS by David J. Hesselgrave. Baker Book House. Paperback, \$8.95. Reviewed by J. Edgar Hickel.

For those of you who missed "Trinity Consultation No. 2," you need to read Dr. Hesselgrave's presentation. It is easy reading and deals with some very pertinent up-to-date items of concern. For instance, what does an evangelical do under a totalitarian government? How are we to face the problems and principles in economics relating to inflation as Christians? Are we to respond to what seems to be every open door for foreign missions or are we to choose selectively? If we choose selectively, does this mean that we are going against the will of God?

In one chapter, Melvin Loewen discusses "An Outline of our Responsibilities for Development." Are you interested in things which are international in scope, in the communities within various national or international groups, in the contribution of individuals as they discharge their responsibilities, nationally or internationally?

Did you ever consider that the Church could be the "community of God's people?" I believe this is Biblical and becoming vitally necessary as the world shrinks. Is the evangelical church becoming too involved in development missions? Is it a sin to be involved in agricultural mission work or literacy? How would you respond? Read this fine book, and your life will be enriched.

BIRTHRIGHT by David C. Needham. Multnomah Press. 293 pages. Hardcover, \$7.95. Reviewed by Joy G. Gallagher.

Just the title, *Birthright*, is enough to make the book appealing to Christians. We all want to know what our "birthright" as a child of God involves; how we should live and what promised inheritances are ours. Needham takes what he terms a "radical" stand. For this reason his approach is somewhat in opposition to typical views of who the Christian is and many will completely reject the book.

Needham proclaims that we are not "just a sinner saved by grace" or "a beggar telling another beggar where to find bread." Instead, he attempts to provide the Christian with a proper perspective in his identity as a child of the King. The Christian is viewed not as a forgiven sinner, but as a saint.

This concept is biblical; however, the book is complex and confusing. The confusion is mainly the fault of semantics and lack of clarity. The fact that we are saints is constantly stressed, but some supporting statements such as "forgiven sinners are not saints" are not clear and leave much to be desired until you are midway through the book.

David C. Needham is a professor of Bible and theology at Multnomah School of the Bible in Portland, Oregon, and has been for 16 years. Through his studies, Needham began to more clearly realize who we are as Christians. He should be commended for his attempt to enlighten us.

GOD SO LOVES THE WORLD by A. J. van der Bent. 150 pages. Orbis Books. Paperback, \$5.95. Reviewed by Rev. Kenneth A. Olsen, Sr.

A. J. van der Bent has written scholarly and informational critique on the meaning, scope, and problems of worldwide missions today. His particular interest is ecumenical and his knowledge of other religions beyond Christianity add a dimension to the book by allowing us to understand what the viewpoints are regarding not only Christianity but its major points of doctrine. His best contribution in the book is his analysis of some of the weak points in the outreach of Christianity into the third world.

Evangelical posture regarding the main mission of the Church, being that of presenting Jesus as the Savior of the world, is confused with the social ethics of Christianity at large. The author's main concern appears to be not whether the world finds Christ but whether the Church is operating in ethical reality among the

nations and religions of the world. His position is that Christianity needs to join with Communism, Buddhism, and the Islamic faith in bringing about the continuing revolutionary atmosphere that will produce justice, particularly in the backward nations of the world.

I find the book to be stimulating, but while the author strives to make world Christianity mature, he makes it senile by destroying its life support system which is salvation only through the atoning death of Jesus Christ.

I would recommend this book only to those interested in the contemporary study of the ecumenical movement.

THE POWER TO BECOME by Wayne McDill. Fleming H. Revell Company. 128 pages. Hardcover, \$5.95. Reviewed by Joy G. Gallagher.

Wayne McDill is an associate for Program and Leadership Development in the Evangelism Division of the Baptist General Convention of Texas. Through his work with people he has discovered that Christians are hungering to become what they were intended to be. Finding and clarifying the scope of possibilities for growth in the Christian life is important and McDill has done an excellent job of presenting guidelines for understanding, finding, and utilizing the "power to become."

Realizing how we are as sons of God and claiming the promises Christ has given us are important parts of the Christian life. Claiming His promises helps us to see everything through new eyes. We begin to understand how God views us and how we should live, using Christ as our perfect example and model.

Christ gave us "the power to become"; Wayne McDill helps us understand how to convert that power into growth in Christ.

WE'RE SORRY

We would like to apologize to our readers and especially to James Asa Johnson for the way the poetry page (13) in the November issue of the **Witness** turned out. We regret that the poems were so difficult to read. The textured background was supposed to have been very light so that the print would be clear and legible. Our printer has accepted responsibility for not following the directions given by our graphic arts designer.

YOUR RECORD BOOK FOR 1981

by Guy F. Owens

"The judgement was set and the books were opened" (Daniel 7:10).

"The judgement was set and the books were opened." (Daniel 7:10).

Daniel's vision of the judgement, and the picture in words presented by John of Patmos are very impressive. John was permitted to look into the future and to the time of the end of this age, and was commanded to write: "And the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works" (Revelation 20:12).

We have no doubt that the "book of life" which is spoken of so clearly is God's record or God's remembrance for the righteous.

Many believe that the "books" mentioned surely must have reference to the records of individual lives, records which are being written upon our conscience and the memory of an infinite God who never slumbers nor sleeps. These are records which in that great day will be used as a witness either for us or against us. We have now reached the closing day and even the closing hours of 1980 and are about to close the chapter of another year in the book of our individual life, and, if we are permitted to live until tomorrow, we will begin to write a new Chapter of 1981.

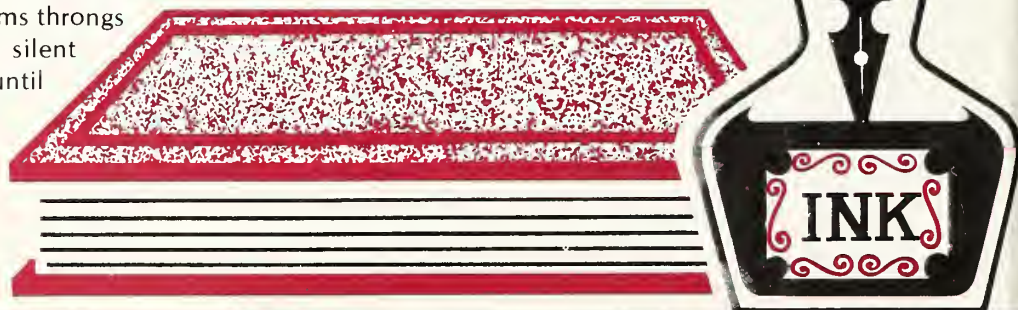
For 1980, many golden opportunities are gone forever; records have been made and sealed, never to be reopened 'til the dawn of the great and fearful day of the Lord. Some who joyfully welcomed the dawn of 1980 are not with us to witness its passing and to usher in 1981. Their lights have gone out and will remain so until the resurrection morning when they will join us and the great host of the ages and come face to face with an eternal destiny known only to Him who is now holding the secrets of our hearts and the records of our lives in the book of His remembrance. In Philippians 4:3, Paul speaks of his fellow labourers "whose names are in the book of life." Every year death claims throngs of people and they go into that silent slumber where they shall remain until the multitudes that sleep in the dust of the earth shall awake.

For those of us who remain, each succeeding year may be compared to a chapter in our

life, with 365 pages in number or one page for each day of the year. How rapidly the pages are filled and yet how complete the record—every act, every thought, every good resolution made, and every resolution broken are carefully inscribed into this true record. No evil thought or motive is left out; no care, no trial or temptation is overlooked. No earnest prayer, humble confession, or tearful supplication has been expressed that will not be found upon the careful and faithful page.

Some of us have written many chapters in our book...and will soon close the last chapter or write the last page. But some have written only a few chapters and as I think of you, I see you so perfect and innocent; what about the pages in your book? Even some of you may not complete the present chapter or the next chapter! As I speak to you today it falls my lot to give a word of warning; the Apostle Paul said, "We must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he hath done. Whether it be good or bad" (2 Corinthians 5:10).

God loves you, but the question is—how much do you love Him? Does your Chapter of 1980 show you spending some time in prayer? Did you take time to read His Word, or did the cares of the world and a so-called good time crowd out the joy that you could have had in Him and in service for Him.



The pages of your book will determine your eternal destiny. Even today, I am writing as it were a page ending a chapter and near the close of my book. If you were writing the last page today, how would you have it read?

When you wake up in the day of judgement, will it be to face a record found wanting or will it be found trusting? Only you and God have fully known the motives for your every action. "It is appointed unto men once to die and after this the judgement" (Hebrews 9:27). And, "God hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained" (Acts 17:31). It remains with us to determine how the records of our book shall read.

Jesus said, "Come unto me all ye that labour and are heavy laden and I will give you rest." And Revelation 21:4 tells us, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." These words are for us if we have our names written in the Lamb's book of life. How will the last page or the last line of our record read? Will it be lost forever or will it be forever saved? Are you satisfied with the Chapter of 1980 or do you want 1981 to be better?

In the 10th Chapter of Mark we read of one that came running and kneeled down before Jesus and said, "Good Master, what shall I do that I may inherit eternal life?" Jesus reminded him of the commandments. He said, "Master all these have I kept from my youth...Jesus beholding him, loved him, and said—'one thing thou lackest.' " If anything is lacking in our record it will remain unchanged unless it is changed by being washed in the blood of the Lamb. That, and that alone, can wash away your sins and mine. Remember the words of that old hymn—"Have you been to Jesus for the cleansing power? Are you washed in the blood of the Lamb?"

Can we close our book by saying with Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not to me only but unto all them also that love his appearing."

Jesus came the first time as a sin offering; He paid the supreme price for your sins and mine. He is coming again—He is coming this time as King of Kings and Lord of Lords. He is coming to judge the world.

The question is—Are you ready? The decision is yours.

Guy F. Owens is a former pastor of the Gadsden, Alabama, A.C. Church. This article is from a sermon he preached there at the close of 1978. We have updated it to apply to this year.

THE BIRD

I was working in my study the other day, when suddenly I heard a thump against the window pane behind me. I looked up just in time to see a tiny goldfinch falling to the ground. He had flown into the window with such force that it had stunned him and now he lay unmoving on the ground below the window. I immediately went out the back door and around to where the little bird lay. Seeing that he was still alive, I picked him up. He clung tenaciously to my finger and leaned into the palm of my hand. Something in me wanted to cry for the little bird in that moment; so helpless, so defenseless, so unaware of what had happened to him.

As I examined him I saw that his upper beak had been broken by the force of his collision with the window pane he never saw. He showed no sign of wanting to escape. He just clung there to my finger. I placed him on the bird feeder we keep just outside our kitchen window and went inside. From time to time I came to the window and saw him still sitting there, shivering a little in the cold wind. Eventually I came back to find him gone. He had flown away.

Somewhere, in the deep recesses of my mind, I saw—just for a moment—a different world, a better world. A world in which there is no pain. A world free from the suffering and hurt that fills our world. A world in which little birds don't have to fly into window panes. And in that moment I remembered those awful words uttered so long ago, "Cursed is the ground because of you," and knew that that other world was really a long-forgotten memory, a world once known but lost.

Then I remembered the words of the Prophet crying out, "How long will the land mourn and the grass in every field be withered." And I heard the voices from under the altar crying out, "How long, Sovereign Lord, holy and true?" And I, too, wondered, how long, O Lord, until the memory that has since become a promise will be reality? And I remembered the words of the Apostle declaring, "The creation waits in eager expectation for the sons of God to be revealed." And I knew the answer. Then I heard the words—the final Word, actually—of Him who sits on the throne saying, "It is done! I am making everything new!" And I knew that the promise would indeed soon become reality. And I rejoiced to know that someday there will be a little bird with a new beak who will never again have to fly into a window pane.

Then I heard one last word: He who testifies to these things says, "Yes, I am coming soon."

And I said, "Amen. Come, Lord Jesus."

—Michael E. Gooding Nooksack, Washington

DATELINE ****

Christian World

NEW CHRISTIAN BODY SET UP IN MAINLAND CHINA

HONG KONG (EP)—A new national organization called the Chinese Christian Council has been set up in mainland China to deal with religious affairs, it was learned recently by the Chinese Coordination Center of World Evangelism.

The Council was set up by the Third National Congress of the Protestant Church in China, which was held in Nanking on October 6-13 with 176 delegates from all parts of the country. A statement issued at the end of the Congress said the new Council will be in charge of all kinds of pastoral ministries, train clergymen to "fit the Lord's use," publish Bibles and devotional materials, and strengthen its contacts with Christians and churches everywhere.

It stated that the Church of China, while maintaining its "three-self patriotic course," is willing to have "equal and friendly communication" with churches outside mainland China, to promote Christian fellowship "under the principle of mutual respect." It also pledged to continue "to make all efforts in defending the religious freedom of the public," and "help the Government to fully implement its policy of religious freedom."

STOTT SAYS CHRISTIANITY IN U.S. BEING CONFUSED WITH NATIONALISM

WASHINGTON (EP via Religious News Service)—Too much civil religion has reduced the church to the status of a "sociological phenomenon" in England and the United States, a noted British evangelical leader said here.

Dr. John R.W. Stott, vicar emeritus of London's All Souls Church, said upon arriving for an American lecture tour that "what we are seeing, both in your country and mine, is a resurgence of nationalism rather than a resurgence of Christianity." He declared that for a Christian, "the lordship of Jesus should permeate the whole of life and make him critical of every other loyalty."

Dr. Stott cautiously criticized both the Christian left and Christian right extremes, one of which he felt was possibly too critical and the other not sufficiently so. He defined nationalism as "my country right or wrong" and patriotism as "a critical love of country." He warned that "if you love Christ and you love your country, you should not be so involved as an American citizen that you are not able to stand back and look at it objectively. You mustn't withdraw. You must permeate your community, but in a way that is distinctively Christian."

The role of the church's leaders in their teaching should be one of a delicate balance "between the authoritative and the tentative, between the dogmatic and the agnostic, between the biblical point of view and the complex issues of today," he said. Dr. Stott stressed that "I always say, 'This is what it appears the Bible says.' Often the biblical teaching is plain, but we have a way of letting our dogmatism, our enthusiasm, creep into things."

Both telling parishioners what to believe and avoiding controversial subjects "condemn believers to perpetual immaturity," he said, adding that what the pastor should do is "lead them to pasture in such a way as to develop their Christian minds under the lordship of Christ."

KOREA SUFFERS ECONOMICALLY

KOREA (WPM Newsletter)—Economically, Korea is also hurting. *The Korea Times* had the following headlines on the economic pages: "Second Quarter GNP Marks Record Low minus 5.9%." The article went on to say that it was the worst and only second decline in 16 years (the first being the first quarter of this year) in the Korean economy. This economic decline is due primarily to the soaring price of oil. Korea is completely dependent on imports for oil. Prices sometimes rise not just gradually, but take big jumps of 30% to 60% overnight. Last year the price of oil increased by 125%. Gasoline sells for nearly \$4.00 a gallon. And yet, Korea anticipates becoming the second largest shipbuilding nation in the world by 1991. Its exports have increased 173 times in sixteen years.

SMALL CHURCH WAGES BATTLE AGAINST OFFENSIVE TV SHOWS

NASHVILLE, Tenn. (ENL)—Like David of old, a Church of Christ congregation in the Nashville suburb of Joelton, Tenn., is battling the Goliath of the television industry for fostering sex and violence in too many shows. Already the eight-month-old effort of the church to "clean up television" has attracted half a million followers in the U.S. and Canada. It has been commended by the Southern Baptist Convention's Christian Life Commission and endorsed by the Rev. Jerry Falwell, conservative TV evangelist. Already the pressure exerted has caused the Warner-Lambert Company to revise its advertising policy and withdraw commercials from four shows the church considers morally offensive, such as: NBC's "Saturday Night Live," CBS's "Dallas," and ABC's "Soap," "Three's Company," and "Charlie's Angels." Syndicated shows listed as offensive: "The Newlywed Game," "The Dating Game," and "Three's A Crowd."

WIND POWER A SOLUTION?

MADISON, Maine (EP)—Faced with staggering electric bills, a church in Madison, Maine, will erect the state's largest windmill in hopes of providing more economical power for both the church and its school.

The Rev. Stephen Getz, pastor of the Church of Blessed Hope of Jesus Christ, said the church paid \$4,000 for electricity last year. Steven Bell of Anson, owner of an Energy Shed and a church member, said the unit, mounted on a 60-foot tower, will have 23-foot blades and a 10,000-watt generator. It will be used in combination with a solar collector.

The Central Maine Power Co., has agreed to buy the extra power produced. Getz said the windmill will cost \$15,000 and is being paid for by church donations.

PRESIDENT'S SUNDAY SCHOOL CLASS OFFERS "LOVE AND PRAYERFUL SUPPORT"

WASHINGTON (EP)—Members of President Jimmy Carter's First Baptist Church in Washington, D.C., offered him condolences on his election defeat "with love and prayerful support."

In a Bible class before worship service, the resolution was read aloud and presented to the president. It said, "None of us can imagine the feelings in your heart after the election," and thanked him for belonging to their church.

"Thank you very much," a somber Mr. Carter responded. "That means so much to me."

Fred Gregg, the teacher, told Mr. Carter he would be remembered as a great president. Gregg told Mr. Carter's wife, Rosalynn, that she has been "a super first lady." Mr. Carter, who taught the class a lesson on Christianity, said he was "not going to get emotional because we will be here two months and I can't sustain it that long."

GRAHAM MINISTERS TO SURVIVORS OF MGM HOTEL FIRE

LAS VEGAS (EP)—In the midst of the terrifying disaster of one of the worst fires in United States history when the MGM Grand Hotel in Las Vegas burned and eighty-four people lost their lives, Billy Graham ministered to shocked survivors.

The evangelist, who was in Las Vegas for a five-day Crusade, was at the Convention Center as people were brought in from the burning hotel. He said, "I talked to them and prayed with them. One man broke into tears and said, 'I was in the Crusade service last night and I should have gone forward to receive Christ and I didn't. Can I do it right now?' I held his hand and prayed with him as he asked Christ into his heart."

Both Reno and Las Vegas were host cities to the Billy Graham Crusades November 13 to 23, and the people of these entertainment capitals where thousands of tourists come to gamble heard the evangelist tell them, "We're not here to put on a show, we're here to talk about life and death. The greatest gamble is when you gamble with your eternal soul." The people of Nevada responded to the gospel message in percentage of inquirers that the evangelist said were "the largest that we have ever had in the United States in the history of our Crusades."

LONG, CHAFEE PROMISE HELP ON INCOME TAX EXCLUSION

WASHINGTON (EP)—Two U.S. senators declared in Capitol Hill news conferences they will work for passage of legislation in this session of Congress to restore the \$20,000 income exclusion for employees of religious and other charitable workers overseas.

Sen. Russell Long, D-La., spoke for the legislation in a November 13 news conference, and Sen. John H. Chafee, R-R.I., followed suit on November 14, joining with five representatives of organizations with charitable workers abroad. Mr. Chafee and Mr. Long said they will push to get the legislation, which has bipartisan support, through the shortened lame duck session of Congress.

Several legislative remedies have been sought since the Foreign Earned Income Act of 1978 accidentally eliminated the \$20,000 exclusion for charitable organizations. But they have bogged down, and earlier bills expected to solve the problem probably won't make it in this session. Now Mr. Chafee and other congressmen, prompted to act by escalated protests, are looking for legislative means to get the job done in the closing days of Congress.

VATICAN PREPARES TO REVIEW GALILEO'S HERESY CONVICTION

ROME (ENL)—The Vatican may soon recant on Galileo who was condemned as a heretic in 1616 for teaching that the earth revolved around the sun. The Italian astronomer, after assembling the first telescope and studying the planets, had concluded that Copernican heliocentric theory was fact. Under Pope John Paul II's orders a commission has been set up to review Galileo's case. Up to the present Galileo's conviction as a heretic has never been revoked by the Vatican.

"MOTORIST'S PRAYER" WILL REMAIN ON NORTH CAROLINA HIGHWAY MAPS

RALEIGH, N.C. (EP via Religious News Service)—North Carolina officials say they plan no immediate changes in the use of state highway materials containing "Motorist's Prayers" which were ruled unconstitutional by an appeals court. Top state officials have strongly disagreed with the appeals court decision, holding that the prayers are just as constitutional as the slogan "In God We Trust" on U.S. money. The state plans to ask the U.S. Supreme Court to review the decision.

The suit was filed by George H. Gardner of Greensboro, executive director of the N.C. Civil Liberties Union, on behalf of two plaintiffs. They were Lawrence C. Rousch of Wilson, N.C., a self-avowed atheist, and Mary G.P. Hall, formerly of Charlotte, a Unitarian. Mr. Gardner said his plaintiffs don't want the state to destroy all of the existing maps bearing prayers, but requests that prayers be eliminated in future reprints. "When they redo the map they can put recipes on there," he suggested. "If

they use a recipe for angel food cake, we won't complain."

BIBLES OKAYED FOR PUBLIC SCHOOLS

ROANOKE, Va. (EP via RNS)—Since Bibles are frequently used as academic textbooks in public schools here, it is therefore legal for a private group to make more of the Scriptures available to public school students, according to the state attorney general. The opinion came as a victory of sorts for Concerned Citizens Inc., a non-denominational, non-profit group of local business men attempting to improve what they perceived to be a worsening "moral climate" in schools and communities. In June, the Roanoke school board rejected Concerned Citizens' plan to donate Bibles for wider distribution among students. Armed with the attorney general's statement, the group plans to press its case again this fall.

SEVENTH-DAY ADVENTISTS REMOVE PASTOR WHO QUESTIONED CO-FOUNDER

WASHINGTON (EP)—Walter Rea, 58, a Seventh-Day Adventist clergyman who publicly questioned the literary authenticity of Ellen G. White—a co-founder of the church—has been removed as pastor of the 358-member Long Beach, Calif., congregation. His ministerial credentials were also withdrawn.

Mr. Rea's "negative influence" regarding a century-old fundamental belief of the church forced the 21-member Executive Committee of the Southern California Conference to take a more critical look at the ethical standards required of its clergy. North American Division President C.E. Bradford, who supported the committee's decision said, "Mr. Rea's action toward one of the denomination's highly respected pioneers, in my opinion, has rendered him incapable of serving as an Adventist minister."

Mr. Rea, who has been counseled by scholars and committees of his peers over the past two years, claims part of Mrs. White's writings were the result of plagiarism of the works of various authors of her time. Adventists have long believed that Mrs. White had the gift of prophecy. They also believe that God inspires a prophet's thoughts, but does not dictate the words used to express them. Moreover, the Church has acknowledged that Ellen White used in her writings words and phrases from her wide reading.

Adventist leaders feel Mrs. White's creative use of ideas from other Protestant historians in preparing her works does not negate her inspiration. Her 70-year ministry, which ended with her death in 1915, found her contemporary with Harriet Beecher Stowe, Susan B. Anthony and Clara Barton. Neal C. Wilson, the denomination's world president, said Mrs. White's literary works, all hand-written and totaling 100,000 pages, "support the Bible in every way and unite the world family of Seventh-Day Adventists into a dynamic evangelistic force."

According to Harold Calkins, president of the Southern California Conference, the Executive

Committee had "no objection" to Pastor Rea's "conducting research" into how Mrs. White's books were prepared, nor does the removal of Rea's ministerial credentials affect his church membership.

"NEW" ANITA BRYANT SINGING A DIFFERENT TUNE

NEW YORK (EP)—Anita Bryant, who crusaded against homosexuals, says she has changed her mind and now believes in "live and let live."

In an interview for *Ladies' Home Journal*, Ms. Bryant said the trauma leading up to her divorce hooked her on pills and wine and pushed her to the edge of suicide. She said in 1976 she kicked a Valium habit and two years later she became dependent on sleeping pills and wine, and contemplated suicide.

"As for gays, the church needs to be more loving, unconditionally, and willing to see these people as human beings, to minister to them and try to understand," Ms. Bryant said. "If I had it to do over, I'd do it again, but not in the same way."

She said her church had not addressed itself to women's problems. "Some pastors are so hard-nosed about submission and insensitive to their wives' needs that they don't recognize the frustration—even hatred—within their own households. Some are going to be shocked to wind up in my boat," Ms. Bryant said.

She says she has experienced a form of male chauvinism among Christians and sees how women are controlled by some in an un-Christian way, but she still couldn't support ERA.

FHI ANNOUNCES "HUNGER CORPS"

SCOTTSDALE, Ariz.—Food for the Hungry, relief/development agency headquartered here, has announced the formation of "The Hunger Corps" as a unique venture in international volunteerism.

Under the leadership of Bob Moffitt, Director/Volunteer Programs, The Hunger Corps is recruiting and training a select group of volunteers for the programs of Food for the Hungry International in Asia, Africa, and Latin America. According to Moffitt, the program will also offer a volunteer resource to mission agencies and national churches around the world which need additional personnel for relief and development programs.

"We have used volunteers throughout our ten-year history," says Larry Ward, FHI President, "including over eighty this past year in our refugee assistance programs in Thailand. Presently we have twenty-eight volunteers in Thailand, in addition to six others in Peru and Kenya. Bob Moffitt, a former teacher and Peace Corps volunteer, is structuring a solid training program, and we count the formation of 'The Hunger Corps' as a great step forward in the utilization of the volunteer resource to meet the world hunger problem."

T.G.I.F.

by Harold R. Crocker

T.G.I.F. Maybe you've seen those letters before; they've been seen on bumper stickers, on T-shirts, on coffee cups, and in advertisements. Irreverently, it's the world's way of saying, "I hate my job; I'm bored with working; I resent having to get up in the morning; and *THANK GOD IT'S FRIDAY!*" Somehow the weekend is supposed to bring relief to that negative attitude against the whole week. Strange, isn't it, that instead of thanking God for a job, at a time when jobs are so scarce and positions are so unstable; and instead of thanking Him for transportation to get to that job and health to be able to work on it; and instead of thanking Him for a boss who would give them work and for a paycheck to provide a home, clothes and food; they curse the week and look to the weekend when they can be "free" from it all.

Much the same attitude seems to have carried over into the church. There are those who approach their relationship to the church with the "T.G.I.F. Syndrome": "Well it's Sunday, I suppose we should go to church!" And if they do go, it's with watch-in-hand; come 12:00 there is no good reason why any minister shouldn't be able to wind it all up and be finished so folks can make their "get-away"! You see, some never wanted to be there in the first place, and now, with the service out of the way, it's "on to better things." They're free! And I've noticed that with some folks church doesn't get in the way of other things; anything can become first priority. "Well, we'll just wait and catch church next week."

"Whatever your hand finds to do...do it with all your might" (Ecclesiastes 9:10).

That's the only way to make life exciting. T.G.I.F. for the Christian should mean, "THANK GOD I'M FREE," free to really get the most out of life by putting the most into it. Free to enjoy my job and to look forward to Monday morning, excited about living every single day. Psalm 118:24 happens to be my daily theme and what an optimistic, positive attitude it provides! "This is the day which the Lord hath made; we (I) will rejoice and be glad in it."

Life is a matter of attitude whether it's about your work, getting along with your neighbors, facing your problems, raising a family in an inflationary world, or being a church member. It will make the difference in whether things are "lousy" or really great. The person who's always excited, pleasant, and complimentary is not necessarily in better circumstances than the one who's always grumbling and complaining about his neighbors, his family, his job, or his church. One has a very positive attitude and the other is very negative—"nothing is working out right!"

The Apostle Paul has quite often been my personal inspiration for being an incurable optimist. Matthew 5 lists what we call the Beatitudes, or more to the point, *The Beautiful Attitude* of the Christian in some very difficult situations. That's what Paul had, a beautiful attitude in what were extreme circumstances much of the time: imprisonment, persecution, harassment, being chased out of many cities. And he was just another man; nothing special about him. He had no more of Jesus than you and I, but he knew how to take full advantage of what Jesus offers. In Philippians 4:13 he says (in essence), "Hey, I'm no stronger than you, no better than you, and I'm just as subject to failure as you, but I've learned to lean hard on Jesus, and through His strength I can do anything—and so can you!"

Christian, let me point out something in which I hope I will not be misunderstood; the churches, and maybe you in particular, are putting too much emphasis on the *coming* of Jesus! Now before you write this off as "heresy," hear me out. Let's relate it to T.G.I.F. Isn't it true that the general attitude is one of misery, just waiting for Jesus to come and pull us out of it all? Isn't it true that we've pointed to the coming of the Lord as the only bright spot in life and the only hope of survival?

It appears to me that we're often guilty of using that precious truth as a "cop out." I tell you, if the pessimism and the bad attitudes are not overcome (and we are *overcomers* in Jesus), then the Blessed Hope may never be realized! Trying to "hang on" can become mighty discouraging, and discouragement can kill every attempt to hang on. In which case the very truth we hold so dear may never be experienced as the great reunion for the Family of God that it is intended to be.

Let me give you an exciting alternative to the T.G.I.F. syndrome. Paul never said, "Well saints, I'm not sure I

Harold R. Crocker is the pastor of the Ogden A.C. Church, Wilmington, North Carolina.

can hold out; better pray hard for me. I'm discouraged and just about ready to toss in the towel!" No, he never said that. Nor did he say, "I'm just hoping for better days; if things get any worse, if just one more thing happens to me, if next week doesn't show some sign of improvement, I'm not sure I can stand it any longer!" But what he did say, with all the cheerfulness and excitement of a true victor, is probably best said in Philippians 3. Again in essence: "Better days? Why every day is just fabulous, and each one seems to get a little better, and I'm having the time of my life just pressing toward the mark for the prize of the (my) high calling of God in Christ Jesus! It's so much fun serving Jesus and watching Him work out the details of all the unsurmountable odds that Satan keeps throwing in my way! When I'm beaten, He heals the wounds and takes the hurt away, making an opportunity for me to witness. When I'm in prison, He has the most unique ways of getting me out! *Hallelujah — it is exciting!*"

And then, don't forget what Jesus Himself said: He didn't say anything about trying to "hang in" there. "I

know it's going to be tough but if you'll just take one day at a time, maybe you can make it; and then one day when I finally do come, you'll be glad you didn't give up!" Oh no—nothing like that! He said, "You're going to make it, because I am with you; I will supply *everything* you need by way of strength, encouragement, courage and power. Now you remember, I've given you my Name and when used correctly, every *knee*, no matter what it is, *has to bow*! So you occupy 'till I come!" That means press on, take authority over, possess, and have victory—every day, over all things, right up till the day He comes!

Saints remember, at Creation God made us *in his image*, and He's no "loser"; and He put everything that was created in our charge. We're over it all. So let's take over with that authority we've been given! Let's rise to the opportunity! Let's put a grin on our face, realizing who we really are—we're children of the King! And when our attitudes are right we'll appreciate the blessings of every day, and *T.G.I.F.*

—THANK GOD I'M FREE!!!

"Risky Resolutions"

Real resolutions cost us something. Maybe that is why many are so reluctant to make them each year. Another reason is perhaps the inability to fulfill those goals leading to frustration which leads to the decision to make no more resolutions. Don't you feel this way sometimes?

For resolutions to really succeed, they must be in accord with and empowered by the One who gives us strength. When Jesus left this earth, He promised "You shall receive power when the Holy Spirit comes upon you..." (Acts 1:8). Paul states that the believer in right relationship with Christ finds that while "...our outward man perish, yet the inward man is renewed day by day" (2 Corinthians 4:16). The word "renewed" means younger, stronger, or better. "...the Spirit giveth life." (2 Corinthians 3:6), Paul also asserts. "I can do all things through Christ who strengthens me" (Philippians 4:13) is the resource for successful resolution making. Having now realized that resolutions can be fulfilled by the power of God at work in us through Christ, let us make some important ones for 1981. They will be risky because they will cost us something. Perhaps they are the ones we need most to make!

Let us resolve to do more than lip service in "loving our neighbor as ourselves." Let's visit him in the hospital or nursing home. Let's include him in our circle of friends

(avoiding all cliquishness). Let's look for ways to witness to him about Jesus remembering that Jesus died for him as well as for us.

Let us resolve to spend more time with our families. Recent statistics show that the average American father spends 35 seconds a day with each child of his. If this is a reflection of us, it needs a commitment to change. If we are too busy for our children (both moms and dads) then we are too busy! By the way, sitting down watching T.V. with them is not the best way of spending time with children.

Let us resolve to speak positively about others. "If we cannot say something good about another, don't say anything at all" is still good advice. Let's look for the best in people. Let's not focus on their weaknesses. Let's look at them as Jesus does, people whom He loves.

Finally, *let us resolve to feed upon spiritual food by reading our Bibles daily*, not just occasionally. What would happen if we ate food only occasionally? For many of us, if we ate as often as we read the Bible we would soon perish. By God's grace, let's devote ourselves to reading God's Word and living by it.

While these resolutions may be risky for us to take because they involve personal commitment, the rewards will be great. Take that risk, won't you?

—Pastor Kenneth A. Olsen
Jacksonville, Florida

WE ARE FAMILY!?

by Chet E. Hart
Director of Youth Ministries

Words put to music by Sister Sledge, made famous by the 1979 Pittsburgh Pirates, and words that should always characterize the church—**WE ARE FAMILY**.

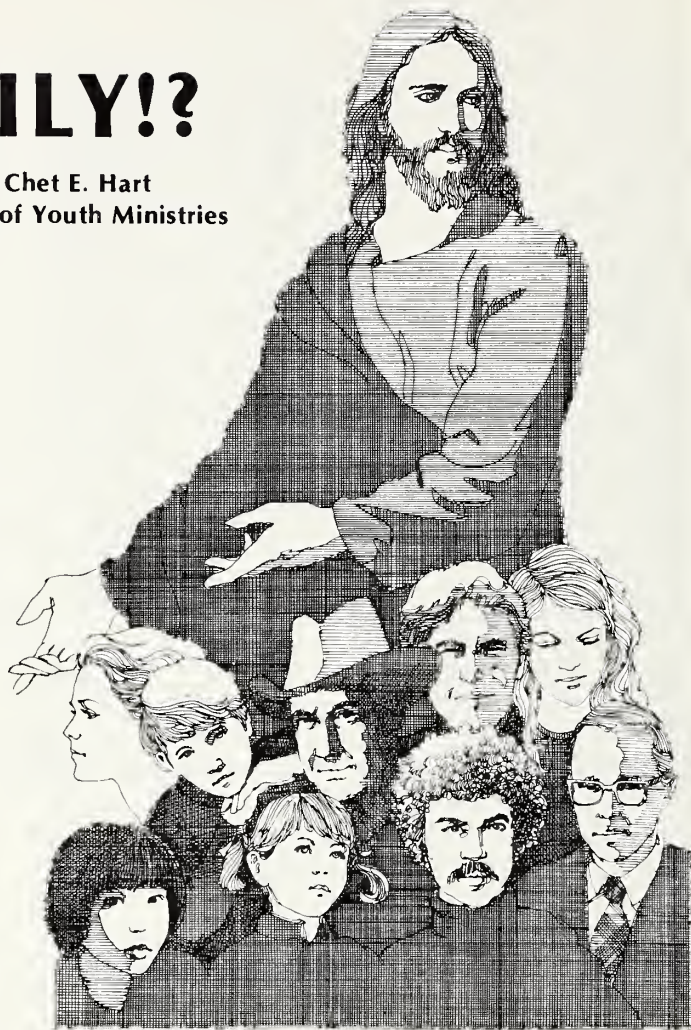
The pain of distress in families is being heard round the world and particularly in the United States. "Councils on the Home and Family" are becoming as numerous as brands of peanut butter. We read that fathers on the average spend only a few moments a week in play time with their kids. We read in *Youthletter* (Dec. '80) that there are currently 12 million children under age 18 whose parents are divorced; that another 1 million a year suffer through a divorce; that during the next decade 48% of all school children will come from one-parent homes; and that since 1980 the number of children living with a divorced father has tripled. The persistence of pain and problems goes on and on.

Merton P. Strommen, in his book *Five Cries of Youth*, makes graphic use of surveys of teens to point out the ramifications of family problems. "Feelings of mistrust are a potent factor in family conflict. When there is concern over parental distrust, it is nineteen times more likely to predict family disunity than the simple fact of a divorce." "One tragic response to a lack of parental trust is suicide. The percentage who consider suicide mounts in direct relation to a youth's feeling of not being trusted."

It is interesting to note that Strommen goes on to say, "What does emerge in the youth's self-reports are psychological issues. The one that most strongly predicts family disunity is the simple statement, 'My father and mother do not get along. This bothers me.' It is at least twenty times more powerful a predictor of family disunity than the fact of divorce."

The church must, of course, address itself to *ministry to families*. We must not eliminate, destroy, or weaken the relationships between parents and teens. Teens need "their own time" but also they need open, loving, communicative relationships with their parents. We need to facilitate ministry to families. But what about the *family ministry of the church*? Not ministry to families but the family ministry of the church. There is a difference.

The church is referred to as the family of God. We are brothers and sisters in Christ with God as our father. We *should be family*. But what does it mean? Could it mean that the trauma that comes from family disunity and leads to problems of insecurity and even suicide, also, to



some degree, apply to problems of disunity in the family of God? Does the real problem of trauma of disunity come to children and teens in the family of God just as it does in the physical family? My father grew up to age 12 as a staunch church member—even to a Junior Deacon. Then at age 12 his church was ripped by an explosive, violent split. In the ensuing fight before the flight he heard, saw, and experienced things that caused him to say that he would never step inside a church again. It was approximately 30 years later when he finally did and that was through the constant praying of a wife, patience of a pastor, and frequent caring visits of a regional superintendent. Trauma? Pain? I would not want to suggest that the trauma of the two family disunities is the same but would suggest that real trauma can come into the lives of children and teens who live in a disunified family of God. Could this suggest to us that before we mount the horse of righteous justification and go to war to "right a wrong," "to have things done my way," or to "say things that I have to say" we consider who may be the real recipients of the wounds of the war? *Teens need us to be family.*

Teens need to be a part of a family where people love, accept, and care about each other. "Youth idealize a happy family. They often wish the family would enjoy social activities or sports or outings as a family, hoping these events would help bring everyone together" (p. 43—Five Cries of Youth). And as we often say, "We have too many activities, too many outings." It is true that we need to guard our Bible Study and worship time—it should not be diminished or eliminated—but let's recognize the importance of "play time" in the church, of fellowship. Or the importance of the adults getting along.

In Coleman's *Youth: Transition to Adulthood*, he points out that the important others have ceased to exist for children and teens. Their environment has become one that is impersonal. Adults outside their natural family who both have interest in the development of youth and an opportunity to aid that development can no longer be found. This is being experienced in most youth-serving organizations and at a time when demographics show us that there is an abundance of persons in their 20's and 30's. Where are they? *Teens need the "extended family"*.

We are finding that children are the ravaged in the war of divorce. They find it difficult at best to move from two-parent homes to one-parent homes. Counseling groups are springing up in schools, in the courts, and in private practices to help children through the transition from two parents to one. With the church being an "extended" family, should not we be the ones that are helping these people to fit the pieces back together and to deal with the trauma that they have experienced? I was moved last week when I sat in a worship service and watched as a family came to the front to light the first candle of the Advent Wreath. The father shared about his two boys and how much he appreciates them and then shared about a third boy that was up there with them. He shared how much joy that boy had brought into his life. That boy was not his own but was the son of a lady in the church family who was divorced from her husband. *We can be family.*

As we view the church as a family some of our thought processes and some of our vocabulary must change. No longer can we say, "What are we going to do with *their* kids or *those* kids." It now must become, "What are we going to do with *our* kids." Spending time with them in an enjoyable, non-threatening situation and getting along with and caring for each other as adults would probably be a good start. For, **WE ARE FAMILY!**

LESSONS FROM LIFE

- A CHILD *that lives with ridicule*
learns to be timid.
- A CHILD *that lives with criticism*
learns to condemn.
- A CHILD *that lives with distrust*
learns to be deceitful.
- A CHILD *that lives with antagonism*
learns to be hostile.
- A CHILD *that lives with affection*
learns to love.
- A CHILD *that lives with encouragement*
learns confidence.
- A CHILD *that lives with truth*
learns justice.
- A CHILD *that lives with praise*
learns to appreciate.
- A CHILD *that lives with sharing*
learns to be considerate.
- A CHILD *that lives with knowledge*
learns wisdom.
- A CHILD *that lives with patience*
learns to be tolerant.
- A CHILD *that lives with happiness*
will find love and beauty.

—Ronald Russell

LET THE WIND of the SPIRIT

*As we begin the **Harvest Now!** thrust in evangelism in Advent Christian Churches across the land, this editor feels strongly that we need to realize that only as we surrender to and depend upon the Holy Spirit to work through us is there any hope of success. The following article by Jan Wood, co-pastor of the Seattle, Washington, Friends Memorial Church, was written for her own church and denomination. But she certainly addresses a subject which is vital in the Advent Christian denomination and which has sometimes generated division and antagonism rather than the perfect unity and power which is the Scriptural result of "letting the wind of the Spirit blow freely." Reprinted by permission from the **Evangelical Friend**, the official publication of the Evangelical Friends Alliance.*

—C.W.B.

Friends should be experts on the Holy Spirit. Especially I have high hopes that Friends—of all people—will transcend the perennial tongues-or-not-tongues issue. We, who know that the Holy Spirit is both holy and is spirit, understand doctrinally and experientially the holiness, the awesomeness, the necessity of obedience to the living God.

We know that never-to-be-captured-and-put into a container quality of the Spirit. We know the Spirit that defies a person's emotional, intellectual, or even theological, systems. We, as Friends, know the mystery, the wonder, the power, the trustworthiness of the Holy Spirit. Our own historical record stands as a graph of the waxing and waning of that "knowing." Where we have walked in the Spirit, we have moved in love and in power. Where we have become a system of belief, we have diminished in both.

I am not uncomfortable with discussions, wonderings, testimonies, questionings, probings of the mystical aspects of our experiences with God. We will have opinions and counteropinions about these experiences as long as this earth exists. We are all learning to chart the little-known inner adventure. We need to talk, sort, and explore these matters. However, I am uncomfortable with a more basic—less tangible—underlying caution, mistrust, or even fear that often characterizes these discussions.

For all our talk about the Spirit, the bottom line in actuality for Friends of 1980 is that the spirit is "iffy"

business. The work of the Spirit is often seen as subjective, mystical, bordering on spooky; emotional as in opposition to rational, and only "safe" if it is carefully hedged by Scripture—the written Word.

Methinks we have lost sight of the awesome power of God's Spirit. The Spirit, which certainly predates our canon, is the *ruach* that moves in the phenomenon of creation (Genesis 1:2); the *ruach* whose presence means life, whose absence means death (Job 34:14); the *pneuma* that is the wellspring of revelation, of conviction, of spiritual seeing and hearing, of power, of effectiveness.

Without the work of the Spirit, we have no capacity to comprehend God and His reachings to us. The Spirit prepares; the Spirit translates; the Spirit empowers. While we might agree that the Spirit indeed gives life, convicts, prepares, translates, and empowers, we suddenly doubt His capabilities and His work in the matter of the gifts. We basically say: "Now this area is so riddled with pitfalls, we will handle it in our own way. We will sort out and catalog and decide the appropriateness of the movement of the Spirit in our own lives and in the life of our meetings."

At least one dimension of the original sin was that Adam and Eve chose to "know" good from evil rather than remain in a dependent relationship. In "knowing" they aspired to be godlike. For in knowing the "rules," we also become our own gods; we become insulated from our fears and our terror of the unknown, of mystery; we become "liberated" from the constancy of minute-to-minute dependency. And the result of this kind of knowing, of legalistic religion, is the quenching of the Spirit of God.

My concern is that underlying the myriads of discussions on the gifts of the Spirit is a throwback to our own original sin. We fear the mystery, the elusiveness of the work of the Spirit. We lose our sense of control as the Spirit manifests itself among us in power. Our constant temptation is to create a religious system that takes control into our own hands, yet is cloaked with piety and sounds of "Godness."

The Pharisees had such a system down pat. And so do we. It is second nature to us. Or should I say, it is first nature to us? It is our persistent and stubborn resistance to God's sovereignty that separates us from His power. Both Pentecostals and non-Pentecostals fall prey to this temptation: Pentecostals claim that God will/must work in certain ways; non-Pentecostals commit the same sin only in the opposite direction.

FLOW FREELY!

by Jan Wood

In actuality, we are the grateful recipients of any, all, or none of the experiences that God desires as His Spirit falls upon us. How can we claim to be yielded, to be "clay in the potter's hand," when we strive so hard to understand, to explain or explain away, to catalog—to control what God does to or through us? Doesn't God have the prerogative to work as He wills? If he chose to use, say, the gift of tongues in the first century—might we not allow Him the full freedom to do that again as He wishes? Even in our home or in our meeting?

I am aware of the concern about the abuse of glossolalia. Yet each gift can be abused—and *is* regularly in each of our meetings. Service gifts are used manipulatively. Leadership gifts are used for power trips. Prophetic gifts are skewed. Exhortation often masks cruel interpersonal confrontation. But the fact is: giftedness often remains even when our lives are unworthy (Romans 11:29).

We may question God's sanity in entrusting us unreliable humans with such power. But He did choose to do it this way. It is called grace. We cannot let the fear of abuse block us from accepting God's boundless grace to each of us. In individual cases of misuse, of a wrong spirit, we must in truth deal with each situation. Gifts of intercession, prophecy, discernment, healing, exhortation may all come into play to bring each other into wholeness and release. Where there is error, we live out truth that loves, that has vision of wholeness, that transforms by the power and Spirit of the resurrection.

In discussion of gifts, there is concern that 1 Corinthians 13 is more important than chapters 12 and 14. There is concern about the interrelationship of the fruit and the gifts of the Spirit. Truth, here, is that perfect love casts out fear (1 John 4:18). Chapters 12, 13, and 14 of 1 Corinthians are in unity.

Loving our Father through Jesus Christ leads us to a fearless abandon. He is trustworthy to have a free hand in my life, in yours, and in our world. We need not put up protective barriers to screen His work in us—and His work in others. Loving our brothers means there is a releasing of fear for what and how God is dealing with them. It frees us to release them from our fears and judgments.

Fear constricts. Feel your own body as you face a fearful situation. Muscles tighten; blood vessels contract; pupils constrict. Perceptions of reality alter. Fear also constricts the work of God in the Body of Christ. Fear and the work of the Spirit do not coabide. There are

worse things than receiving a gift and not using it wisely. There are worse things than opening ourselves up to the work of the Spirit and stumbling as we are learning to walk in that power. God is gracious and Jesus' teachings are continual and personal. We are constantly being taught, refined, and adjusted.

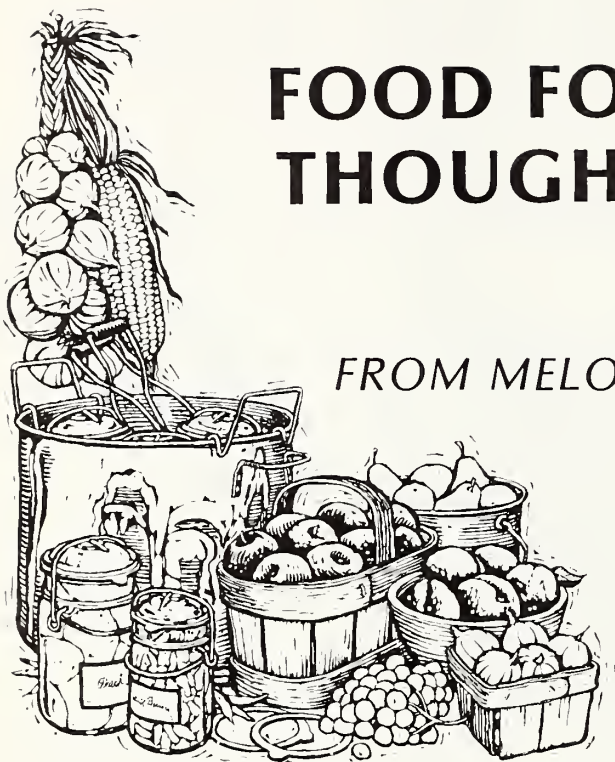
The only real damage that can be done by the abuse of the gifts of the Spirit is the damage we do as we withdraw love, fellowship, and forgiveness from one another. Dissension is not intrinsic to a misuse of a gift or even an overzealous use of one. Dissension happens when we release ourselves of our responsibility to use *our* gifts responsibly, to walk in love, and to forgive a million times over.

The damage is done as we—through fear—break our bonds of commitment to our community of believers. There *is* fear for those caught up in new experiences; fear that they will not be accepted, cherished; fear that God is not as strong as other people's wills and defenses; fear of what people will think; and fear that the "Godness" or ministries will be squelched. For others in the meeting, there is fear that they are now "second-class Christians," a fear of losing control, fear of what expressions these new gifts may take, fear of embarrassment, fear of immoderation, fear of what people will think.

Let's bundle up all our "afraid places." Let's trust Jesus with all the places we are surrounded by mystery, by the unknowable. Let's make a commitment of love and "hanging in there" with each member of the meeting. And let's hold on to our hats as the Wind of the Spirit blows freely among us!

FOOD FOR THOUGHT

FROM MELODIE



Recently *Moody Monthly* had a missions article on picking apples (May, 1980 issue). The article was quite good and left much food for thought. It was a parable about an apple grower who had 10,000 acres of trees, and he contracted with a certain village to tend to the harvesting of ripe apples and to build storage facilities. He then left with the promise, "I will return."

A committee, the Society for Picking Apples, was formed, and the diversity of jobs assigned and filled. There were pickers, packers, truck drivers, administrators, accountants, cooks, storehouse builders, and apple inspectors. One hundred people were selected as full-time pickers. Ninety-four of the pickers stayed around the homestead to pick, and six went many miles away.

In time the 800 acres around the village flourished, storehouses were filled and trees picked bare. The 94 pickers ran out of apples to pick and started to help build better storehouses and equipment. The remaining 9,200 acres had apples falling and rotting because the six workers just couldn't keep up with all of the work. Trouble developed in the village as some of the pickers began stealing apples that had already been picked. Workers had much extra time on their hands and began building nice houses, bigger ladders, and better boxes, and developing better lifestyles.

The six returned to the homestead from time to time, bedraggled and out-of-style. They tried to share of the need "out there," but few joined them. The article concluded with a question. When the grower returns and sees the untouched acres, will the beautiful storehouses, ladders, and boxes in the village be an acceptable excuse?

The article contained much pointed truth including the competition of some churches to lure members of other churches to "come attend here." I had to smile at that because even as a pastor's wife in DeKalb, Illinois, I had many invitations to visit and attend other churches regularly.

But, as I chewed and meditated on the article some more, I decided it left out a lot, especially about what the six experienced as they left for the "Regions Beyond." Saying good-bye to family, relatives, and friends is not easy for those going or staying (the grandparents find it especially hard to let the baby grandchildren go only to have them return as school-aged youngsters). Packing and shipping can be a harrowing and traumatic experience. And suitcase living, traveling, and being entertained has its drawbacks especially with small children. Sleep schedules are lost which at times causes discipline problems as well as lack of patience on the parents' part. Water changes and motion sickness can do wonders in upsetting the bowels and stomach for adults as well as children.

The apple pickers dealt with apples, but we deal with people, and there is a new culture, language, climate, and different personalities to adjust to. Consider the parable and the response it draws from you. Maybe God would have you serve Him away from the homeland. Remember to pray for us whom you have sent out.

In Him,
The Deans



CHINA REPORT

The Bible in China

(From **Evangelical Missions** Newsletter, October, 1980)

Recent news from an open letter by China's Three Self Patriotic Movement indicates that the Chinese Bible will soon be available but under certain conditions. The August 10 edition of **Chinese Around the World**. (published in Hong Kong by Chinese Coordination Center of World Evangelism) carried the following information:

1. 135,000 copies of the Chinese Bible will be published around the end of October. This figure includes 80,000 complete Bibles and 50,000 New Testaments, all photo copies of the 1919 Union Version...the Bible best known and loved by older Chinese Christians, and, of course, using the tradition non-simplified Chinese script.
2. The funding of the Bible project will be through "pre-publication sales, contributions by Christians, and free-will loans" according to the Three Self open letter.
3. The complete Bible is priced at approximately \$6.00/10 yuan; the New Testament about \$3.00/5 yuan.

Other news sources indicate that believers purchasing Bibles will have to register with the government and give the names and addresses of those who led them to the Lord. This remains to be confirmed as do earlier reports concerning attendance at Three Self Churches and the necessity for registration.

Meanwhile, we watch with prayerful concern as Three Self Churches continue to open and government authorities decide upon how to handle the house churches as a growing reality across the land.

There is a pamphlet entitled "**Helps for Conducting Missionary Conferences**" which is available by request from the Department of Women's Work, P.O. Box 23152, Charlotte, N.C. 28212. **LET'S GET EXCITED ABOUT MISSIONS!** Missionary deputation schedules are being filled quickly! Write today and request a missionary to conduct a conference at your church.

From Here and There...

Mrs. Leon A. Horne, Sr. has compiled a very detailed history of the Advent Christian foreign mission work, including listings of all the missionaries, their terms of service, and the fields on which they served. She has also compiled biographies of all the missionaries. The materials which she has compiled and written will be transferred to the A.C. Archive Collection at Berkshire Christian College, Lenox, Mass.



Mrs. Horne resides at Vernon Home in Vernon, Vermont and is the mother of Eastern Regional President Leon A. Horne, Jr.



L-R: Austin Warriner, Tom Danner with grandson Jason, Beth Warriner Danner, Terri Warriner and Dorothy Warriner. This family portrait was taken in August, 1980, prior to Austin and Dorothy returning to Japan.

JESUS SAID,

Follow Me... Go Ye...

"IF I HAD IT TO DO OVER AGAIN..."



*Beryl
Joy
Hollis*

If I had it to do over again, I would not wait so long before saying "yes" to the promptings of the Lord.

It happened this way. When I was twelve years old, already converted and baptized, I was given the book *Kept for the Master's Use* by Frances Ridley Havergal. This book is based on her hymn, "Take My Life and Let It Be." I was stirred by what she said, and I went through the book and hymn, offering in surrender to the Lord my time, hands, feet, voice, lips, money, and so on. (Go through the hymn carefully yourself.)

However, one point troubled me. When I had finished this real and meaningful act of surrender, I added a rider: "But please, Lord, don't ask me to be a missionary!" Now note, I was not refusing to be a missionary. If the Lord instructed me to be a missionary, I did not intend to be disobedient. I was only pleading with Him not to make that demand of me!

One thing I needed to learn was that any rider on my submission made it less than a complete and unconditional surrender. The Lord began to work with me on that

"But...", so that I would withdraw it and thus make my surrender to Him complete and final.

For about 2½ years, I would not give in. Then one day, in a missionary rally, the Lord finally got through to me, and I indicated that if He wanted me to be a missionary, I was willing. Then something very strange and wonderful happened. That girl who for 2½ years had been fighting the Lord on this one point had a complete change of outlook! Yes, all of a sudden *I wanted* to be a missionary!! The idea of it gave me great joy. Even when others tried to discourage me, I would not be discouraged. I knew that this was what God wanted me to be. And what is more, it was what I wanted to be, too! From that day forward, I began to prepare for a missionary career.

So, if I had it to do over again, I wouldn't waste 2½ years fighting the Lord. I would have those extra years of joy and preparation.

Talking about preparation, education and Bible School training are not the only preparations for the mission field. Whatever skills you have a chance to learn, learn them! Typing, bookkeeping, language skills, driving, playing a musical instrument, carpentry, milking a cow—you name it! It's amazing the variety of tasks one is called upon to handle as a missionary. (Though I admit I haven't learned to milk a cow yet, and fortunately no one has asked me to do so!)

In the missionary's life, there are joys and sorrows, encouragements and discouragements, tiresome routine and danger, enmity and friendship. All is not sunshine and glory. But I would not change this life for any other you could offer me.



*Sylvia
Whitman*

"IF I HAD IT TO DO OVER AGAIN..."

It is difficult to say what I would do if I were starting over again. First, it is necessary to feel the call of God

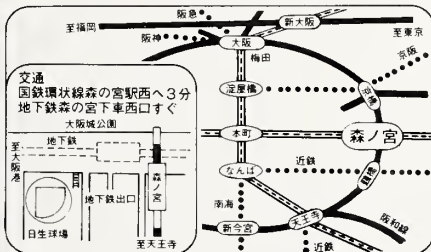
before one goes out. I think that if I had had more training in Religious Education, it would have helped in many ways, especially as we think of the educational levels of many countries today. So many advances have been made in the past 35 years that I think training in leadership or teaching would be good.

Although it is good to get extra training, I feel that there is a danger that if one gets too much, she/he will want to stay in the States instead of continuing the first call to be a missionary.

Sometimes I wonder if I were going as a missionary now if I could pass all of the tests and requirements that one has to go through before going out as a missionary. However, I feel that I would still make the choice to go to a foreign country as that is where God was calling me.



ビリー・グラハム博士



私は道であり、真理であり
生命である ―キリスト―

MISSIONARIES PARTICIPATE IN OSAKA GRAHAM CRUSADE OCTOBER 8-12

(From Sylvia Whitman Letter)

The first night of the Crusade, we (i.e. Sylvia Whitman, Dorothy and Austin Warriner, Musa and Floyd Powers and Mary Ellen Ingersoll) got ready to leave early to be at the stadium by 5:00 p.m.

The stadium was not quite full that night, but the rest of the time it was. Two evenings it was so full that people were standing around the edges. Nearly every night about 1,000 or more people went forward to be counseled. We are praising the Lord for these, and we trust that we will be able to help them make further commitments to the Lord. We also praise the Lord that there was rain on only one night and that not hard enough but that people stayed until the end.

RECOMMENDED mission READING

A CONCISE HISTORY OF THE CHRISTIAN WORLD MISSION by J. Herbert Kane. Baker Book House. Paperback. \$4.95.

EVANGELICAL MISSIONS QUARTERLY. Evangelical Press. \$7.00 per year.

EVERYTHING YOU WANT TO KNOW ABOUT THE MISSION FIELD BUT ARE AFRAID YOU WON'T LEARN UNTIL YOU GET THERE by Charles Troutman. InterVarsity Press. Paperback. \$2.95.

FAITH PROMISE PROGRAM FOR CHURCH GROWTH by Robert E. Reeves. Standard Publishing. Paperback.

FRONTIERS IN MISSIONARY STRATEGY by C. Peter Wagner. Moody Press. Hardback. \$5.95.

LAITY MOBILIZED by Neil Braun. Wm. B. Eerdmans Publishing Co. Paperback. \$3.95.

MISSION: A PRACTICAL APPROACH by Daniel C. Hardin. William Carey Library. Paperback. \$4.95.

MISSIONS POLICY HANDBOOK. Association of Church Missions Committees. Hardback. \$15.00.

PLANTING CHURCHES CROSS-CULTURALLY by David J. Hesselgrave. Baker Book House. Paperback. \$12.95.

THE DISCIPLING OF A NATION by James H. Montgomery and Donald A. McGavran. Global Church Growth Bulletin. Paperback. \$6.95.

TODAY'S TENTMAKERS by J. Christy Wilson, Jr. Tyndale House Publishers. Paperback. \$4.95.

WHO CARES ABOUT THE MISSIONARY? by Marjorie A. Collins. Moody Press. Paperback. \$2.50.

If you are unable to find these books at your local bookstore, we will be glad to order them for you through Venture Bookstore, P.O. Box 23152, Charlotte, N.C. 28212. JEH

JAPAN

TOTTORI AREA

Churches	Pastors
Kurayoshi	Minoru Masuda
Yura	Kawaguchi*
Akasaki	Sato*
Tyrolean Hills Lodge	
Floyd and Musa Powers	
Shojaku	Yonago

OSAKA AREA

Churches	Pastors
Uenoshiba	Nishimura*
Fukai	Maeda
Kongo	Yano*
Mikkaichi	Takagi*
Kayashima	Shinichi Masuda
Horimizo	Ogino
Shinobugaoka	Shirotni*
Tamatsukuri	Teranishi
Shukugawa	Ishiguro*
Shijonawate Bible Institute	

Austin and Dorothy Warriner

NEW AREAS

Churches	Pastors
Kariya	Fujinaga*
Tsuyama	Mitsuo Masuda*

For the next five months, we will be running maps of the countries in which we have mission work, along with a listing of the churches and pastors in each country. We hope that this resource material can be used in conjunction with auxiliary groups, such as WHFMS and Men's Fellowship, and simplified for use with King's Jewels and Junior Action groups.

**Indicates graduates of the Shijonawate A.C. Bible Institute.*





ELLEN POWERS

EXPERIENCES GOD'S POWER

I decided to go to Japan last summer to work with the Campus Crusade for Christ staff in Kyota, Japan. I firmly believed this was God's will for me and that He would provide the finances needed for the summer, which I thought would be about \$1600. I believed this—that is until the day before I was to fly from here (Honolulu) to Japan, and I hadn't paid for my ticket yet and only had \$120. Then I began to doubt whether I was to go to Japan.

That was on Wednesday, and so in the evening I went to prayer meeting. I attend a Japanese church in Honolulu. There was a man there who was going to go to Japan as a missionary. He needed money and so was asking for prayer. Then my pastor asked me to say something since I was leaving soon. I told the people honestly that I was supposed to go the next day, but I wasn't sure now. I asked them to please pray that I would know how to pray. After the prayer meeting was over, some individual church members gave me some money. Then the man who came because he needed money to go to Japan said that God laid it on his heart as I was talking to give me a certain sum of money. He gave me a check right then for \$150! After that, as I was leaving, my pastor gave me an envelope and said, "This is from the church. We'll be praying for you!" Inside the envelope was a check for \$500! When my sister and I got home, we found an envelope under our door. Inside was a \$100 bill! I still don't know who that was from.

The next day, I went to work and although it wasn't payday, I asked if they could pay me. They did, and I got

\$300, which was more than I had expected. So God gave me over \$1000 within 24 hours!

I called Japan and found out that I needed less than I had thought. Although the money that I had wasn't enough, I figured that if God raised over \$1000 for me practically overnight, I could trust Him for the rest after I got to Japan. Seeing God provide the needed money for me also reassured me that it was God's will for me to go to Japan.

I still did have some questions and fears concerning leaving Hawaii and what I would be doing in Japan. And God said to me that day that I was to fly to Japan, "Do not fear, for I am with you; do not anxiously look about you, for I am Ellen's God. I will strengthen Ellen, surely I will help Ellen, surely I will uphold Ellen with My righteous right hand" (Isaiah 41:10). Through this verse, God gave me peace in my heart.

I must confess that I didn't go with an expectant attitude. Now that I think back, I was thinking it would be good if one or two people prayed to receive Christ while I was in Kyoto. But that wasn't what God was planning. Within the first two weeks that I was there, five ladies who were going to an English class made decisions to accept Jesus as the Lord and Savior of their lives! And I was able to help a missionary in a follow-up group for them! They were eager to learn more about God and their relationship with Him. I was able to share with some other girls too, and two of them made decisions for the Lord. In fact, I met with one girl on the day that Kyoto had a big Shinto (Japanese religion) festival. We went to a shrine, and it was there that the girl made the decision to commit her life to Jesus!

I also went to a Christian concert by Japanese artists for the first time! I was able to see a part of the new work that the Warriners are involved in which was really encouraging and exciting for me. I was involved in a growing church that was actively reaching out to its community. Through these different things, God really encouraged and blessed me. It's easy for me to get discouraged about Japan and to begin to think Japan is an impossible country. But I really saw that God WAS working in Japan and that He WAS bringing people to Himself.

I have always had a desire to go back to Japan. This summer that desire was renewed in me. My hope for Japan was renewed—not because Japan has become an easier country in which to spread the Gospel, but because I was reminded that GOD "is able to do exceeding abundantly beyond all that we ask or think"

Ellen Powers is the daughter of Advent Christian missionaries, Floyd and Musa Powers. The Powers serve at the Tyrolean Hills Lodge in Japan. Ellen was born and raised in Japan and presently she is a student at the University of Hawaii.

WE GET LETTERS...

Oct. 6, 1980

A.A. Mission Society
P.O. Box 23152
Charlotte, North Carolina 28212

Dear Friends:

Enclosed find monthly check with our daily prayers for our Missions.

Sincerely,

Fred and Avis Flewelling

(From a retired minister and his wife)

This is how Goodwins Mills A.C. Church, Biddeford, Maine, does it...

Oct. 1, 1980

J. Edgar Hickel
14601 Albemarle Rd.
P.O. Box 23152
Charlotte, N.C. 28212

Dear Mr. Hickel:

Regarding your letter dated Sept. 18, 1980, I must update you on our local's (WHFMS) vote for the monthly budget. The breakdown is as follows:

\$ 50.00	Sponsorship of Laura Putnam
10.00	National Pastor's Salary
25.00	General Missions
20.00	Missionary Travel Fund
100.00	"Where Most Needed"—Foreign Missions
<hr/>	
\$205.00	Total each month

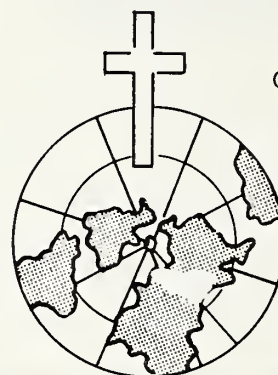
Often we exceed this amount, and these extra monies are voted out at that time. This is where ideas for giving mentioned in the mission magazine are helpful to us. In the past, we have given to Oro Bible School which was mentioned in the magazine.

Thank you for your letter. You can print whatever will be of interest. One thing I will mention is that all our collections come from gifts. Where we have a budget, most of the ladies know approximately how much they need to contribute. The Lord has blessed us in our giving to this extent, and we try to increase our giving each year.

One of our ladies wanted me to mention that the above mentioned budget is that of our Goodwins Mills WHFMS and *not* the church mission budget. My *personal* wish is that everyone could get together (men and women) for missions. Our men think of it as woman's work.

Sincerely,

Georgianna Cole



WHO CARES ABOUT THE MISSIONARY? by Marjorie A. Collins, Moody Press. Paperback. \$2.50.

"What Not To Give Your Missionary!" may sound like a strange title for a chapter in a book about caring for missionaries. However, it is one of the very important portions of this helpful, down-to-earth book written by a veteran missionary. Is it possible to sponsor a missionary(ies) through a denominational mission board? Yes! Through your church treasury? Yes! What are we to "expect" from the missionary we sponsor/support? You will find the book filled with practical suggestions, suggestions which are so simple that you will probably wonder why you didn't think of them. (You probably have; what is needed is some action.) How can I help the missionary on the field, on furlough? The answers are in the book.

This is a book which every pastor ought to read, along with the president and treasurer of the Men's Fellowship and the WHFMS and others who ought to be directly involved in the support of the foreign missionary. JEH

MALAYSIA

REPORT



Mr. Dorai Raja



Mrs. Susanna Raja

Dorai Raja is an Advent Christian minister in Johore Bahru, Malaysia. He is a member of the Kluang A.C. Church and the Advent Christian Conference of Malaysia. Dorai is principal and director of the Tamil Bible Institute in Johore Bahru. Half of the student body at T.B.I. are Advent Christians. The following is an excerpt from the T.B.I. monthly newsletter for October, 1980 which is written by Dorai. This particular newsletter is entitled, "Disappointment Becomes God's Appointment."

"On the 5th of September 1980, the teachers and students, Christina and Mercy, went to Sungai Tiram Estate to have a prayer at one of the believers' homes. On the way, about six miles to the estate, an old grandma waved the gospel van to a stop. Asked where she wanted to go, she replied, "Sungai Tiram, Div. 4." The team got into a conversation with her and found her a very friendly person. She fondly offered the girls pieces of sugar cane that she carried in her basket. Rev. Dorai Raja jokingly asked whether she would invite us to her house and offer us a drink. The grandma very positively said she would.

On reaching the estate, we found out that the folks we had come looking for had moved off to Masai. But our disappointment turned out to be God's appointment. We were wondering whether the Lord willed that we should visit the grandma's home. So we offered to drive the grandma to her home which was further away from this house.

Many people in the estate were watching us go into the grandma's house. Folks in the house were surprised to see strangers. Soon we found out that the parents had recently lost a son and were in much grief. They felt very

much cheerful after we conveyed condolence and spoke comforting words of the Scriptures. We also found out that after the funeral, no one visited. We came home brooding over the strangeness of the Lord's leading.

Sister Stella, Christina, and Mercy visited the family again on September 13, 1980. The father was home this time. Having shared our regards they told the gospel again. The eldest daughter, Prema, 19, received the Lord. The mother felt very comforted and showed keen interest, hoping for her husband to make the move. The husband asked a few questions, but although he was answered, he felt too grieved to make decisions. The grandma developed faith in the Lord. Please pray with us that the Spirit of the Lord will, in His sovereign way, lead the whole family into conversion."

Think MISSIONS

FURLOUGHING MISSIONARIES IN 1981

Mary Brown — April, 1981 — Summer, 1982

Marion Damon — April-December, 1981

Margaret Helms — April, 1981-April, 1982

Bessie Smith Through April, 1981

Sylvia Whitman January-June, 1981

The deputational schedules are presently being finalized for these missionaries, so get your requests into the Department of Foreign Missions as soon as possible. Schedules fill up fast and are based on a first come, first served premise.



Advent Christian Women Organized for Service

*Jean Balser,
DIRECTOR*

Women in Action

MINISTRY IN NURSING HOMES

In the spring a special day was set aside by members of the Hartford, Connecticut WHFMS to minister to nursing home patients. The members met at the home of Mrs. Vivian Holland in preparation for their time of visitation. They took small gifts as they visited shut-ins in both nursing home and private homes. Following this time of ministering to needs, they enjoyed a luncheon and good fellowship. All participants felt that it was indeed a time when they experienced the reality that "it is more blessed to give than to receive."



Hartford, CT WHFMS members visit in nursing home.

SPECIAL ATTENTION GIVEN TO MISSIONARY

The Blue Creek WHFMS of West Virginia has recently "adopted" one of our missionaries as a special project. They are interested in sending her gifts for her own personal needs and also things needed for her classes. In a recent box they sent 10 sets of Tupperware measuring spoons, a blouse, cake mixes, jello, chewing gum, and stationery. They were planning another box to arrive by Christmas.

A real blessing to this group is the personal contact they have with this missionary. They have also invited the Youth Fellowship to participate in this project, and in this way they are teaching missions to the youth of their church as well as giving them an avenue for ministry.

UNUSUAL PROJECTS

The women of the WHFMS in Crossroads, Virginia see themselves as a vital arm of the local church that must help meet spiraling costs that their church is faced with. In recent months the Crossroads Church has added six new Sunday School classrooms and a fellowship hall. The WHFMS women feel they must find ways to help pay for these lovely facilities. They have perhaps come up with the most unusual way to raise

money in the history of WHFMS. This project has proven to be quite lucrative with nearly \$1,000 being raised within a very short time. The women have taken on the project of cleaning the Richland International Speedway after races. Helped by two men of the church, these women work each Monday following races to clear away the debris and put the grounds in good shape. It is hard work, but the money is good, and they feel they are turning it into a blessing by being able to help pay for their new additions.

A pastry supper in their new fellowship hall recently netted almost \$100 which they added to their building fund. A Lord's acre sale in Tazewell, Virginia, in the fall displays garden produce, baked foods, canned foods, dishcloths, and other articles for sale. Another unusual part of the active group is a play entitled "After the Church Supper." The WHFMS has been performing this play for approximately 16 years with the original cast still performing. This is a comedy and has been given for local civic clubs and many area churches. Freewill offerings are received for the performances and this has added to the WHFMS treasury.

The Crossroads Church celebrated WHFMS Sunday in September with a program that told about our missionaries. They present programs each fifth Sunday that helps educate their church in the cause of missions.

BEATITUDES ON LEADERSHIP '81

1. **Blessed** is the leader who has not sought the high offices, but who has been drafted into service because of her ability and willingness to be used of God.
2. **Blessed** is the leader who knows where she is going, why she is going, and how to get there.
3. **Blessed** is the leader who knows no discouragement, presents no alibi, but who knows that God is her sufficiency.
4. **Blessed** is the leader who knows how to lead without being dictatorial; true leaders are humble and see themselves as servants.
5. **Blessed** is the leader who seeks the best for all she serves.
6. **Blessed** is the leader who leads for the good of the most concerned, not for the personal gratification of her own ideas.
7. **Blessed** is the leader who develops leaders while leading and knows when to step aside.
8. **Blessed** is the leader who marches with the group, interpreting correctly the signs on the pathway to success.
9. **Blessed** is the leader who has her head in the clouds but her feet on the ground.
10. **Blessed** is the leader who considers leadership and opportunity for service to both God and man.

IDEAS FOR KING'S JEWELS AND JUNIOR ACTION LEADERS

Teachers of young children will find their work much more effective if they can enlist the parents to cooperate with them in achieving their objectives. Why not have parents' meetings from time to time? Mimeographed letters or personal contact making suggestions of ways they can help such as the following:

1. Missionary enthusiasm is caught more easily than taught. It is up to the parents to join missionary organizations, read missionary books, and become missionary enthusiasts themselves.

2. Use missionary stories as bedtime tales. Talk freely about missionary families, showing pictures from the *Advent Christian Witness to the World*.

3. Encourage visits and contacts with children of other races. Invite missionaries and other world travelers to your home. Help your children think of little acts of kindness they may do for these friends.

4. Go through magazines and papers with your child hunting for pictures of "my friends around the world." Make a scrapbook or pin these on your home bulletin board.

5. Encourage simple self-denial and systematic giving by use of a missionary bank.

6. Let your child help prepare gifts for the missionary boxes or select a food to go in the basket for a needy family. In every way encourage the little ones to do for others.

7. Teach by example the need to conserve food and energy so that all people may be fed and warm.

8. Above all, remember the little child is a born mimic. It is more important how you act than what you teach. Your child will have a heart that embraces the whole world if he senses that you, his parents, love everybody regardless of the color of skin or the language spoken.



IN MEMORIAM

Dr. E.K. Gedney by Chelsea Church and Augusta Maine WHFMS local.

Shirley Osborne Fox by Georgia Curtis Bacon, Roberta C. Bigelow, Bertha V. Canolesio, Beatrice Stevens, Alton, New York.

Stalla Tichor by Hazel Amon, Roberts Bigelow, Bertha Canolesio, Beatrice Stevens, Alton, New York.

Maude G. Dunn by daughter Margaret Dunn, Mechanic Falls, Maine.

Esther Ward by Mrs. Clarence L. Kirby, Live Oak, Florida.

Rev. Chester Joyner by District 2 WHFMS South Georgia and Florida Conference.



We can continue to celebrate Christmas in our spirits, but January is the time to store trees, ornaments, and outdoor lighting until next year.

*Store small ornaments in egg cartons.

*Recycle your straw door wreath by replacing holiday colors and decorations with non-seasonal ribbon and dried or silk flowers. Or decorate it appropriately for Valentine's Day, Easter, Fourth of July, etc. Use it the year round.

*Wind up extension cords and strings of small Christmas lights and store in discarded cardboard

wrapping paper or paper towel tubes.

RESOLUTIONS

Perhaps you resolved to lose that last 15 pounds you put on since last summer. But you have trouble with the jogging craze. We have the answer for you. Jump rope! The calorie expenditure is equivalent to jogging but you can exercise inside while you are babysitting and are near the phone.

PEOPLE LIKING PEOPLE

The picture of a "Dead Sea" Christian is one which is repugnant to all of us. Everything within us recoils at the picture of receiving and receiving and never giving out. All of us practice giving in one way or another, but why?

Primarily we give because God gave. We owe our very lives to Him—our bodies and minds, the very air we breathe. He supplies all our physical needs—food, clothing, shelter—everything. Then, as if that weren't enough, He gave us His most precious possession, His only Son. Is it any wonder we respond by giving gifts at Christmas as we celebrate Jesus' birth? Actually it would be difficult not to give to others when we think of God's gift to us. But do we always give from Christlike motives? Do we always practice the beautiful art of giving lovingly?

There was a woman of my acquaintance who made me nervous. She would sometimes surprise me with a very expensive gift. Then, at some later date when I was most unable to respond, she would demand a favor in return. She didn't give me the gift because she liked me or because she thought I wanted it. She was merely storing up a favor to be paid for later.

Another woman of our acquaintance tried to use her gifts to control the lifestyles of family and friends. Her gifts were intended to make us conform to her ideas of what our houses should look like, what we should eat, etc. She could never let her friends be themselves. The poor woman succeeded only in alienating not only her friends but her family as well, and was never able to see that all were not ungrateful wretches. This principle of giving what we want without regard to what the recipient wants is as old as Cain himself back in the book of Genesis.

Sometimes we use other base motives for giving. There is the classic example of competition that goes back to the days before the use of church offering envelopes—dear Aunt Penelope waiting to see the numeral on the bill Aunt Samantha put into the plate before she determined what her contribution would be that morning. Or perhaps we give because it makes us feel good; it gives us a sense of superiority. Or maybe we give because we would be ashamed not to. This, of course, is contrary to the very spirit of giving. 1 Corinthians 9:7 says "God loveth a cheerful giver." The word translated cheerful embodies the basic idea of giving hilariously.

Sometimes we give or do because we know we ought to, but the joy isn't there. How can we handle that and turn it into blessing? I recall vividly one Thanksgiving some years ago. My husband and I had been working hard and were looking forward to Thanksgiving Day as a time when we could share not only a meal but some rare and precious time together. God spoke to me about inviting an elderly live-alone to share our day. This particular woman was one I had found hard to love. She was a person with insatiable curiosity (in fact, she was downright nosey). Her speech was often coarse and vulgar, and I just found it unpleasant to have her around. After I invited her, I wondered how I could pretend a love I didn't feel. As I prayed about it, the Lord answered in a very gentle way. He might have shamed me as I deserved. Instead He gave me the "inasmuch" verse — "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." That put a glory on the whole experience. I can honestly say I enjoyed the day because I felt I was

THROUGH GIVING



by Ellen Hewitt

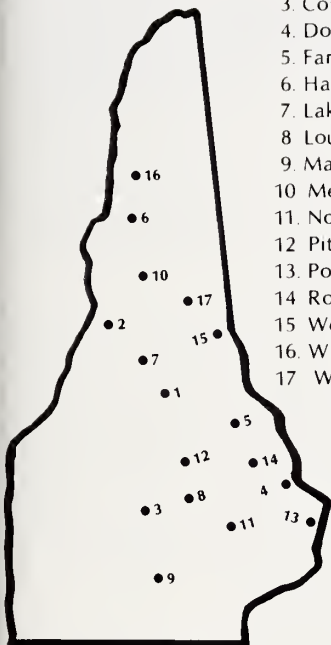
entertaining not only this person but Jesus Himself.

How can we develop our Christian concept of giving? Obviously we need to feed upon Christ. We can't love people as Christ does until He rules our hearts and lives. It is only as the Holy Spirit enables us that we can love people unconditionally.

There are the obvious gifts—the ones that come wrapped and beribboned to the shower or party or are put under the Christmas tree. There is the gift of money, whether presented with much ceremony, or slipped into the hand of a needy person (or sent in an unmarked envelope!). But there are so many other ways of showing that we like people. There's just a get-well card, or a "thinking of you" card, or a "no special occasion" card that says you care. There is a casserole sent to a family where there is illness or death. There is the gift of time or baby-sitting for a harried mother. Even a regular phone call every morning to an elderly "live-aloner" says "I'm here if you need me."

A TRIBUTE TO NEW HAMPSHIRE CONFERENCE WHFMS

1. Alton Bay
2. Center Haverhill
3. Concord
4. Dover
5. Farmington
6. Harbinger Fellowship Chapel
7. Lakeport
8. Loudon Ridge
9. Manchester
10. Meredith
11. Northwood Narrows
12. Pittsfield
13. Portsmouth
14. Rochester
15. West Ossipee
16. Whitefield
17. Wolfeboro



This month we want to pay tribute to the New Hampshire Conference WHFMS. In the very heart of the beginnings of WHFMS work, this conference has been and continues to be a stronghold of WHFMS. Eastern Regional President Beatrice Moore comes from this conference and the historic Alton Bay Campground where WHFMS Regional meetings are held lies within the boundaries of this state.

Conference President Mary Lou Bentley reported the organizations of one new WHFMS local within the past year in the Harbinger Fellowship Chapel of Whitefield. The conference holds a spring and fall rally each year. In May the rally was in Wolfeboro with former missionary Beverly Teshera serving as devotional speaker. In the afternoon the Wolfeboro Church choir presented a beautiful mission cantata.

The fall rally was to be held in Portsmouth in November. Past history would dictate that this too was a challenging occasion.

Accredited societies are Alton Bay, Farmington, Loudon, and West Ossipee. Last year this conference gave approximately \$6,000 in support of world-wide ministries with an ever greater amount being given for Regional, Conference, and local ministry.

Statistics show that local memberships range from 4 to 50, but no set of statistics can show the ministry being performed in the name of Christ by Advent Christian women in New Hampshire. We salute the New Hampshire Conference WHFMS for the work they are doing and challenge them to strive for greater heights in 1981.

People Liking People

Continued

Then there are those other gifts of the spirit which are so hard to define. Who of us has not been blessed when someone sounded a note of appreciation for something we had done? And don't ever underestimate the gift of self-esteem. So many in the world undertake to tell us what's wrong with us "for our own good." The encouragement of a sister in Christ who tells us what's right with us is like the gentle dew from heaven or water in a thirsty land. It is also possible to give a gift of faith. One way this is done is by sharing the testimonies of God's blessing to us. Another is to give time in intercessory prayer for someone. It is this kind of gift that often makes the difference between victory or defeat for our missionaries. It

strikes a blow for Christ and righteousness in the spiritual warfare that we all wage.

Not the least of the gifts are those that often go on behind the scenes. Another friend of ours, Joy (not her real name), is a very ordinary person whom you would never single out in a crowd. She is neither pretty nor ugly. She is middle-aged, with a minimal education. But God has blessed her with the grace of giving. She can sense when someone is hurting or has a need. How she stretches her not-too-large salary to include the gifts as she does, is known only to God. She will wash windows, clean cupboards, or scrub floors if someone needs help. She gives countless subscriptions to devotional

magazines. She spends much time visiting friends in convalescent homes. Part of the beauty of Joy's life is that she does all this with humility, never thinking she is doing anything. And truly, she doesn't "let her left hand know what her right hand does." All is done quietly, without a word to anybody. But her very presence generates happiness because people know that where Joy is, there is love in action—people liking people enough to care.

Ellen Hewitt is the wife of Pastor Robert Hewitt and serves with him in Kennebunk, Maine. This article was condensed from the WHFMS Program Kit '80.

CHURCH OF CHRIST CENTENNIAL CELEBRATION

The Church of Christ (Life and Advent) of Auckland, New Zealand, held its centennial celebration in October 1980. This is the "home church" of retired missionaries to Japan, Frank and Frances Toothe, and India missionary Beryl Joy Hollis.



Beryl Joy Hollis, her father E.I. Hollis and sister Vivienne Hollis Gelling are pictured in the sanctuary of the East Street Church of Christ in Auckland, New Zealand.



Beryl Joy speaking to the gathering at the Centennial Dinner held at Trillos in downtown Auckland.

Beryl Joy was able to return home to Auckland for the months of October, November, and December to be present at the centenary activities.

On October 24, a buffet supper and informal evening of reminiscing was held at the church. On Saturday evening, October 25, the official Centennial Dinner was held at a downtown Auckland hotel, Trillos. Sunday, October 26 marked the centennial services at the church, including a special thanksgiving and communion service.

The church has compiled a centennial booklet entitled "History of The Church of Christ in New Zealand."

Mission Directory

INDIA

Mary Brown (June 24)*

Marion Damon (March 27)

Barbara White (January 14)
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575 Japan

Sylvia Whitman (September 29)
302 Tamai Bldg
6-1054 Nakamozu cho
Sakai shi, Osaka Fu 591
Japan

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

ON FURLOUGH

Bessie Smith (March 27)
P.O. Box 23152
Charlotte, NC 28212

PHILIPPINES

Alice Brown (March 24)

David E. Dean (December 20)

Melodie Dean (August 9)

Margaret Helms (September 18)

Laura Putnam (August 22)

Bessie Smith (March 27)

Luree Wotton (August 29)

Address for all listed above:

Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 7)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

*The missionaries' birthdates follow their names.



MISSION PRAYER PARTNERSHIP

Lucas & Beulah Devasahayam	Jan. 4 Love	5 Joy	6 Peace	7 Patience	8 Goodness	9 Faithfulness	10 Gentleness
Sylvia Whitman	11 Love	12 Joy	13 Peace	14 Patience	15 Goodness	16 Faithfulness	17 Gentleness
Luree Wotton	18 Love	19 Joy	20 Peace	21 Patience	22 Goodness	23 Faithfulness	24 Gentleness
Thambusamy & Victoria Devairakkam	25 Love	26 Joy	27 Peace	28 Patience	29 Goodness	30 Faithfulness	31 Gentleness

SPECIAL:

Pray for additional funds for the Philippines that the Oro Bible College Building can be completed.

Pray for physical strength for David and Melodie Dean.

A prayer of praise for the new addition to the David E. Dean family.

Pray for Austin Warriner as he works as principal of the Shijonawate Bible Institute (Advent Christian) in Japan.

Pray for our short-term missionary in Japan, Mary Ellen Ingersoll.

Pray for Mary Brown as she finishes her final months of work in India before coming home on furlough.

Pray for Sylvia Whitman, Margaret Helms and Marion Damon who will also be coming home on furlough later in the year.

Pray for career missionaries.

Pray for E.A. Akpan and E.P. Etuk Akpan, our Advent Christian leaders in Nigeria.

Pray for the Advent Christian Conference in Malaysia where Thambusamy and Victoria Devairakkam and Lucas and Beulah Devasahayam are leaders.

This the last Prayer Partnership Calendar utilizing this format. Thank you for your prayers honoring the request of several missionaries.

There's a lot to learn through Aurora College's Pastor-In-Residence Program.



The Pastor-In-Residence Program is an opportunity for continuing education offered by Aurora College to Advent Christian ministers. The resources of the college along with other advantages of the area provide the potential for a rewarding period of concentrated study. The applicant should submit a proposed topic and the dates he would like to attend. If Aurora College can be of help to him on the topic in question, he will be invited to spend one week on campus as Pastor-In-Residence.

Guidelines . . .

Topic for study. The applicant should submit a proposal for a specific area of study. Suggested areas:

- Advent Christian History
- Biblical Archaeology
- Christian Education
- Church History
- Church Youth Programming
- Crisis Counseling
- Marriage and Family Counseling
- Meaningful Church Growth
- The Church's Community Involvement
- Pastoral Care and Counseling for the Bereaved
- Pastoral Care of Grieving Children
- Pastoral Care of the Dying
- Pastoral Care of the Sick
- Pastoral Care of the Elderly
- Pastoral Care of the Adolescent
- Biblical Theology
- The Millerite Movement
- Your own suggested topic

Approval of application. The application will be considered by Dr. Del Hagin, College Chaplain, and Dr. Moses Crouse, Curator of the Jenks Collection of Adventual Materials, in terms of the following criteria:

- Feasibility of the study
- Availability of faculty coordinator
- Library resources
- Availability of local area affiliations, when appropriate to the study

Faculty coordinator. Dr. Hagin will designate a faculty coordinator who will give direction as needed, arrange interviews, attendance at classes, lectures, etc.

Study facilities. The library will provide a study room and resources, including audio-visual materials.

Not-for-credit. This is an enrichment opportunity and is not for academic credit.

Duration of study. This program is structured for one week, typically Monday through Saturday, between September 15 and April 30 of an academic year.

Report. A brief report after the period of stay, summarizing the visitor's experience and conveying suggestions for improvement of the program is requested. The pastor will be expected to develop a written model for ministry in the area of his study and to submit this to the faculty coordinator for evaluation and suggestions.

Accommodations. A room near campus and meals in the Dining Hall will be provided by Aurora College. Hopefully the applicant's church will give him/her a leave of absence with pay and take care of travel expense.

Special arrangements. While this program is intended for a pastor, in certain circumstances the spouse may also wish to engage in a study. If appropriate to the guidelines, arrangements for both pastor and wife/husband may be made.

Aurora College • Aurora, Illinois 60507

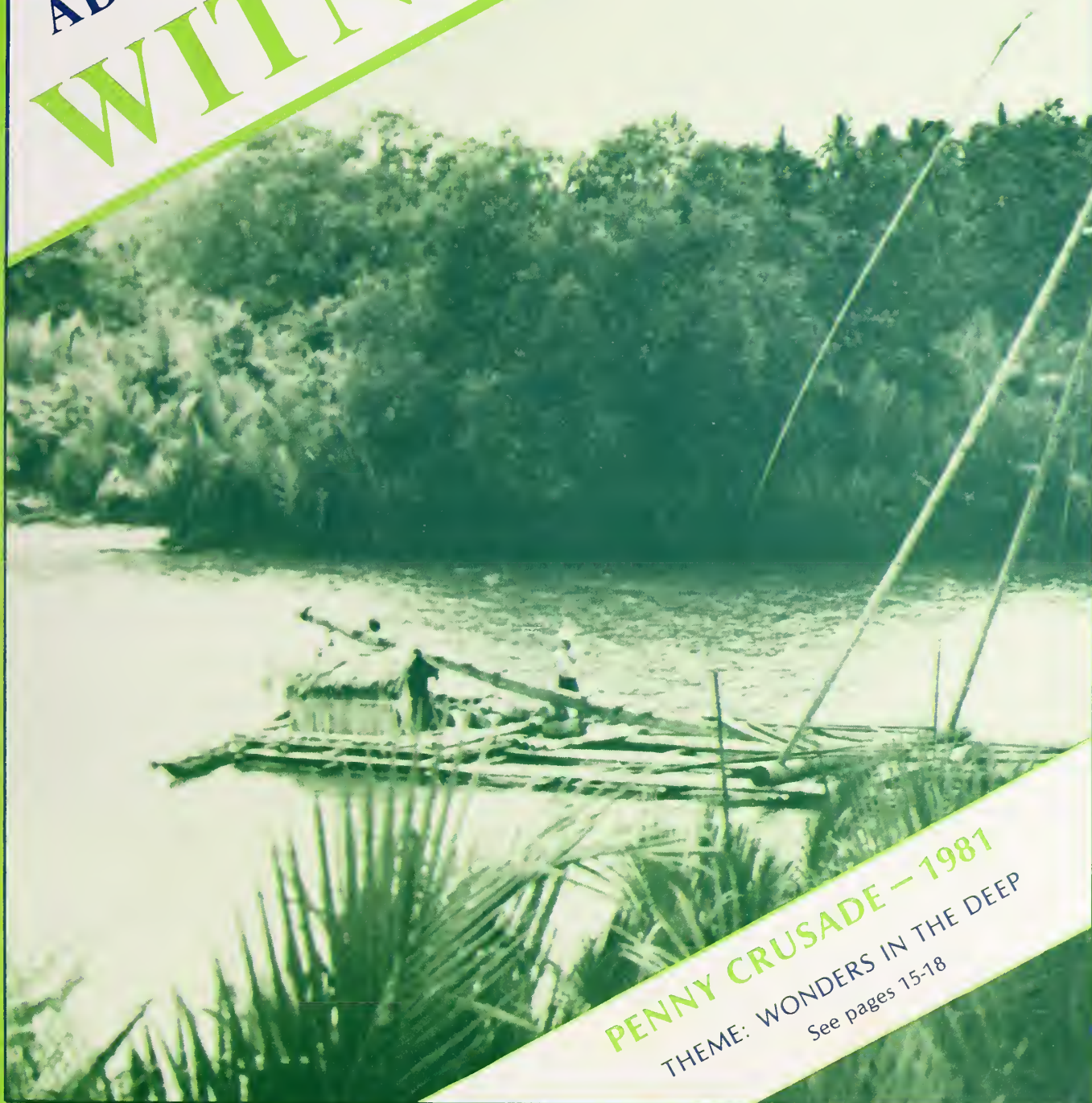
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FEBRUARY 1981

ADVENT CHRISTIAN WITNESS

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PENNY CRUSADE — 1981

THEME: WONDERS IN THE DEEP
See pages 15-18

Home Missions Is:

EVANGELISM

CHURCH GROWTH



URBAN MINISTRY



United Ministries

...doing the whole job, together!

Editorial



FREEDOM AND RESPONSIBILITY

Paul Harvey once said: "When you accept a job as a policeman, fireman, soldier, or lighthouse keeper, it seems to me you forfeit certain freedoms. The very nature of those jobs requires that you do not desert your post — no matter what."

As I read those lines, I thought how true they also are for the Christian. The Bible teaches us that as Christians we have a glorious freedom but that this freedom is guided and "limited" by some higher priorities. *"For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another."* (2 Corinthians 3:17).

Isn't it true that real freedom is always disciplined and directed? Consider our own country which celebrated its 200th year of freedom several years ago. After the Declaration of Independence which stated that there is an essential, basic freedom for all men, there then came a Constitution, a Bill of Rights, and a whole system of law which seeks to guarantee freedom without partiality or special favor. Christians are admonished to *"Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God"* (1 Peter 2:16).

We find our greatest freedom in submitting to God and His principles. He does not enslave us, nor oppress us, but guides us toward a successful and abundant life. God clearly stated to the early Israelites that the purpose of His commandments was not to burden them or suppress them but so that *"you may live, and that it may go well with you"* (Deuteronomy 5:33).

The theme of this issue of the *Witness* is directed toward the call to Christian service and discipleship and applies to all of us whether we are considered "professionals" or laymen. In our denominational **Harvest Now!** emphasis, the challenge should be not only to commence something that we may not have been doing, evangelizing, but to also increase our diligence in remaining enthusiastic and dedicated servants of the Lord Jesus Christ. To paraphrase Paul Harvey, does not the "job" of being a Christian require that you do not desert your post — no matter what!

—C. W. B.

ON THE COVER...

Bohol, a unique island province, is the location of another growing Advent Christian Church with Rev. Frank Supangan as pastor. Frank has practiced the trade of fishing as a livelihood and also led his congregation in their growth crusade resulting in their need for larger quarters for worshipping and other church activities.

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Editor-in-Chief
C. William Bailey

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Jean Balser

Graphic Arts Designer
Mrs. Rickie Hickel

Circulation Manager
Ted Glosson

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MEMBER OF
EVANGELICAL PRESS ASSOCIATION

February, 1981

THE FOUR SOILS

by Ronald T. Fordham

This article is intended to accompany an open Bible as you study and apply God's truths to your life. Read Matthew 13:1-23.

Are your co-workers seeking you out during breaks or lunch for the words of life? Are your neighbors pestering you to tell them about the gospel of Jesus Christ? Are you being bombarded with requests by people who want to attend church with you?

If you are in the same boat with most of us, these questions seem ridiculous. Most of us are haunted by an overwhelming sense of ineffectiveness in this task called evangelism. But the task is still ours. The great and only commission to the church is to go and make disciples (Matthew 28:19-20). God didn't even cancel the order when the early church got confused and went only to Jews for years. When God wanted to get the Gospel to Gentiles, He sent an angel to instruct Peter, a Jew, to talk with Cornelius, a Gentile (Acts 10). God could have easily dispatched the angel to tell Cornelius, but He doesn't work like that. It is the task of Christians to tell the Good News.

As a Christian you want to live a life that is pleasing to God, a life that involves sharing your faith with other people. We all know that we should do that more than we do. Our purpose in this study is to understand how God wants us to share our faith and what the outcome will be.

Scattered throughout the New Testament are passages which help us understand our responsibility for evangelism. One of the best examples is the parable of the four soils in Matthew 13:1-23.

Rev. Ronald T. Fordham resides in Benson, N.C., and just recently completed a term of service as pastor of the Stone's Creek A.C. Church.



Some fell along the path

Jesus often used parables to teach spiritual truth. A parable is a comparison. It places two things side by side so that one explains the other. In this parable Jesus teaches God's truth concerning evangelism.

The emphasis of the parable of the soils is to motivate us to look for prepared people. In verses 3-8, Jesus explains that a man went out to sow some seeds. As he scattered the seeds in the field, some fell by a path and birds came and ate them. Other seeds fell on rocky ground, took root, but the soil was so shallow that the plants never prospered. Other seeds fell among thorns. They took root, but the thorns choked out the plants. The fourth group of seeds fell on good ground and prospered. Then Jesus interprets this parable in verses 18-23.

Here we discover that some people are not responsive to the truth (v. 19). When the gospel is presented, Satan moves in like an angel of light and tries to snatch the truth from hearts. He distracts the mind by getting us to think of other things. He distorts the message by trying to make us believe it is not true or necessary. If we do not watch out, the devil will even discredit the messenger by causing loss of respect in the community or by having you think that the messenger is no better than anyone else and that you don't need the message for your life.

The phrase "snatches away" is from a Greek word which means to violently remove. That word is used in Acts 23:10 when Paul was taken by force. The same word is used in 1 Thessalonians 4:17 speaking of the time when Christians will be caught up in the clouds to meet the Lord at His second coming.

Sometimes the truth is difficult to accept. It's like the pastor who was given a cake by a member of his congregation. When he took the cake home to his family, he discovered that it wasn't fit to eat. So he threw the cake away. The next day the lady who had baked the cake

said, "Pastor, how did you enjoy the cake?" The truthful pastor replied, "Well, I can tell you that a cake like that never lasts long around our house." When there is not an immediate response, Satan has a moment to snatch away the Word, and he does.

Some people fall away because of pressure (vs. 20-21). Some move toward God with an emotional response. They receive the Word with joy. But often this response is shallow. In Colorado the ground is hard and rocky. There is no good topsoil. Consequently, a beautiful lawn is difficult to obtain. Weeds, however, seem to thrive in spite of the poor growing conditions. Even though there is no deep root, it only takes a thin layer of soil for something to seem as if it is growing. This is the point of these verses.

Often when new Christians face pressure they become offended. If any persecution or troubles come, these people crumble and fall apart in their spiritual lives. Any time their Christianity begins to cost something they want to "bail out." That's why we should be careful about placing new believers in positions of responsibility in the church.

Some fall away because of misplaced priorities (v. 22). This verse describes persons who start out with God but turn away because they are not willing to pay the price of a dedicated Christian life. When people like this discover that they should witness to others, they compromise their faith and make all sorts of excuses. When these people discover that they should attend church and be part of the Body of Christ and get involved, they suddenly lose interest. When they discover that they should be ministering and helping and not just sitting and soaking on Sunday, they turn to other matters.

The Greek word that is used here means more than just "hearing." It also means to understand and take action based upon that understanding. The first three groups certainly do not seem to understand the gospel at all. It is not clear whether the second and third groups are Christians or not. But the last group is said to understand.

Some people receive the Gospel and live the truth (v. 23). These are those who have prepared hearts. A hospital chaplain was called to a patient's room one day. When he arrived, he discovered that she was ready to receive Christ right then. That morning she had read a verse of Scripture that was placed on her food tray. God prepared her heart to receive the gospel.

During one of his visits to the United States, Alexander Solzhenitsyn described how he had sunk deeply into despair in a Soviet prison. He had been unable to contact his family for some time. So one day he decided that the only way out was suicide. The easiest way to commit

suicide was to attempt an escape. He knew that he would be gunned down before he had gone more than a few hundred yards. That same day during a break, he sat down to rest. Just as he was about to get up and try to escape, a fellow prisoner whom he had never met before sat down beside him. Without a word, this man took a stick and drew a cross on the ground. Solzhenitsyn said that he just sat there and stared at that cross. He realized then that man's freedom and hope can only be found in Jesus Christ. You see, God had prepared his heart to respond to the truth of the Gospel.

How do we find those who have prepared hearts? The answer is that we just keep knocking. Every day, all day, we keep knocking on hearts. The more hearts upon which we knock, the more we will find open. Some will not be prepared, but some will. We must be careful to approach those who are prepared in the right way. Not like the burglar who used a welding torch instead of a cutting torch on a safe.

All Christians have a responsibility to be faithful to this task of sharing their faith with others. Because there are different levels of harvest, some reproduce 30, some 60, and others 100 fold. So don't compare yourself with others. Instead we need to compare our progress with the standards in God's Word.

The future is a good time to be looking for prepared people. Some are ready right now for your witness. Some seed will fall by the wayside, but some won't. We should not expect everyone to respond to the Gospel, but some will. Keep sowing the Word for Christ and look for results. If more Christians were sharing their faith with others, we would see more people coming to Christ. Also, we would see more growing churches instead of so many dying churches.



©Bob West

Still other fell on good soil

DATELINE ****

Christian World

HUNGARIAN STUDENTS TO STUDY BIBLE

NEW YORK (EP)—For the first time since World War II, Hungary's secondary school students are to be enabled to study the Bible as part of their official school curriculum. But the Scriptures will be studied only from the point of view of literature. The Bible classes are to have no religious—or anti-religious—content. The news of this change in policy by Hungary's education ministry was reported by Keston College, the UK-based study center for East European religious issues.

Passages from the Bible are to be included on the literature curriculum of Hungary's select lycee schools this year, Keston College News Service reports. In fact this will affect fewer than 20 per cent of Hungary's secondary school students. Mandatory atheist education is to continue as part of the school curriculum, Keston says.

The educational value of the Bible as literature was referred to in an issue of 'Koznevelés,' a journal published by the Hungarian ministry of education. The article's author, educator Gyorgy Versenyi, said the decision to include Bible extracts in the literature curriculum was in response to 'justified demands.' He said that a knowledge of the Bible was necessary for understanding some of the world's great literature.

MISSION GROUPS REPORT ON AFRICAN MASSACRE, SPIRITUAL RENEWAL

PASADENA, Calif. (EP)—"There is now no doubt that thousands of Ugandans were massacred in October and the world never knew." Much of the fighting was "a massacre of innocents," according to Mrs. Dorothy Smoker of African Enterprise in Nairobi, Kenya.

"There are conflicting reports of why this happened," said Mrs. Smoker in a telephone interview, "but with confirmations from two eyewitnesses there is no doubt that hundreds of thousands of people have fled out of the East Nile province into bordering Zaire and Sudan. They have escaped with only the clothes on their backs. Some are dying of malnutrition and exposure, and the children especially are in danger."

A mass attack was launched on October 12, according to Mrs. Smoker, by the Acholi and Langi tribes in northern Uganda. The target was three tribes: the Kakwa (former dictator) Idi

Amin's tribe), the Lugbara and the Madi. The fighting was fierce and merciless, killing men, women and children alike, in revenge for "serious wrongs" done the Acholi and Langi people.

Another eyewitness, a missionary working in the area, reports that since the massacre spiritual revival has come. According to the *Los Angeles Times*, "Christianity in Africa is growing so fast that by the year 2000 the continent may have the greatest concentration of Christians in the world" (Mar. 21, 1980). According to this witness, the early morning prayer meetings are full to capacity, and the people agree that "while we had our possessions, we were involved in the black market, dishonesty and luxurious living. Now that everything is gone, we have Jesus who is more important than everything else."

SERVICE WILL MARK 25TH ANNIVERSARY OF MASSACRE

REDLANDS, Calif. (EP)—A 25th Anniversary Memorial Service commemorating the death of five young missionaries in the jungles of Ecuador was sponsored by Mission Aviation Fellowship. The service was held January 8, 1981, at the site where Jim Elliot, Peter Fleming, Ed McCully, Nate Saint, and Roger Youderian were killed at the hands of the Indian tribe they were attempting to contact. The event received worldwide media attention and several books and films centering on the event, or its participants, have been produced. Large numbers of persons are known to have dedicated their lives to Christian service as a result. Because of the extreme remoteness of this area, attendance was limited to some twelve invitees and to Indian residents.

MS-STRICKEN DOCTOR SAYS DISEASE HAS MADE HIM STRONGER CHRISTIAN

OKLAHOMA CITY, Okla. (EP via RNS)—What Dr. William Hale sees as "aggravating" would be traumatic to most people.

He uses the adjective to describe his multiple sclerosis, which gives him trouble walking and enunciating and sometimes causes him to crumple to the floor unexpectedly. His wife, Sandy, a registered nurse, also has the disease.

"If anything, it's helped motivate me," the Southern Baptist layman says. "There's no such thing as an affliction if you have Christ. With the love of God, even with a problem like MS, you can function. I can still see people (patients), even if I'm in a wheelchair."

The 41-year-old physician's practice is unusual not only because of his own condition, but because he helped launch a free medical and dental ministry to poor families eight years ago with the assistance of the Capital Baptist

Association. A volunteer staff cares for 50-70 persons every Monday and Tuesday evening.

Last year, the American Academy of Family Practice named Dr. Hale "Doctor of the Year" in Oklahoma. But he was not always so successful.

It was not long after Dr. Hale made a commitment to Christ ten years ago that he was paralyzed by a stroke. While lying in a hospital bed, he began to dream of a free medical clinic.

Although he eventually got out of the hospital, it did not look as if his dream would be realized. He called other physicians for days and got plenty of criticism but no offers of help. He finally realized that he hadn't "talked to the Lord about it."

As a result, Dr. Hale recalled, "I got down on my knees and prayed about it. The next day I called eight doctors and every single one said yes."

Today Dr. Hale and his wife help other MS victims at the clinic and demonstrate that even so dreaded an affliction need not keep people from living productive lives. And although he can't lower his arms to his side and partial paralysis in his facial muscles gives him a perpetual half-smile, he says, "It's just aggravating more than anything else."

FULLER TO LAUNCH BLACK MINISTRIES OUTREACH

PASADENA, Calif. (EP)—A \$107,000 grant from the Lilly Endowment Inc. will enable Fuller Theological Seminary to launch a pilot model of outreach to youth in the urban black churches of Los Angeles.

The Black Ministries Division of the Seminary has observed the exodus of black youth from churches and the hopelessness they so often face with unemployment, crumbling neighborhoods, fatherless homes and temptations of crime. Through training black pastors in youth ministry skills and assigning interns to each church, congregations can learn "new ways to reach their troubled youth." The plan involves a cooperative effort with Youth For Christ, Young Life and 10 local black churches. The churches selected will be those pastored by students already enrolled in the Seminary Black Pastors Program.

CHRISTIAN RADIO BROADCAST REACHES ALL STRATA OF SOVIET LIFE

LA MIRADA, Calif. (EP)—Since it went on the air in 1973, the Far East Broadcasting Company's 250,000 watt medium wave station on Cheju Island, South Korea, has brought the Gospel to countless millions, according to recent reports received from the Soviet Union and China.

One Russian believer in Siberia, in conversation with an FEBC broadcaster who visited the Soviet Union recently, spoke of the impact of the transmissions. He reported that all strata of Russian society, including government officials, University professors and soldiers, tune in to these broadcasts, which at nighttime can be heard across the entire country. According to the same source, "great numbers" of people have come to know the Lord through these broadcasts, the Far East Broadcasting Company reports.

Reverend Kenneth Lo, FEBC's Hong Kong Director, reports that nearly half of the mail response from Mainland China is generated by the three hours of Mandarin programming broadcast only from the South Korea station. The Far East Broadcasting Company is the only missionary radio organization operating medium-wave stations that broadcast into the Soviet Union and China.

NEW SENATE CHAPLAIN

WASHINGTON (EP)—The REV. DR. RICHARD HALVERSON, pastor of Fourth Presbyterian Church in suburban Bethesda, Md., has been named chaplain of the U.S. Senate.

Pastor at Fourth Presbyterian for 22 years, he will assume on Feb. 1 the new post to which he was appointed by the Republican Party leadership of the upcoming 97 Congress.

Dr. Halverson will succeed the REV. DR. EDWARD L.R. ELSON, who has served as chaplain of the Senate since 1969. Previously, Dr. Elson had been pastor for a number of years of National Presbyterian Church in Washington.

WASHINGTON URBAN CONFERENCE OFFERS INNER-CITY EXPERIENCE

MADISON, Wisc. (EP) — People who attended the Washington '80 conference spent two of their afternoons receiving briefings by city leaders on urban issues. During the briefings delegates experienced a part of an issue through the place where their session is held. A sampling of the sessions include Crime and Criminal Justice led by Dr. Michael Haynes, a pastor and member of the Commonwealth of Massachusetts Parole, which met in Lorton Prison in Washington. The session on the Impact of Media on the Inner-City Experience was led by Wesley G. Pippert, a UPI White House correspondent, and visited newspaper offices and a radio station.

The conference, which met Dec. 30 to Jan. 3, 1981, included a session on the Nature and Extent of Poverty with John Perkins who is a "community developer" in Jackson, Miss., and founder of Voice of Calvary Ministries. "As Christians," says Mr. Perkins, "we can only impact the problem when we bind ourselves to one another as the Church."

Rep. Walter E. Fauntroy (Dem.-D.C.) was the keynote speaker for Washington '80. Conference participants included students, pastors, urban leaders, and business people. Over 800 had registered for the conference which was held at Washington's Shoreham Hotel.

WYCLIFFE FOUNDER TO BE HONORED

HUNTINGTON BEACH, Calif. (EP)—On May 9, 1981, a Golden Jubilee Rally honoring W. CAMERON TOWNSEND, founder of the Wycliffe Bible Translators, will be held in the Convention Center in Anaheim, Calif. The celebration marks the 50th anniversary of the publication of Townsend's Cakchiquel New Testament in Guatemala, the "morning star" of the modern Wycliffe translation movement. Christian and government leaders from around the world will join 10,000 Wycliffe friends in the historic gathering.

PACT

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SHORT-TO THE POINT...

WINDOWS FOR HIM

On my way home today I saw a broken plate glass window in a shop. The window was all patched up with cardboard and tape. It really marred the beauty of the scene within.

God wants our lives to be clear like the unbroken window, so He can see within and others can see Him living inside of us.

I thought how often our lives look like the patched window. A sin — unclean thought, action, deed, angry word — breaks the clear, clean window making an ugly, ragged sharp gapping hole in the otherwise smooth surface. Instead of immediately asking for forgiveness and asking Jesus to repair the broken place, many times we try to hide the hole, patch it over with excuses, compromises, half truths, man's feeble attempt to patch the brokenness.

Lord, when the window of my soul gets broken and marred by sin, remind me to bring it to you at once. Repair the broken places. Heal the inner hurts. Make the window of my life clear and sparkling clean and free from breaks. May everyone see you reflected in the window of my soul. Amen.

— Sylvia George
Haverhill, Mass.

UNDERSTANDING EVANGELISM

1. Evangelism is the *communication* of the good news that Jesus died for our sins and was raised from the dead; and, that as the living Lord, He offers forgiveness of sins and the gift of the Holy Spirit to all who believe and repent. We have something to share as Christians. We have good news for the world around us about a Person and what He has done for us.

2. Evangelism seeks a *response* from people to become reconciled to God through Jesus Christ. It is not enough that we have shared the Word. Our witness must be a persuasive witness. Our communication of the good news of Jesus Christ must draw the hearts of people toward our Lord. God reaches out to draw men to Himself. The scripture says that He "makes His appeal

through us." God persuades the world toward himself through our witness.

3. Evangelism *anticipates* an obedience to our Lord, maturing in the faith, and responsible service within His church and through His church. Evangelism expects something to happen beyond the initial commitment to Christ. There is the anticipation of growth in Christian life with persons becoming responsible members in the life of the church.

— Adrian Shepard, Executive Vice-President
A. C. General Conference

WHAT IS THE CHURCH?

1. The church is people. It is not a building. It is not a program.
2. The church is people in a love relationship with God. This relationship is expressed through fellowship and joyful obedience.
3. The church is people who lovingly share their lives with each other out of a common love for Jesus. They joy in ministering to each other in a spirit of humility that would rather serve than be served.
4. The church is people who love their neighbors as Jesus loves. They are sensitive to recognize need and prompt to help.
5. The church is believers exercising spiritual gifts to minister to the Body. Each person is important and each needs the ministry of the others.
6. The church is the body of Christ evangelizing and growing. The church, out of a desire to please its Head, encouraged and upbuilt by each other, with compassion toward neighbors, proclaims the truth about Jesus and persuades for response.

Keep in mind that the church is not names on a membership roll; nor is it a social club with a religious veneer. The church is: commitment to Christ, His Body, His work; people who are true disciples; Spirit-filled people; and responsible church members. It is the church of Jesus Christ.

— William Batson, Pastor
A.C. Church, Torrington, Conn.

Urban Ministry

A CHALLENGE
TO THE HEART
OF ADVENTISM



by A. Cameron Ainsworth, Jr.

It had been a typical summer day in Memphis—hot and steamy—but now there was just the suggestion of a breeze. It was about ten o'clock Saturday night and I was standing on Chelsea Street visiting with a parishoner who owned a store on this busy northside Memphis street only a block away from our church. There, just in front of his store, I settled into an enjoyable conversation with him; but at the same time I found myself trying to tune my mental frequency to the sights and sounds of the street.

I could hear occasional swells of conversation from a pool hall just down the street a few doors overflowing onto the sidewalk. From another door, up the other way, insistent strains of disco music vied for my attention. Little knots of teenaged youth, and some of younger children, travelled up and down the street chattering and laughing as they passed us. Many who passed by stopped to say hello, and more than a few passed the store only after stopping to find a little relief from the heat in a cool drink. The syncopated gait of some of the passersby told on them even if it had not been for the bottles concealed in the brown paper bags which they frequently lifted to their lips. Some of the young women were overdressed and travelled alone or in pairs—they,

too, were part of Chelsea Street on Saturday night.

My mind flashed back to a night when I stopped with a busload of church youth at a supermarket across the street and a block away. As I came out of the supermarket with an armload of Cokes and refreshments for our youth meeting, a pretty little girl who looked no more than fourteen asked me if I was looking for a date. How I had longed to take her off the street and along with us on the bus for a night of good clean fun and Christian fellowship! How I longed to introduce her to Christ!

These sights and sounds of Chelsea Street on Saturday night are typical of those which can be seen and heard in other centers where Advent Christians are ministering—Chicago, Chillum, Seattle, Pasadena, and other places too. The inner city teems with life, and yet violence and death are there too, waiting in the shadows. There is a strong sense of community as people meet easily and talk casually, but there is also an awful loneliness that is often born in fatherless, and sometimes motherless, homes and then fostered by oppressive poverty and despair. There is religion in the inner city too—a lot of religion—but the religion often affords little more than an emotional outlet for constant frustrations. The Salman's Head of Christ paintings which hang in so many little black churches suggest a Jesus very far removed from the every-day struggle for survival that goes on for many in the cities, and it's hard to see how He can be a relevant part of everyday life seven days a week.

Rev. A. Cameron Ainsworth is the pastor of the A.C. Church in Memphis, Tennessee, and special assistant in Urban Ministries for the A.C. General Conference.

Urban Ministries

Continued

The urban scene is characterized by such contradiction, and the raw needs exposed there cry out for a ministry of love and healing and giving. It calls for a costly ministry both in terms of financial and emotional investment. Costly financially because prices in the inner city are high and resources are few. Costly emotionally because such ministry involves one in a world of broken homes, abused children, true poverty, exploitation of all kinds, and intense spiritual darkness. Yet, urban ministry is costly, but our Christian witness can hardly be credible if we ignore this mission field at our door step. It poses a challenge to the very "heart" of Adventism—a challenge to which all of us must respond with our service, prayer, and support as our Lord Jesus directs us. There is a great harvest to be reaped in our cities just now. Let us resolve to labor wholeheartedly while it is yet day, "for the night cometh when no man can work."



A Word About Women

by Jack L. Willcuts

Is it all right with God if women do everything they are able to do? And called ("chosen," John 15:16) to do?

It seems strange to ask, but there is a discouraging, unbiblical teaching coming out of a radical wing of the evangelical church that insists God doesn't really want them to. It almost sounds like a former college classmate who exclaimed in a discussion, "I do too love niggers, I just want them in their place!"

Maybe Aristotle is to blame. "We should look upon the female state as being as it were a deformity, though one which occurs in the ordinary course of nature." Or church father Thomas Aquinas, "...woman is defective and misbegotten." Womenhaters? No, no more than Bill Gothard, but just mixed up on a crucial truth.

The King James translation of "help meet," or helpmate, for Adam has twisted truth some. The expression actually means "corresponding to," "fit for," or the idea that Eve was an appropriate, fitting *partner* for Adam. That Eve was second-class, and worse, the cause of the Fall (from Tertullian on down), is so grossly unfair. That Eve was weak and Adam was noble misses the problem. The sin was disobedience. Adam and Eve both

disobeyed. It is not so important which child takes the first cookie, nor does it matter how imaginative their excuses. Disobedience is disobedience. They both knew; they were created equal; they both sinned.

Jesus never treated women as inferiors. He went against the customs of His time and culture and shocked His disciples with His unconventional caring, peer-level conversation with women. This needs to be noted as we listen to sermons and teaching that woman was the original factory reject. If order of creation has any significance, it would mean Eve was superior because she was last.

Woman is a coheir to salvation. "There are no segregated drinking fountains at the Water of Life." Woman is coreceiver of spiritual gifts. The greatest gift of all is the Holy Spirit, and at Pentecost all received the Holy Spirit, men and women alike. The lists of spiritual gifts in 1 Corinthians 12 and Ephesians 4 make no sex restrictions as to who may receive them.

Another issue raised is that a woman is to be a wife and mother, not a doctor, a pastor, etc. Of course, but these words refer to *relationships*, not occupations. The male counterparts are husband and father. No one says, "God wants men to be husbands and fathers, not doctors, accountants, farmers, and pastors," because everyone recognizes that a man can be a perfectly good husband and father and still farm or preach.

Jack L. Willcuts is the editor of the *Evangelical Friend*, the official publication of the Evangelical Friends Alliance. Reprinted by permission.

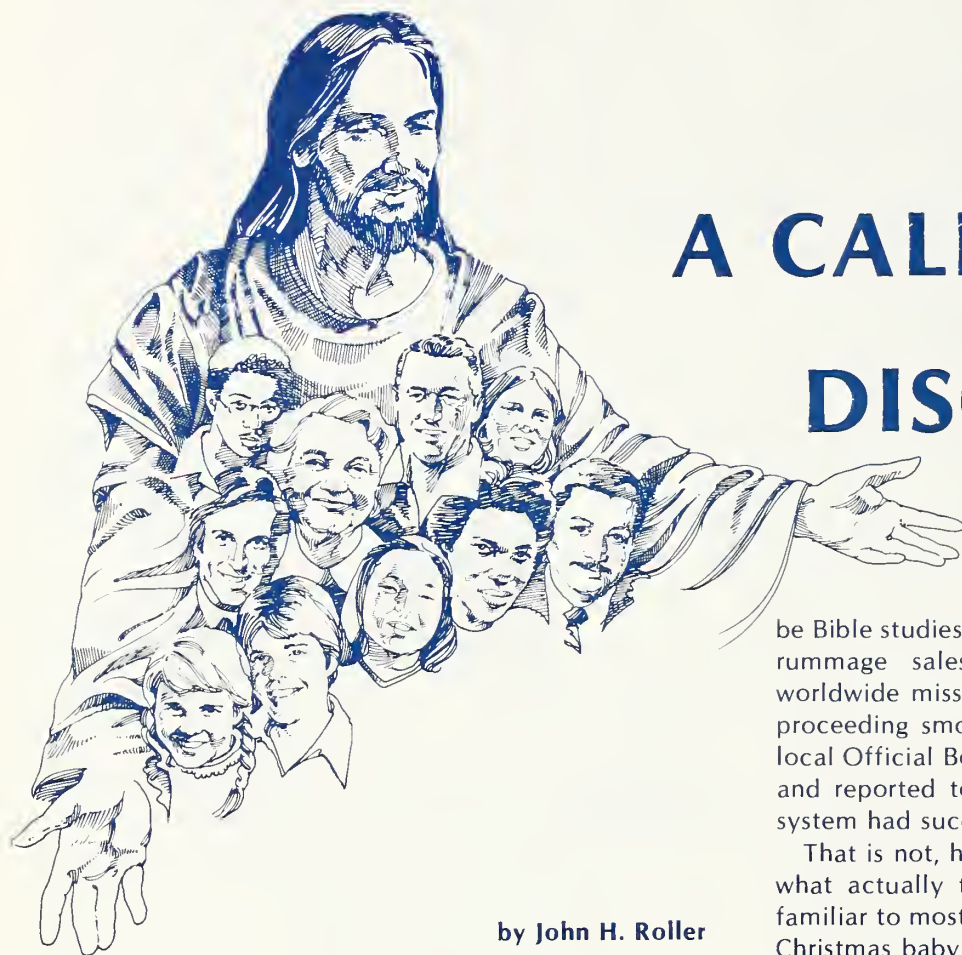
“Let the women keep silent in the churches; for they are not permitted to speak, ...if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.” (1 Corinthians 14:34,35) “I do not allow a woman to teach or exercise authority over a man.” (1 Timothy 2:12, NASB) These are lifted-out texts to bar women from any equal function in the church, especially the ministry.

Taken like that, these texts are inconsistent with Paul's known practices—he did allow women to speak in church. He has just told them in chapter 11 that *when they speak* they should wear their head coverings. It must relate to a specific custom and culture. He wanted to quiet the noisy, disruptive meetings for worship in Corinth and do things “properly and in an orderly manner.” A little research into the background of that congregation explains a lot.

What about “headship”? The relationship between husbands and wives for Paul presupposes that both have first given themselves to each other in *mutual* submission as brothers and sisters in the Lord (Ephesians 5:21). “Wives, be subject to your own husbands, as to the Lord” and “the husband is the head of the wife, as Christ also is the head of the church” (Ephesians 5:22,23) brings us to the truth that Christ came to give himself and to serve (foot washing in “remembrance of me”), this means that *headship is servanthood*. Hierarchy and lines of authority in the Christian home are revalued by love; each partner in marriage has equal rights and equal opportunities. Christ brings a new identity to women. Paul, the theologian, stands, not as an obstruction, but as a herald and vigorous proponent of that identity.

The Gospel of Christ has created and reaffirmed this truth as God's eternal plan. Christians today must embody it. I personally know or have known at least 20 women who have been called and blessed of God in public ministry, anointed to serve as pastors, evangelists, missionaries, Bible school and seminary teachers, church leaders and administrators. This is a rich heritage.

God's call to those whom He chooses is clear; we dare not stand as human judges against those whom He chooses as His ministering servants. The question for us is not whether we know this. We do. The question is whether we will do it! Unless we remain clear on this crucial truth of Scripture, and church history, confirmed again and again by the Spirit's approval, we will be caught up in the myopic, spiritual legalism of the day that is starting to sweep across the evangelical church. This is another form of modernism as pernicious as the denial of the deity of Christ. I pray and plead that we will keep clear and committed to the Spirit who reveals Truth, rather than following self-appointed Bible



A CALL TO DISCIPLESHIP

by John H. Roller

It might have been thought that when Jesus came to Earth, what He would have done would have been to start a new religion. We might expect that He would have started with a "steering committee" to write the constitution and by-laws of a new church—then proceeded to hire a contractor to erect a building, raise funds to purchase the materials, and place advertising in the Palestinian media to let the people know when the times of services would be and who was invited to attend. He would have written a Statement of Faith outlining His basic doctrines and standards of membership and conducted catechism classes to instruct potential converts in how to follow Him through the great adventures of baptism and Christian living. Later, there would

be Bible studies, youth programs, fellowship groups, and rummage sales to continue funding the church's worldwide missionary endeavors. Finally, when all was proceeding smoothly under the able leadership of the local Official Board, He would have returned to Heaven and reported to His Father that His task in the solar system had successfully been completed.

That is not, however, what we read in the Gospels as what actually took place. The true story is basically familiar to most of us: Jesus came to Earth as a helpless Christmas baby, grew up in a nothing-town in suburban Galilee, worked for eighteen years as a carpenter, and had nothing to show for Himself by the time He reached the age of thirty—hadn't even made the down-payment on a house yet. He never married and was thought to be crazy by His closest relatives and neighbors. When He finally decided to begin building his church, He climbed up a mountain and pulled an "all-nighter," praying. Then the next morning, He did the most ridiculous thing of all; He hand-picked twelve men with each less "clout" than Himself and sent the rest of the crowd away so He could spend twenty-four hours a day with His new disciples. We are challenged to be disciples too, so we might learn some valuable lessons by studying them. What kind of people were they??

Take Peter, for example: a big, burly fisherman whose language was as coarse and rough as his hands. If he had a single virtue in his entire personality, it must have been his penchant for blunt honesty. How many of us, asked by the greatest religious leader of our times to enter full-time service as an associate evangelist, would fall on our knees and blurt, "Go away from me, Lord! I am a sinful

Rev. John H. Roller is the pastor of the Village A.C. Church in Carpentersville, Illinois.

man!"—in front of the whole congregation of his followers, no less! But Peter's honesty was only matched, if not exceeded, by his clumsiness, and the Gospels tell a number of stories of how he "stuck his foot in his mouth," time and time again, and never seemed to be able to learn even the most basic elements of the lifestyle of radical love his Master was teaching. In the end, he cursed and swore and flatly denied he ever knew any Jesus of Nazareth; some friend and disciple he turned out to be! Yet he was the man Jesus chose to be the first Senior Pastor of the new religion, and he demonstrated the rightness of Jesus' choice by preaching on Pentecost the most successful sermon ever preached in the history of the world to date.

Then there was Peter's brother, Andrew. Not the kind of man you would notice, or pick out of a crowd as the type to invest leadership training in. Andrew was quiet—probably because, in growing up there in Capernaum, he had never managed to get three words in edgewise with Peter around all the time. Andrew did have one strong point, his uncanny ability to spread his faith to others around him. Everytime we see him in the Gospel records, he's "bringing" someone to Christ. Matter of fact, it was Andrew who first introduced Peter to Jesus and told him Jesus was the Messiah, a fact Peter himself didn't really grasp till some years later. If you and I were hand-picking twelve men to organize a new religion, though, we'd probably have skipped over Andrew's application without a second glance. Nothing in his personality chart would have clued us in that he had any useful talents.

James and John, now they were a different story. When it came to religious zeal, these two brothers were almost too good to be true. Ready at a moment's notice to draw their swords or call the fire down from Heaven—most of the times we see them, they were locked together, arm-in-arm like defensive tackles, prepared to do anything and everything they had to do to defend the cause of Jesus and secure his little operation from attack, no matter what quarter it was coming from. Talk about the "organization man"!—these guys would give their eyeteeth for a chance to be "in" on it! For us, it would have been easy to pick them; probably we would have picked them first, before even considering volatile Peter and subdued Andrew. But Jesus had to think a minute. Religious fanatics don't always make good Christians, when you come right down to it. Hard to teach old dogs new tricks, you know. Still, Jesus included them. He knew there was hope even for hardliners. Again, His "hunch" paid off. John, for one, was the only man in the church to accompany Jesus to Calvary—and James, after fifteen years of dedicated service, proved to be the first of the apostles to show his colors at the cost

of his life when persecution came. The "sons of thunder" was a good choice for what Jesus had in mind.

Few of the rest appear often enough in the stories to form adequate character-sketches. There are some whose personalities we can guess at based on the occupations they chose. Matthew, for instance, was an "I.R.S. agent," then, as now, considered by most middle-class people to be the worst kind of "scum" that walked the face of the earth. Scripture records that Jesus marched right into his office, perhaps just before the fifteenth of April, with the simple, terse command, "Follow me!", and for some mysterious reason Matthew left his files and cash drawer open, and walked out behind Him, forgetting even to lock up or cancel his afternoon appointments. Jesus must have known something about the man that nobody else knew yet—even himself.

Nathanael was a wealthy skeptic who spent his time lolling around in the shade of fig trees, criticizing the lower classes and anything and anybody associated with them. He was unimpressed with Jesus' credentials as a preacher and probably wouldn't have followed Him at all if Jesus hadn't done a "special" miracle for him to demonstrate His God-given abilities. Would you have picked a man like that to follow you?

Then there were the real "low-lives." Simon, a rabble-rousing Zionist who had as much love for his nation's enemies (which is what Jesus was going to be teaching, you remember) as a guerilla warrior in the jungles of Vietnam. Judas Iscariot, the selfish, money-grubbing traitor (and you have to bear in mind that Jesus knew ahead of time what Judas would do to Him). Yet it was he whom Jesus chose to be the collector and treasurer of his newly-forming church, though people probably warned Him Judas had shifty eyes and couldn't be trusted with his own money, let alone other people's.

These were the type of men Jesus associated Himself with—all kinds of people! If He were doing the same thing today (and I believe He actually is), He'd be filling His church with truck drivers, corporation executives, street bums, manual laborers, gamblers, union stewards, restaurant managers, store owners, construction workers, painters, professional athletes, farmers, salesmen, keypunch operators, gas station attendants, firemen, policemen, fishermen, golfers, retired men, unemployed men, lazy men, busy men, and yes, even I.R.S. agents. He'd be calling people like you and me, whoever you are, whatever you do, and whatever faults, strengths, talents, and weaknesses your personality chart shows. And with even as few as twelve of us, I dare say, He could turn the world upside-down and inside-out again.

And what about the women in His life? Was Jesus a complete male-chauvinist, or did some of the other sex

Continued on next page

get in on his new movement? No question about it! Near the top of the list was a prostitute named Mary of Magdala. She kept the bread on her table, it is often thought, by renting her bodily charms to any passing John who could give her a shekel or two, and never thought twice about the old commandment that said, "Thou shalt not commit adultery." She was so fully sold-out to her sinful lifestyle that Jesus had to drive seven demons out of her heart before He could make her a deaconess; not just one, but seven! Jesus *loved* Mary Magdalene, but not in the way the others had supposedly "loved" her. Jesus *cared* about her; He demonstrated His love in concrete acts of practical love, doing for her what she needed done, and not just what she wanted, or what He, in His own temptable humanity, might have wanted to do if He had thought the Father would let Him. He kept His distance from her sexually, like a brother guarding his virgin sister, when nobody else would have thought twice about using her and, once again, His investment in her paid off handsomely; she was the only non-relative who loved Him enough to attend his funeral, and the first of all His followers to recognize Him as the Lord after His resurrection. She wasn't alone, either; there were enough others of her "kind" in Jesus's crowd to get him a bad reputation for it, but He didn't care.

He recognized the worth of prostitutes as *people*, forgave their sinfulness and taught them the way of salvation. Later many of them probably became deaconesses, trustees, Sunday School superintendents, missionaries, and pastors' wives in the developing church of the first Christianity century. I can just imagine, though, what some people felt when they gave their testimonies! So be it. I wouldn't mind having a couple in "my" church any more than Jesus did.

Not *all* His women were "of ill repute," though. Joanna for example, was the wife of a high official on the governor's staff and managed to "hold her own" there even though the new religion was in extreme disfavor with her husband's boss because of *his* personal prejudices. Then there was Susanna, "and many other

women," the Scripture says, "who used their own resources to help Jesus and His disciples." Probably they were wealthy women, and possibly they were widows, free to devote their time and their money to traveling in tandem with Jesus's convoy, purchasing food and preparing meals for a dozen hungry men, sleeping in tents at great personal risk just to be near enough to be helpful and with no more reward than the tiny "pat on the back" given them by Luke (Luke 8:1-3).

There were poor women too, like the widow who put her last two cents in the offering box and received Jesus's personal commendation for her generosity. There was a very, very sick woman who believed she could be healed if she could only touch the hem of Jesus's robe—and she was. There was a young woman (we know nothing about her except that she was twelve and had died) that Jesus thought valuable enough for His church to bring her back from the coffin—and an old, old woman who took Jesus in her arms when He was just a baby and told everyone in Jerusalem that God had revealed to her what He would do when He grew up.

If Jesus were (as I have said I believe He is) picking women disciples today, he'd pick housewives, nurses, prostitutes, secretaries, letter carriers, cowgirls, schoolteachers, cooks, toll booth attendants, college students, waitresses, factory workers, hairdressers, tennis players, Avon ladies, movie stars, barmaids, lady Marines, welfare queens, and grandmothers. Jesus would associate with anybody who would be willing to meet one simple, basic requirement—putting faith and trust in Him both for salvation and for everyday personal guidance. He would call you to His side, forgive you for not trusting Him before, teach you to follow His leadership, then send you back to the world you were born in, to share His love with your friends and bring them to a saving knowledge of Him too.

He's wanting to do that today, just as He did the morning after his mountaintop "all-nighter." Will you respond to Him? I want to be the first in line to say, "Here I am!" when *my* name is called!; how about you?

"Therefore go and make disciples in all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, and then teach these new disciples to obey all commands..." Matthew 28:19,20

LB

**25 th
Annual**

PENNY CRUSADE '81
25th ANNIVERSARY
1956-1981

Goal \$170,000

"WONDERS IN THE DEEP"

**EVERYTHING IS GOING UP! SO IS
OUR PENNY CRUSADE GOAL!
THE 1981 GOAL IS \$170,000. Join
us as we go over the goal on this 25th
PENNY CRUSADE ANNIVERSARY!**

**"WONDERS IN THE
DEEP," the theme for
Penny Crusade 1981,
will take us into new
ventures of faith, new
learning experiences
and a new dedication
to God's will for us
in our outreach for
foreign missions!**

THROUGH THE CAPTAIN'S GLASS: Things always become clearer when we can see them. The visual aids of the Penny Crusade material help you to look through the Captain's glass at all the wonders of the deep, both physical and spiritual. Try to vary your methods. If you have never tried some of the visual methods suggested in this kit, now is a good time to begin. The Sunday School's enthusiastic interest will repay you for the extra time spent in preparation. **Methods suggested are:** Skits: Lesson 1 (introductory), Puppets: Lessons 2 and 3, Flannelgraph Object Lessons: Lessons: 4,5,8,9,10,12. Speaking Choir: Lesson 6, Silhouette Puppets: Lesson 7, Map Study: Lesson 11.

USE YOUR INGENUITY. The flannelgraph pictures may be used also for flash cards or posters. If someone in the church has a seashell collection, interesting slides of the sea, etc., they may be persuaded to spend a few minutes exhibiting these to the Sunday School. Men who have spent time in the naval forces may have exciting tales to tell of life at sea and the wonders of God which they have experienced personally. The more people who participate in your Penny Crusade programs, the more interest you have created in mission activity. If you have such resources as suggested above, you may wish to put on a special evening program under the auspices of the Penny Crusade with a banquet celebrating its 25th anniversary with the offering going to Penny Crusade.

DIVING DEPTHS. The contest posters in this kit depict Peter and Pat Penny as divers going into the depths below. How far down they go depends on how much offering each team brings each Sunday. On the contest charts are marked places to write in the offering amount each week. To prepare the charts, you will find one small hole at the top of the chart and another near the chest at the bottom. Insert a piece of yarn through these holes. It should be long enough to tie the ends together on the back. Attach the figure of Peter or Pat with a piece of tape to the yarn at the top of the chart. The figure will now descend as the yarn is pulled. The team who gives the least amount on any particular Sunday must go to...

THE FISH BOWL. Construct a fish bowl by the following process: Use an aquarium tank or a large glass jar with wide mouth. Cut 12 fish from construction paper. Attach small magnets to each fish. Make a fish pole by tying a string to the end of a stick and attaching a magnet to the string. A question about A.C. Missions should be written on the front of each fish. The losing team should catch a fish from the bowl and answer the question. Some sample questions: 1. *If you wished to visit Maranatha Bible Church, to what country would you go?* 2. *The Advent Christian mission of what country recently celebrated its 100th anniversary?* 3. *Who started the Advent Christian mission in Japan?*

A good source for such questions would be the *Advent Christian Witness*, books on the history of missions, etc. The real object of this exercise should be to disseminate a bit of missions knowledge among your members. Good fishing!

SINGING FOR THE SEA. Songs of the sea abound. In our *Advent Christian Hymnal* itself, you will find many hymns with such a theme. For example:

"Jesus Shall Reign Where'er the Sun"
 "Let the Lower Lights Be Burning"
 "Jesus Saviour Pilot Me"
 "Master the Tempest is Raging"
 "Like a Mighty Sea"
 "We Have an Anchor"
 "The Solid Rock"

In modern chorus books, you will also find similar examples. Use such singing to provide inspiration for your programs.

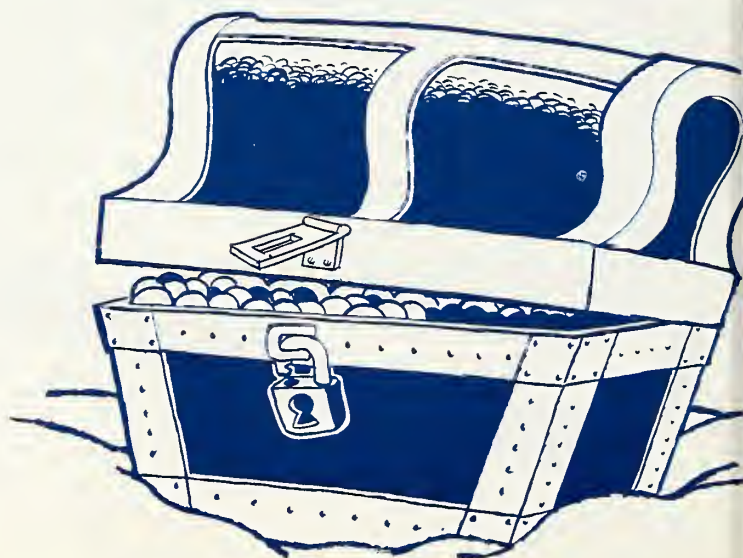
PENNY CRUSADE THEME SONG

Our Theme Song for this year's Crusade goes to the well-known tune of "Row, Row, Row Your Boat." Try singing it in rounds.

"Come, come, come with me on our Penny Crusade.
 See God's wonders in the deep, See what He has made.

"Come, come, come with me deeper in the Lord.
 See God's wonders in your life Tell them out abroad."

PENNY CRUSADE 1981



PENNY CRUSADE 1979

*Churches giving to Penny Crusade through United Ministries undesignated.

Not Listed Last Year

Hope Evangelical Community, New Bedford, MA	\$ 188.92
Cooper's Creek, WV	125.10*
North Springfield, VT	115.00*
Boone, NC	25.00*
Hartford, CT	3.79*
Haverhill, MA	1.50

PENNY CRUSADE REPORT 1980

\$1,000 and Over

Worcester, MA	\$5,453.24	Creston, OH	965.81
Portland, Milwaukie, OR	3,136.00	Alton Bay, NH	953.74
North Park Community, San Diego, CA	3,105.85*	Seattle, WA	936.77*
Torrington, CT	2,501.86*	Bonita Avenue, LaVerne	925.00
Hope Community, Chicago, IL	2,391.44*	Church of the Highlands, LaGrange, IL	923.40*
Blessed Hope, Waterville, ME	2,231.73*	Magnolia, Evansville, WI	900.00
Ogden, Wilmington, NC	2,106.41	Fellowship, Taylorsville, NC	887.49*
Goodwin's Mills, Biddeford, ME	2,090.51	Bear Point, NS	880.54
Elmore Memorial, Charleston, WV	2,065.00	Shiloh, Monroe, NC	878.85
Schenectady, NY	1,862.83	Fall River, MA	875.00
West Jacksonville, FL	1,861.29	Nooksack, WA	858.30*
Bixler Memorial, Dowling Park, FL	1,825.00	Wolfeboro, NH	833.35
Vernon, VT	1,708.00	First, Charlotte, NC	822.49
Berea, Smoaks, SC	1,677.24*	Portsmouth, NH	801.03
Princeton, WV	1,550.00	Potter's Hill, Pink Hill, NC	781.93
Friendship, ME	1,500.00	First, Lake City, FL	774.42*
Portland, ME	1,500.00	Ridgeland, SC	768.78
United, Wilmington, NC	1,488.49*	Village, Carpentersville, IL	757.60
North Springfield, VT	1,465.00	Hartford, CT	757.00*
Colton, OR	1,375.80	Rockbridge, OH	751.47
Farmington, NH	1,357.68	Pleasant Hill, Southlake, TX	750.00*
Ballwin Community, St. Louis, MO	1,330.60	Sylvester, Lakeview, MI	746.23
Neighborhood, Lewiston, ID	1,325.74	Beaver Creek, Ferguson, NC	745.52
Friendship, Jacksonville, FL	1,317.94	Park, Minneapolis, MN	734.88*
Blue Creek, WV	1,313.00*	Crouseville, ME	729.01
Newport Center, VT	1,306.61	Northwood Narrows, NH	724.00
Chetek, WI	1,255.12*	Faith, Plainville, CT	719.00
Ashland, ME	1,230.00	Margaretville, NY	712.87
Bangor, ME	1,216.35*	New Albany, IN	711.47*
Prophetstown, IL	1,202.59*	Danville, Quebec (Canadian)	708.21*
Calvary, Somerville, MA	1,173.71	Banner Chapel, Benson, NC	706.04
Clovis, NM	1,146.07*	Hickory Grove, Four Oaks, NC	700.85
Bristol, CT	1,135.52	McAlpin, FL	700.66
Chillum Community, Chillum, MD	1,127.76	DeKalb, IL	700.00
Clendenin, WV	1,094.25	Galesburg, IL	700.00
Westfield, MA	1,082.68	Iron Gate, VA	700.00
Bear River, NS (Canadian)	1,079.95	Hollandale, Spring Lake, NC	696.58*
Kennebunk, ME	1,068.29	Adria, North Tazewell, VA	693.75
Dunntown, Washburn, ME	1,066.77	Tabernacle, Lenoir, NC	684.38*
North Scituate, RI	1,063.44	Beals, ME	675.10
First, Gainesville, FL	1,054.79*	Morrisville, VT	673.58
Faith Evangelical, Melrose, MA	1,051.15	First, Charleston, WV	672.56
Tustin, CA	1,050.00	Pleasant Hill, Linden, NC	666.91
State Road, Mapleton, ME	1,029.12	Clearwater, FL	664.73*
Sunshine, Deer Isle, ME	1,025.52	Oxford, South Paris, ME	661.61*
Attleboro, MA	1,014.38*	West Head, NS	659.73
Minton's Chapel, Kite, GA	1,003.47	Beachville, O'Brien, FL	659.03*
Hickory, NC	1,000.00	Bray's, Iberia, MO	632.18
Loudon Ridge, Concord, NH	1,000.00	First, Tampa, FL	631.86
		Waynesboro, VA	626.00
		Garner, NC	621.56
		Bridgton, ME	613.43
		Blessed Hope, Center Line, MI	605.00*
		Middle Simonds, Hartland, NS	600.00*
		Blake's Chapel, Hampstead, NC	582.40*
		Wallingford, CT	570.84*
		Stratford, CT	565.00*
		Watertown, WI	561.69
		Concord, NC	560.00
		Hope Evangelical Community, New Bedford, MA	536.64
		Haverhill, MA	533.72
		Stantontown, Marengo, OH	531.70*
		Riverside, Fort Worth, TX	530.00
		Massena, NY	529.71

\$500 and Over

Claiborne, Richwood, OH	525.00
Brunswick, GA	519.22
Lakeland, FL	510.00*
Dulin's Grove, Charlotte, NC	502.53
East War, WV	500.00
Hartsville, SC	500.00*
Lone Star, Clifton Forge, VA	500.00*
Santa Cruz, CA	500.00*

\$300 and Over

Wayside, Charlton, MA	\$ 460.00*
West Wareham, MA	459.53
East Buffalo, Tampa, FL	456.00*
New Hope, Bell, FL	454.00
Bethel, Lenoir, NC	450.00
Long's Grove, Monroe, NC	447.55
Erwin, NC	446.11*
Bethel, Manchester, NH	424.00
Sumas, WA	420.00
Center Haverhill, NH	416.92
Bellingham, WA	415.85
Charleston, SC	415.00
Whitefield, NH	411.96
Pittsfield, NH	408.61
Council Valley, Yale, OK	406.90*
Elbert, WV	404.52
LaValle, WI	403.37
Chelsea, Gardiner, ME	401.82
Chattanooga, TN	400.00
Springfield, Jacksonville, FL	400.00
Orlando, FL	390.75
Elk Valley, WV	380.94
South Eliot, ME	379.45
Calvary, Lenoir, NC	376.31*
First, Augusta, GA	365.42
West Chapman, Mapleton, ME	352.05
Walnut Park, Gadsden, AL	351.28
New Hope, Waycross, GA	351.12
Dover, NH	350.00
Millville, Panama City, FL	350.00
Parkside, San Francisco, CA	346.96*
Hope Community, Rutland, VT	342.00
Rocky Brook, Peace Dale, RI	339.28
Beaverdam, VA	335.40*
Dover, FL	335.23*
Richmond, Mechanicsville, VA	328.54*
Mendota, IL	320.00*
Stone Mountain, GA	319.13
Fairview, Bristow, OK	317.60
Jasper, FL	312.00
Willow Grove, Mount Liberty, OH	308.72*
Holly Grove, Benson, NC	305.13
Eastgate Community, Fresno, CA	303.86
First, Wilmington, NC	303.64*
Myrtle Grove, Wilmington, NC	301.87
Mechanic Falls, ME	300.50
Palmer, MA	300.00
Swainsboro, GA	300.00
West Ossipee, NH	300.00

These totals reflect receipts through November 28, 1980. The total raised through Penny Crusade promotion was **\$156,917.13** (with Canadian amounts converted to American). Of this amount **\$110,559.35** was designated to the Department of Foreign Missions for foreign missions. **\$46,357.78** was given to the General Conference undesignated.

APPALACHIAN REGION

MARYLAND-Chillum Community \$1127.76.

NORTH CAROLINA-Beaver Creek, Ferguson \$745.52; Berea, Colletsville \$160.00; Boomer \$250.00; Boone* \$125.00; First, Charlotte \$822.49; Dulin's Grove, Charlotte \$502.53; Concord \$560.00; Fellowship, Taylorsville* \$887.49; Hickory \$1,000.00; Bethel, Lenoir \$450.00; Calvary, Lenoir* \$376.31; Tabernacle, Lenoir* \$684.38; Long's Grove, Monroe \$447.55; Morganton \$210.00; Shiloh, Monroe \$878.85.

VIRGINIA-Adria, North Tazewell \$693.75; Beaverdam* \$335.40; Lone Star, Clifton Forge* \$500.00; Crossroads, Cedar Bluff* \$100.00; Dix Creek, Bandy \$125.00; Hamilton Chapel, Bolar* \$163.20; Iron Gate \$700.00; Little Brick, Lexington \$90.94; Union View, Lexington* \$30.00; Middle Creek, Cedar Bluff \$37.00; Victory Chapel, Mustoe \$208.00; Oak Grove, Millboro \$74.10; Richmond, Mechanicsville* \$328.54; Waynesboro \$626.00.

WEST VIRGINIA-Banner, Clover \$141.10; Beaver Run, Bolair \$8.21; Blue Creek* \$1313.00; First, Charleston \$672.56; Elmore Memorial, Charleston \$2065.00; Cooper's Creek, Charleston \$292.80; Clear Fork* \$50.00; Clendenin \$1094.25; Dunbar \$123.08; East War \$500.00; Elbert \$404.52; Elk Valley \$380.94; Hay's Fork, Looneyville \$93.47; Laurel Fork, Pond Gap \$100.00; Liberty, Procious \$81.83; Newhall \$138.24; O'Brien, Duck \$120.00; Ottervale, Ivydale \$164.40; Pax \$20.00; Princeton \$1550.00; First, Spencer* \$115.00; First, Spencer WHFMS \$50.00; Otto, Spencer \$100.00; Squire \$100.00.

CENTRAL REGION

IOWA-Hickory Grove, Mount Ayr* \$200.37; Villisca* \$168.84.

ILLINOIS-Village, Carpentersville \$757.60; Hope Community, Chicago* \$2391.44; DeKalb \$700.00; Galesburg \$700.00; Church of the Highlands, LaGrange* \$923.40; Mendota* \$320.00; Palmer* \$150.00; Prophetstown* \$1202.59.

INDIANA-New Albany* \$711.47.

MICHIGAN-Blessed Hope, Center Line* \$605.00; Sylvester, Lakeview \$746.23.

MINNESOTA-Minneapolis, Park* \$734.88.

MISSOURI-Bray's Iberia \$632.18; Ballwin Community, St. Louis \$1330.60.

OHIO-Claiborne, Richwood \$525.00; Columbus* \$200.00; Creston \$965.81; East Porter, Centerburg* \$22.00; Willow Grove, Mount Liberty* \$308.72; Mount Zion, Quaker City \$100.00; Rockbridge \$751.47; Sparta* \$125.00; Stantontown, Marengo* \$531.70.

OKLAHOMA-Fairview, Bristow \$317.60; Council Valley, Yale* \$406.90.

PENNSYLVANIA-Lakeview Community, Edinboro* \$262.19.

TEXAS-Pleasant Hill, Southlake* \$750.00; Riverside, Fort Worth \$530.00.

WISCONSIN-Chetek* \$1255.12; LaValle \$403.37; Madison* \$184.35; Magnolia, Evansville \$900.00; Watertown \$561.69.

EASTERN REGION

CONNECTICUT-Bristol \$1135.52; East Norwalk \$245.67; Hartford* \$757.00; Faith, Plainville \$719.00; Stratford* \$565.00; Torrington* \$2501.86; Wallingford* \$570.84; Waterbury \$146.38.

MAINE-Alley's Bay, Beals \$213.00; Ashland \$1230.00; Augusta WHFMS \$15.00; Bangor* \$1216.35; Bath \$54.00; Beals \$675.10; Bridgton \$613.43; Castle Hill, Mapleton \$225.00; Chelsea, Gardiner \$401.82; Crouseville \$729.01; Dover-Foxcroft \$117.83; Duntown, Washburn \$1066.77; Friendship \$1500.00; Goodwin's Mills, Biddeford \$2090.51; Harrington \$106.46; Kennebunk \$1068.29; Mechanic Falls \$300.50; Minturn \$220.00; Oxford, South Paris* \$661.61; Port Clyde \$179.80; Portland \$1500.00; South Eliot \$379.45; State Road, Mapleton \$1029.12; Sunshine, Deer Isle \$1025.52; Blessed Hope, Waterville* \$2231.73; Weeks Mills \$155.00; West Chapman, Mapleton \$352.05; Highland Cliff, Windham \$216.91.

MASSACHUSETTS-Hope Evangelical Community, New Bedford \$536.64; Attleboro* \$1014.38; Wayside, Charlton* \$460.00; Faith Evangelical, Melrose \$1051.15; Fall River \$875.00; Haverhill \$544.32; Hope, Lenox \$203.95; Palmer \$300.00; Calvary, Somerville \$1173.17; Westfield \$1082.68; West Wareham \$459.53; Evangelical Bible, Whitman \$20.00; Worcester \$5453.24.

NEW BRUNSWICK-Middle Simonds, Hartland* \$600.00.

HAMPSHIRE-Alton Bay \$953.74; Bethel, Manchester \$424.00; Center Haverhill \$416.92; Concord \$100.68; Dover \$350.00; Emmanuel, Rochester \$205.48; Farmington \$1357.68; Harbinger Fellowship Chapel \$140.00; Littleton \$129.31; Loudon Ridge, Concord \$1000.00; Newport \$145.69; Northwood Narrows \$724.00; Pittsfield \$408.61; Portsmouth \$801.03; Seabrook \$75.00; West Ossipee \$300.00; Whitefield \$411.96; Wolfeboro \$833.35.

NEW YORK-Margaretville \$712.87; Massena \$529.71; Schenectady \$1862.83.

NOVA SCOTIA-Bear Point \$880.54; Bear River \$1079.95 (Canadian); West Head \$659.73.

QUEBEC-Beebe \$74.40; Danville \$708.21* (Canadian).

RHODE ISLAND-Lafayette, North Kingstown \$109.60; North Scituate \$1063.44; Providence \$131.00; Rocky Brook, Peace Dale \$339.28.



VERMONT-Morrisville \$673.58; Newport \$130.00; Newport Center \$1306.61; North Hyde Park \$75.00; North Springfield \$1465.00; Hope Community, Rutland \$342.00; Vernon \$1708.00.

SOUTHERN REGION

ALABAMA-First, Gadsden \$210.00; Walnut Park, Gadsden \$351.28; Stevenson \$250.00.

FLORIDA-Beachville, O'Brien* \$659.03; Bixler Memorial, Dowling Park \$1825.00; Blessed Hope, Fellowship \$104.04; Clearwater* \$664.73; Dover* \$335.23; Ephesus, Branford* \$80.00; First, Gainesville* \$1054.79; Friendship, Jacksonville \$1317.94; Springfield, Jacksonville \$400.00; West Jacksonville \$1861.29; Jasper \$312.00; First, Lake City* \$774.42; Deep Creek, Lake City* \$26.00; Memorial Chapel, Lake City \$70.00; Pine Rose, Lake City \$98.36; Lakeland* \$510.00; Live Oak* \$222.44; McAlpin \$700.66; Miramar, Miami* \$273.40; Oak Grove, Miami \$162.47; New Hope, Bell \$454.00; Orlando \$390.75; Millville, Panama City \$350.00; West Bay, Panama City \$15.00; First, Tampa \$631.86; East Buffalo, Tampa* \$456.00.

GEORGIA-First, Augusta \$365.42; Brunswick \$519.22; Holton's Chapel, Soperton \$200.00; Iron Hill, Dearing \$25.00; Minton's Chapel, Kite \$1003.47; Raybon, Nahunta \$52.89; Pembroke \$125.00; Stone Mountain \$319.13; Swainsboro \$300.00; First, Vidalia* \$42.25; First, Waycross \$100.00; New Hope, Waycross \$351.12; Zaldee \$230.00.

MISSISSIPPI-Oak Grove, West \$41.00.

NORTH CAROLINA-Banner Chapel, Benson \$706.04; Holly Grove, Benson \$305.13; Blake's Chapel, Hampstead* \$582.40; Castle Hayne \$50.00; Durham* \$100.00; Erwin* \$446.11; Fayetteville* \$259.94; First, Four Oaks \$54.00; Barbour's Chapel, Four Oaks \$143.15; Hickory Grove, Four Oaks \$700.85; Lee's Chapel, Four Oaks \$23.90; Unity, Four Oaks \$102.84; Garner \$621.56; Hollandale, Spring Lake* \$696.58; Mill's Memorial, Willard \$67.00; Salem, Mount Olive* \$167.60; Mount Pleasant, Clayton* \$63.59; Pleasant Hill, Linden \$666.91; Potter's Hill, Pink Hill \$781.93; First, Wilmington* \$303.64; Myrtle Grove, Wilmington \$301.87; Ogden, Wilmington \$2106.41; United, Wilmington* \$1488.49; Wilson's Mills \$109.47.

SOUTH CAROLINA-Berea, Smoaks* \$1677.24; Charleston \$415.00; Faith, Columbia \$75.00; Hartsville* \$500.00; Ridgeland \$768.78.

TENNESSEE-Chattanooga \$400.00.

WESTERN REGION

CALIFORNIA-Eastgate Community, Fresno \$303.86; Bonita Avenue, LaVerne \$925.00; Los Angeles \$117.54; Calvary Chapel, Oakland \$206.76; Pasadena WHFMS \$82.34; North Park Community, San Diego* \$3105.85; Parkside, San Francisco* \$346.96; Santa Cruz* \$500.00; Tustin \$1050.00.

IDAHO-Neighborhood, Lewiston \$1325.74.

OREGON-Colton \$1375.80; First, Medford \$275.00; Portland, Milwaukie \$3136.00.

NEW MEXICO-Clovis* \$1146.07.

WASHINGTON-Bellingham \$415.85; Lynnwood* \$161.00; Nooksack* \$858.30; Seattle* \$936.77; Sumas \$420.00.

INDIVIDUALS

Mr. and Mrs. Anthony Lehtola, Thonotosassa, FL \$30.00; Alton A.C. Church neighbors, Alton, NY, in memory of Mary Ethel Murphy \$135.00; Leah B. Messick, Charlotte, NC \$30.00.



David and Melodie Dean and Ruthie (1980)

FIRST IMPRESSIONS

by David E. Dean

Slowly the plane circled the Tagbilaran Airport. We were almost there! A visit to Bohol. It would be just the three of us and the Filipino Christians, no missionaries to rely upon. What would it be like? Would there be any problems? Would we be able to communicate? No backing out now.

We had landed. Since we have five carry-on items as well as a baby, we left last. As we approached the terminal, we wondered how we were going to recognize Rev. Frank Supangan. We need not have worried. As soon as we entered the terminal gate, sweet-smelling garlands were carefully put over our heads. Ruth got one too. (Though she like tearing the flowers apart!) Frank Supangan, the President of the Philippine A.C. Conference and pastor of the church on Bohol, introduced himself and the delegation of about a dozen members of the church who had come to welcome us to their island.

After claiming our luggage, we all boarded a jeepney bound for Loay. The road seemed to play tag with the Mindanao Sea as we weaved in and out through the towns along the shore. At one stop, a woman in a store said something in Cebuano. Everyone laughed. "She said Ruth looks like a doll" was the interpretation. We have heard that almost daily since then.

When we arrived at the church, we gathered for a picture. Memories can be preserved! Everyone went on to their homes; we went to the parsonage. We talked, trying to get to know our hosts better. A bond was being made,

a lasting bond. At lunch, they carefully made sure that we got the boiled water. The food tasted great, and Ruth got addicted to rice. We had received a warm welcome.

And in more than one way! After lunch, we went to take a siesta like everyone else. The heat radiating down from the tin roof made sleep impossible. While we stayed on Bohol, Ruth was able to get siestas, and her parents used that time for letter writing and devotions.

It was Wednesday. The youth of the church had charge of the service, but one look at the church let us know that it would not be the typical mid-week service! The front of the church was decorated. A thatch housefront complete with windows and a door replaced the pulpit. Flanking it was the greeting "WELCOME DEAN'S FAMILY."

Singing, singing, and more singing was the order of the night. How beautiful was the music. There were some old familiar English songs as well as several traditional Cebuano folk songs. A tremendous sense of the unity which we have in Christ swept over us. Tears clouded our eyes from good emotions which are very difficult to express in words. I was given a chance. Matthew Supangan was my interpreter. Yet I did not do justice to my feelings as I spoke of our feelings of joy, thankfulness, and unity.

After the service, we all shared in a common meal. Instead of buffet style, some of the youth carried the dishes around for us to help ourselves. We had ample and warm cokes to wash the food down. Since there is no electricity, people learn to make do with what they have!

We had wondered how our stay would be. Five days seemed like a long time beforehand, but they passed too quickly. With them went memories—of preaching through an interpreter on Sunday, of visiting the high school, of a baptism in the Mindanao Sea, of sharing in communion, of attending a birthday party, of young coconut, and of a 10 p.m. farewell serenade by the youth the night before our departure.

Someone has said that usually the first impressions are the lasting ones. I agree. First impressions...lasting impressions...good impressions.

SHORT-TERM MISSIONS: A SAMPLE

What is it like to go overseas as a short-term missionary? It is exciting, scary, tiring, exhilarating, humbling, and satisfying—not all at once but over a period of time of preparation and service. June 4, 1979, my wife Pauline, Don (15), Audrey (11), and I boarded a Japan Air Lines flight for Manila via Anchorage and Tokyo. For seven months I taught at Oro Bible College in Cagayan de Oro and preached in a variety of situations, frequently through an interpreter. The day after Christmas three of us returned to the U.S.; three more arrived home February 23, Pauline and two Filipino children, Jonas (11) and Jeanet (8).

What lessons does a STM (short-term missionary) learn? You learn something about the way government bureaucracies operate. You apply for passports and visas, fill out forms in triplicate, get immunization shots, write letters, make phone calls—and wait. You are apt to discover that the U.S. government is comparatively efficient.

You will have the experience of long distance travel between and within countries. In seven months we traveled by large jet airliner, smaller Philippine Airline planes, bus, taxi, motorcycle cabs, jeepneys, jeep, ship, carabao, and foot. One village, Mindagat, is reachable only on foot or horseback; we walked for two and a half hours.

You learn to adjust to climatic and cultural differences. People can work well in hot humid areas! You get used to a different conception of time; you learn to wait patiently because no one is in a hurry or on schedule, and you learn to keep something in your pocket to read. You discover that people can live happily without running water, electricity, kitchen stoves, and motor vehicles. You find out through practice that you can sleep on a split-bamboo floor or on a piece of plywood. You see people aging and dying much earlier than at home because of the prevalence of diseases like TB (most Filipinos have it) and the scarcity of medical care outside of the city. You thank God for your material abundance, and you begin to examine your own lifestyle. Should I live on less and give more?



Dr. and Mrs. Freeman Barton

A few months overseas might give you some new conceptions about communication and interpersonal relationships. You try to talk with someone who has studied English, but your accents and your idioms differ. After a few days of struggle you discover that you can converse quite well. You find from experience that people of a different race, color, and culture are basically just like you. You uncover for yourself the well-known Filipino hospitality—strangers take you in, feed you, give you their beds (hard!), when you get caught on an island. You see some of the struggles of a career missionary, as well as his achievements. Would you believe that he is just like you too!

From the beginning to the end of your overseas experience, you learn about God's gracious provision. He gives through remarkable means the financial requirements of the trip. Relatives and home church are most helpful. Being part of a Christian college gives some advantage. When the unexpected occurs (like adopting two kids), people are generous. When physical weakness becomes a problem, God sends along a helpful doctor and many encouragers.

STM—lots of adventure *and* hard work and a satisfying, unforgettable experience. Perhaps you are meant to become one too.

Freeman Barton

WHAT HAS CHANGED?

by Dorothy Warriner

I am rereading Bertha Cassidy's stirring book, *China Adventure*, and in the first three pages, I was challenged and moved. The chapter is entitled "Why We Went to China." "Father and Mother felt that every family should have one member on the mission field." That shook me. Do I really want one of my daughters to be on the mission field? How many families that I know really want one of their children to become a missionary? "So they dedicated their first-born son...but before he was seven he died after an illness of only three days...Heartbroken, Father and Mother knelt at his bedside and consecrated themselves to the great task to which they had dedicated their first-born son." Perhaps this is more to the point, that we give ourselves to the great task.

Bertha's father went ahead to China to find a suitable place to work, but on the way, he died of smallpox and was buried in Kobe, Japan. Bertha was three and her sister six. "It was a shock to the Mission to hear of the death of its pioneer after having sent him out with such high hopes; and it seemed to many that he had thrown away his life. Mother, however, knew better; she gave instructions to put this verse on his tombstone: 'He that loseth his life for My sake and the gospel's shall find it.'" And her mother did not stop with just saying that verse. She believed it and followed it, taking her two small daughters to carry on a work in China that her husband was unable to start. Years later when she became ill and had to return to Canada, she so desired to die in China that her wish to return to China was granted.

"Times have changed," you say, and that is true. The need today is greater now than it was in 1888, for there are at least *three times* as many people *without* Christ as there were in that day! The Gospel has not changed; it is the "power of God unto salvation." The Great Commission has not changed; "Go ye into all the world and preach the Gospel." God has not changed; "Lo, I am with you always."

What has changed? Are we less dedicated to Christ than our forefathers were? Are we softer, less willing to give up the comforts we take so for granted? Do we love our families, our homes, our work more than we love the Lord? Are we too busy to listen to what the Lord is saying to us? Are we less willing to obey His commands?



Austin and Dorothy Warriner

"It is better to let Christians in other countries reach their own people with the Gospel," we hear. According to Dr. Paul Smith of People's Church in Toronto, "There is a danger of isolationism due to the emphasis in recent years upon national leadership in foreign fields. In addition, the churches have tended to interpret nationalism as a signal not to send missionaries anymore. The fact is that in many parts of the world the national church is earnestly asking for more missionaries" (this is true in Japan). When asked, "If you were going to start a new church, what would be your emphasis?" Dr. Smith replied, "My priorities would be as follows: World Missions, Evangelism, Deeper Life. I also believe that the financial resources would be in the same order. People respond to the emphasis of the leadership."

"Many are needed to pray and to support Missions." How true! In these times, it takes more than ever before. But is "one from a family" or at least one for every ten Christians in the local church too many to expect God to call to serve in a foreign field?

WARRINER LETTER TO DORRIS GEDNEY

Dear Dorris,

When the mail came today, it bore the sad news of Edwin's death on the 18th. Mrs. Horne was the one who passed on this word. We feel Edwin's loss keenly, and our heart goes out to you in your grief. How you will miss him! You two were such an inspiration, such a wonderful couple! Many people here in Shinobugaoka still remember the lovely sight of the two of you walking together at a leisurely pace going down to the station. Quite a contrast to the Warriners with Dorothy running by fits and starts all the way to the station and Austin following along at a gallop a minute later! And the church people and the Bible School students (now pastors) all have such precious memories of your two visits to Japan. I'm sure that they all want to be remembered to you with expressions of love and sorrow.

I have been preaching the last three Sundays from 1 Peter 1:3-9 with the emphasis on the "Living Hope" that we have in the gospel. The resurrection of the dead at Christ's appearing as the great hope of us Christians is a theme that needs to be emphasized here in Japan. I am so glad that Edwin had the vision to get the material together for the book WE BELIEVE and that we have it published in Japanese so that our people can at least read it. Kawaguchi Sensei is very clear in his teaching emphasis with many fine Adventual sermons that Edwin would have been very proud to have heard. Probably this is because it was Kawaguchi Sensei who did the translation for the book. Of course he also interpreted for Edwin at the Bible School. He is receiving ordination this fall. I asked him to submit some doctrinal sermons as part of his examination for ordination, and they were excellent. Praise the Lord that Edwin was willing and able to come to Japan and that you were willing to let him come while you stayed behind to have your operation. Only when you came later that year and we saw how very close the two of you were did we realize the measure of your sacrifice and of your devotion to Missions and the cause of Christ. Thank you again. Men like Kawaguchi Sensei are lasting fruit of Edwin's labors in and for Japan.



Dr. and Mrs. Edwin K. Gedney (1976)

Be assured of our continued prayers for you. We had relaxed, thinking it was just a matter of time before we had a letter from Edwin telling of his full recovery. We much would have preferred to have him miraculously healed. But we do trust the Lord in this matter. We have many happy memories and have received many benefits from Edwin that have become a part of us. Edwin lives on in the lives of your splendid children and a host of students and countless colleagues. And we'll all meet again at Jesus' feet. Thank God for the precious promises of his Book.

Do take good care of yourself. Write when you can. We love hearing from you. Give our sympathy to the children and grandchildren. You are very dear to us.

Love,
Austin & Dorothy

**JESUS
SAID,**

Follow Me... Go Ye...



IF I HAD IT TO DO OVER AGAIN

by Mary Brown

If I had it to do over again, I WOULD DO THE SAME THING!

That is the answer I would give anyone who asked me what I would do if I had to begin over and choose a life career. After nearly thirty years on the India Field as a missionary, the words of the Lord, "Lo, I am with you always," are still true. The "call" that He gave to me was so clear and definite that I could do nothing else but obey. He said, "Mary, I want you to go to India and work for Me."

Even though there have been times of discouragement, loneliness, misunderstanding, and all the rest of Satan's devices to thwart the original choice, the certainty of the "call" has always brought me back to the place where I said, "Yes, Lord, I am working for You." I am not working merely for a man, a church, or even a mission board; I am working for the Lord of Lords and the King of Kings.

The joys, happiness, blessings, and challenges of the mission field cannot be equaled. I found that it not only requires all that a person has mentally, emotionally, and spiritually but that above all it requires the "help of the Lord." Dependence upon God is necessary. Without Him I could do nothing. I am weak in myself, but He is strong; thus "my strength is made perfect in weakness."

It is true that I had to leave father, brothers, and sisters in the U.S.A.; but I gained all of these "in the Lord" in India. I had a home and shared it with one or more people throughout the years. Even when alone, the Lord was with me. He did not forsake me. He was my Comforter and guide. His people became my people; and those who are not His children I still covet for Him.

Yes, I would make the same choice again. But I really did not make the original choice, for in John 16:16, Jesus said, "You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain."

1981 ACMC National Conference 7 Months Away

Hundreds of local church leaders will be gathering for the 1981 Association of Church Missions Committees National Conference, August 6-9, 1981, on the campus of Wheaton College, Wheaton, IL, to consider the theme, "The Local Church: Seedbed for Missions."

Plan now for a delegation from your church to attend. Costs will be approximately \$125 per delegate, for

registration fees, meals and lodging.

The 1981 conference program has been modified to provide uninterrupted periods of time for interaction with mission agency personnel. Advanced seminars and consultation sessions are being included in the conference schedule, as well.

Further information about the conference will appear in the next issue.

BOOK REVIEW

BOOK RECOMMENDATION OF THE MONTH

THE BETTER BABY FOOD COOKBOOK by Barbara Helmer. Bethany Fellowship, Inc. Paperback, \$3.95. Reviewed by Becky Macy.

This is a fantastic little book for mothers like myself who are concerned with giving their babies a sound nutritional start in life, as additive-free and "natural" as possible. Barbara Helmer has written an easy-to-follow guide to preparing baby food that is free from salt, sugar, nitrates, fillers, etc. She moves step by step through

preparation and storage, what to buy at the grocery store and how to tie it all in with your family meal planning.

Another benefit from the book is the excellent advice on baby's nutritional needs. There are vitamins and minerals that are extremely important for the normal growth and development of infants. In her book, Mrs. Helmer presents the foods that your baby should eat in order to obtain all these necessities. She explains how to get baby started on solid food, how to detect likes and dislikes or possible food allergies, and moves you through the toddler stage and beyond. She includes some excellent recipes for baby and the entire family, as well as recipes for delicious healthy snacks.

If every new mother were given a copy of this book, I am convinced that we would have a world full of healthy beautiful babies!

PRAY for the children... our future LEADERS



Mission Directory

INDIA

Mary Brown (June 24)*

Marion Damon (March 27)

Barbara White (January 14)
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)

Velacheri, Madras 600042
India

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575 Japan

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

ON FURLOUGH

Bessie Smith (March 27)
P.O. Box 23152
Charlotte, NC 28212

Sylvia Whitman
P.O. Box 23152
Charlotte, NC 28212

PHILIPPINES

Alice Brown (March 24)

David E. Dean (December 20)

Melodie Dean (August 9)

Margaret Helms (September 18)

Laura Putnam (August 22)

Bessie Smith (March 27)

Luree Wotton (August 29)

Address for all listed above:

Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 7)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

*The missionaries' birthdates follow their names.



For several months, we will be running maps of the countries in which we have mission work. We hope that this resource material can be used in conjunction with auxiliary groups, such as WHFMS and Men's Fellowship, and simplified for use with King's Jewels and Junior Actions groups.



Advent Christian Women Organized for Service

*Jean Balser,
DIRECTOR*

Women in Action

ANNUAL BAZAAR IN AURORA

The women of the Aurora Advent Christian Church go all out in their annual bazaar which they call the "Advent Attic." This past year it was held November 8, 9:30 a.m.-2:30 p.m. at the church on Galena and Lancaster. It featured a Bakery, Cafe, Candy, Cannery, Children's Room, Christmas, Crafts and Needlework, Male Room, Photos, Trash and Treasures, Teens, Philipines, and UNICEF. All these were rooms manned by men, women, and teens of the church. Work days were held many months before the sale, and in some way or other nearly everyone in the church was involved in making this a success.

Proceeds from the sale were allocated as follows:

Work of Women's Fellowship Coordinating Council	5%
Church Development Fund	50%
Community Needs	15%
Nursing Home Chaplaincy	
Salvation Army Food Assistance	
Regional Needs	15%
National Needs	15%
Aurora College Campus Ministries	
Seminar on Teenage Suicide	
Advent Christian Village	

Knowing that people were their best advertisement, they urged everyone to "pass the word." In addition to personal advertising, Northgate Shopping Center, Aurora National Bank, Old Second National Bank, and Home Savings and Loans all advertised the "Advent Attic" on their outside display boards. Our "hats off" to the Aurora women who really "pulled out all the stops" to make this very special occasion a success and in this way support ministry that is far reaching.

NEWS FROM EAST NORWALK, CONNECTICUT

The women of the Norwalk, Connecticut WHFMS local are using posters to educate the church in missions. Each WHFMS woman has agreed to be in charge of the poster for a month. The poster introduces a missionary and contains other pertinent information that all church people are invited to read. The featured missionary in November was Marion Damon and in December it was Beryl Joy Hollis.

The November meeting was held at the home of Marj Camp. In response to the many blessings God has given them, the group can give some money to both Dowling Park and Vernon Home for Christmas. The December meeting was a fellowship dinner held at the home of Karen Cooke. Newly elected officers are Marj Camp, President; Rae Russo, Vice President; Margaret Nickerson, Secretary; and Mrytle Madden, Treasurer.

READING RECOMMENDATIONS

Have you started your reading program for 1981?

You should have your selections made, your books purchased, your reviewer appointed, and be studying ways to encourage each of your women to become involved in the reading program.

If you have not done all the above as yet, let me recommend the following books for a starter:

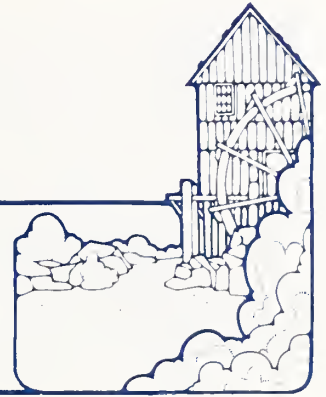
SEA OF HEARTBREAK by Stanley Mooneyham

I'M OUT TO CHANGE MY WORLD by Ann Kiemel

Both of the above books can be ordered from VENTURE BOOKSTORE, P.O. Box 23152, Charlotte, NC 28212. Find the order blank in your Program Kit and order today.

Lifestyle Adjustments

a challenge to "Live Simply So That Others May Simply Live."



During the past decade there have been cries from many parts of our world for people to adopt a more simple lifestyle. This is in response to the awareness that our natural resources are being depleted at an alarming pace and in response to thousands dying each year from starvation. There have been Christians who have responded to these cries feeling that it is in keeping with the teachings of Christ. But the Christian community is not doing enough to lead out in this challenge to a more simple way of living. The church must say more (in fact it needs to be shouted) about getting off the merry-go-round of "keeping up with the Joneses" and of breaking away from the "big is better" syndrome.

Volumes are being written about the wastefulness of North American people and our unbelievable carelessness with God's gifts to His people. Perhaps there is a "still small voice" within you prodding you to free yourself of the kind of lifestyle you have been struggling to maintain and to find peace, freedom, and even adventure in turning things around.

This column will be devoted for the next several months to sharing some "handles" to return to a more simple lifestyle. There is no fast and easy way to reverse the affluent and wasteful patterns we have known all our lives, but SOMEONE has to start SOMEWHERE because the needs of our world are demanding that we do so. Shouldn't Christians be leaders in this cause? It will mean that by using less we will have more to meet the needs in our world and our own life can be more exciting. We are talking about learning to live creatively in finding rich and joyful adventure in discovering that a more simple life can be more rewarding and peaceful.

The ideas shared in this column will seem silly and unimportant to many people, but we do not apologize for them because there has to be a starting point. Women are often the ones to begin and will not back away from ridicule because they understand the importance of small beginnings. North American people have been "copping out" far too long because we can't see how conserving at our own doorstep will have any bear-

ings on the problems of hunger in other parts of the world. Beginning small will mean that eventually we can work to bring about more important changes and free people from the tensions that are causing physical, emotional and spiritual problems in our society.

Some "HANDLES" For Simple Living

Paper products make up a large slice of the weekly budget and are produced from natural resources that need to be conserved.

You don't need those soft, strong, absorbent towels to wash windows. Just crumple sheets of newspaper, dampening one for washing and using others for drying. There is less lint and your windows are left in glistening beauty.

Consider going back to the hand towel in the kitchen and the cloth napkins that are probably still in your drawer.

Most women have a cabinet overrunning with paper bags. Use brown paper bags as cooling racks for cookies and other baked goods and to drain foods.

Consider alternatives to expensive foil made from precious raw material that can never be replaced. When warming rolls, instead of foil, place rolls in a brown paper bag. Sprinkle bag with water and place in oven. Turn off when paper bag is dry.

If you are a gardener, save your newspapers for mulching. When you plant the garden or after the plants have grown a little, put five layers of newspaper between the rows and between such plants as tomatoes and cabbage. Cover the edges with dirt to hold the paper in place until you can cover them with grass clippings. As plants get larger you can place the grass clippings right against them. The grass and paper will hold moisture making plants grow better and will keep those pesky weeds away. By the end of your garden season, the paper deteriorates and with the grass adds humus to the soil. You may need to spread some lime on the garden during the winter to offset the added acidity to the soil.

Continued on page 28

Lifestyle Adjustments

Continued from page 27

If you like coffee throughout the day, use a thermos bottle to keep it hot. Your coffee stays fresher and less energy is used. This is an idea that is often used in the Philippines.

A push lawn mower is worth consideration. It is much cheaper, it always starts, it is quiet enough to use in the morning without waking neighbors, it gives good exercise and it doesn't burn fuel. Wouldn't that show better stewardship than exercise machines and expensive jogging suits?

Polyester quilts are lightweight but give great warmth. Cut blocks from your scraps, sewing them together to make a colorful quilt top. Just quilt or tack this top to a sheet using the edges of the sheet as a binding for your quilt. No need for batting. It makes a great wrap for lounging or a nice washable quilt for your bed. If you do not make your own clothes and have scraps available, cut blocks from discarded polyester dresses and suits and use in the same way. Often by using the wrong side of the material it will look like new. They last forever!

If a "still small voice" is prodding you to adopt a more simple lifestyle, why not search for ways to conserve our resources. Share your findings with us so that they may be shared through this column with thousands of others. Our small beginnings could mushroom into real "Lifestyle Adjustments."

ATTENTION SPIRITUAL LIFE CHAIRMEN

Are you receiving the monthly "Call to Prayer" for your local? These are current prayer needs that we urge you to share with your WHFMS local. A "Handbook for Spiritual Life Chairmen" is available from the National Office and could be a real help to you in enlisting women in prayer efforts that will bring about needed change.

Be sure the National Office has the correct name for the "Call to Prayer" mailing, and be sure every woman is made aware of the needs.

THOUGHTS ON TAXES

● When it comes to income tax, most of us would be willing to pay as we go if we could only catch up on where we've been.

● It's strange how a man with no sense of humor can come up with such funny answers on his income tax returns!

SHE DID WHAT SHE COULD

Mrs. Maude Dunn of Mechanic Falls, Maine, worked faithfully in the Woman's Home and Foreign Mission Society for over 50 years. There came a time in her life when all she could do for her beloved organization was to pray and give her small offerings, but she was faithful until her death on October 9, 1980.

It was the specific doctrinal teachings of the Advent Christian Church that got her attention as a young person and was instrumental in causing her to surrender her life to a loving God. She especially had been bothered by the idea of eternal torment that was so widely taught and found comfort and challenge in the teaching of the "sleep of the dead" and "life only in Christ." In her younger years, she walked many miles visiting the sick and shut-ins and carrying messages of cheer as she distributed printed materials to Christians and non-Christians alike.

There was something unique about Maude Dunn. She felt strongly that followers of Christ should give of their financial resources not only in the present, but that Christians should plan to give in the future by means of a will. This idea was often talked about in her home and was regarded by family as a natural response to a loving Father. While the Dunn family was not poor, neither were there excesses, and emphasis on good stewardship was central.

Mrs. Dunn had carefully made out her will remembering the WHFMS and other denominational organizations for she had fond hopes that the work of Christ could expand through her gifts. The high cost of nursing home care and other needs in her last years completely depleted her resources so that nothing was left to give to the work she loved so much. In the eyes of God her desire to see His work expanded and her careful planning to give of her resources must be as acceptable as if she had left thousands.

How much more honoring it is to Christ to try and not be able, than to be able and never give a thought of how your resources could continue to spread the gospel after you are gone. How encouraging it is to know that some people think about giving after they are gone and consider that this is a natural way for a Christian to think.

In tribute to the desire of Mrs. Dunn to give to WHFMS after she was gone, her daughter Margaret Dunn sent a generous honorarium at the time of her mother's death.

Jean Balser

WORLD DAY OF PRAYER

World Day of Prayer '81 will be March 6. Traditionally, WHFMS has held a Week of Prayer culminating with World Day of Prayer, and plans are already made to do the same this year. In the '81 WHFMS Program Kit, women will find helps in planning for the Week of Prayer (March 2-6), and the Spiritual Life Chairman should make careful study and planning to determine what ideas will work well in her particular situation. From a list of ten suggested activities, we feel sure at least one will work in your group, and the prayer life of individual women will be enhanced and strength will come to many people in ministry around the world because of your prayer.

In the Week of Prayer materials you will find a "five-day plan to re-vitalize your prayer experience by learning afresh from Jesus a lifestyle of prayer." Topics are: 1. Prayer is Praise, 2. Prayer is Participation, 3. Prayer is Petition, 4. Prayer is Progress, and 5. Prayer is Purposeful.

ATTENTION SPIRITUAL LIFE CHAIRMEN!

The women in your local WHFMS will be deprived of untold blessings if there is a failure to plan a meaningful way to observe both the Week of Prayer and World Day of Prayer. Our world, our nation, our local communities, our denomination and our local church all need prayer. Won't you be a leader in discovering the power of prayer and helping others tap this vast resource?

The theme for World Day of Prayer is "Revive Us Again". If you have not ordered your material, please mail the form below immediately. We again recommend the materials published by the National Association of Evangelicals and urge you to order the quantity needed for your special service.

MAIL TO: National Association of Evangelicals
Box 28, Wheaton, IL 60187

Here is my materials order for the WORLD DAY OF PRAYER. Please ship:

_____Worship Guide booklets

_____Posters

☐ We will receive an offering for the ministries of the National Association of Evangelicals.

Name _____

Address _____

City _____

State _____ Zip _____

MISSION PRAYER PARTNERSHIP



The Mission Prayer Partnership reminder is now designed to be detached and placed in your Bible or devotional guide for more convenient and helpful daily use.

FEBRUARY

- 10 PRAY for **Barbara White** as she returns to India to minister.
- 11 PRAY for **Sylvia Whitman** as she is home on furlough from Japan.
- 12 PRAISE for the new addition to the family of **David E. and Melodie Dean** in the Philippines.
- 13 PRAY for **Bessie Smith's mother** as she recuperates from surgery.
- 14 PRAY that the finances needed to complete **OBC** will be provided.
- 15 PRAISE for the life and work of **William Miller** on his birthday.
- 16 PRAISE for the church that exists and is still growing in China.
- 17 PRAY for **Alice Brown** as she acts as Philippine Field Treasurer while Bessie Smith is on furlough.
- 18 PRAY that more **churches** will be led to sponsor missionaries.
- 19 PRAY for **Margaret Helms** as she prepares to come home on furlough.
- 20 PRAY for **Noritoshi Ishiguro** and his family as he studies at Berkshire Christian College.
- 21 PRAY for **Marion Damon** as she carries out her duties as India Field Superintendent.
- 22 PRAY for the leaders of the **Advent Christian Conference in Nigeria**.

- 23 PRAISE for the ministry of **WHFMS** locals nationwide and their leaders.
- 24 PRAY for **pastors** nationwide as they communicate the Gospel message today.
- 25 PRAY for **Dorai Raja**, Principal of the Tamil Bible Institute in Malaysia.
- 26 PRAY for **David and Melodie Dean** as they begin language school in Davao.
- 27 PRAY for **Advent Christian General Conference** that financial pressures might ease.
- 28 PRAISE for the life and work of **Musa Powers** on her birthday.

MARCH

- 1 PRAISE for **Penny Crusade** as it celebrates its 25th anniversary this year.
- 2 PRAISE for the life and work of **Mary Brown** on the India field.
- 3 PRAY for **Ruth Devairakkam** as she ministers in Malaysia.
- 4 PRAISE for the **Teen Mission Team** going to Surigao, the Philippines to minister next summer.
- 5 PRAISE for those to support missions through **AAMS, Minute Man and Penny Crusade**.
- 6 PRAY that Christians everywhere might be united in love and faith on this **World Day of Prayer**.
- 7 PRAY for **career missionaries** for Japan.
- 8 PRAY for those who live and serve the Lord at **Vernon Homes**.
- 9 PRAY for **Anna May and Howard Towne** as they minister at Dansalan College in the Philippines.

"Pray all the time. Ask God for anything in line with the Holy Spirit's wishes. Plead with him, reminding him of your needs, and keep praying earnestly for all Christians everywhere" (Ephesians 6:18, LB).

CHRISTMAS IN OCTOBER/ HEART OF MISSIONS '80 NOW HISTORY

THANK YOU! Advent Christian people and especially WHFMS women for making Christmas in October/Heart of Missions '80 the biggest and best ever!

We waited in eager anticipation after bulletin inserts and bank stickers were mailed from the National WHFMS Office and local groups across the country were geared up for participation. Suggestions were provided in the WHFMS Program Kit for launching the program and many locals used the interview-type program (like "Face the Nation," or "Good Morning America") to share what Christmas in October/Heart of Missions was all about.

Our eager anticipation began to reach fulfillment as monies came from many parts of the country and we knew that once again Advent Christian people were responding in love to meet the needs in the area of missions. Gifts in amounts of \$400, \$250, \$75, etc. soon told us that our people do care and want our missionaries to be remembered at Christmas. Even in times of recession and mounting bills, people can always find a little extra to share with others and little amounts, coming from hundreds of people, means thousands of dollars for missions.

A total of over \$21,000 meant that each active and retired missionary was remembered with generous Christmas gifts, and bills for clothing allowances and other urgent mission needs could be paid. THANK YOU for your beautiful response.

Our newest missionaries, David and Melodie Dean, responded from the Philippines:

Dear Jean,

Melodie and I would like to take this opportunity to thank you and the WHFMS for the Christmas in October gift. It was a real boost and we were able to get some extra things. I got a file cabinet. That will help when our barrels arrive as one of them contains my personal files—class notes from college seminary.... This weekend is Youth Conference at Oro Bible College. The last I heard was that they were expecting 100 young people to attend.... Ruth's new little brother or sister is due to make his (her) appearance in three weeks. We're very excited about this.

Thanks again for the gift and assurances of concern and support.

*Yours in Christ,
Dave, Melodie and Ruth*

MUCH TOO BUSY

Too busy for the sunrise,
For the waking song of birds,
The dew on roses;
Too busy for a friendly chat with neighbors
Or with loved ones
Or the stranger who comes seeking
fellowship
And strength,
Too busy to look up at stars
And meditate upon the kill
And lovingkindness
That made them first,
Then placed us in the glory
That they shed abroad.

Too busy to see God
And fellowship with Him,
Too busy,—
Much too busy.

—James Asa Johnson
Danville, Quebec

CHARACTER

We walk along the shore;
Our steps measured by time
Make an imprint so soon
Washed away by the tide,
As it ebbs and flows
Each day of our lives.
But something in each step
Remains indelibly far behind,
Though no longer visible
To the eye but to the mind.
Each life leaves its mark
In the place where each resides;
And who knows the reach
Of the invisible character
Of your life and mine?
Lived out daily—human/divine!

—Rick Drew
Hemet, Ca.



Reaching by Faith
(Mark 5:25-34)

If we like the woman,
Pressed by the crowding throng,
Would reach,
If we, by faith, would but touch
The hem of His garment
We would be whole.

New creatures we would be
Even now!
Even now, and before
Our final change shall come
When, at last,
We shall be made perfect,
Made in His likeness,
Holy,
Presentable before His throne,
Prepared
To thank Him for that crown of life,
And entrance into His joys
Forever!

—Norman M. Earl
Bristol, Conn.

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LEGACIES

Have you ever considered how blessed we Advent Christians are, having such excellent facilities to accommodate elderly persons? We are talking of millions of dollars now in buildings and equipment for residential and nursing care with challenges now before us for further development and expansion to meet the growing needs.

Where do the finances come from? Largely from Federal mortgage assistance. However, other import sources are gifts under Wills and direct contributions from individuals.

HOW IMPORTANT?

Thinking of Vernon Homes in your Will will enable us to continue to have services available to the great number of elderly persons who will continue to come to us for residential needs and for nursing care.

Vernon Advent Christian Home, Inc., *Vernon, Vt.*

MARCH, 1981

ADVENT CHRISTIAN WITNESS

TO THE WORLD

C286.7
A24

"Come, follow me...and I will make you fishers of men."

Matthew 4:19



Longing to be free —



“...to proclaim liberty to captives” Isaiah 61:1



United Ministries

...doing the whole job, together!

Editorial



LONGING TO BE FREE

Isaiah 61:1—"Freedom to the captives..." (NIV)

I visited a jail in India. The conditions were deplorable, the faces of the prisoners haunting, and the inmates all-consuming desire was **FREEDOM!**

They were hungry—YES! They were un-washed to say the least. They would have eaten more had it been available. They might have washed if they could have. But **FREEDOM!** seemed to be their main concern.

I asked one prisoner about his situation. He gave a long narrative of his life—the poverty of his youth, the harshness of the parents and people of his community, and the absence of anyone who "seemed interested" in his welfare.

Later I visited a compound where a group of children was gathered. These children, though standing behind barbed wire, had many adults who "seemed interested" in their welfare. In fact, knowing the adults personally, I know they were very interested in the children's welfare. Those adults are Indian national Advent Christian men and women, adults who have heard of the "*freedom to the captives*" promised through Jesus Christ. They have heard the Good News from Advent Christian missionaries. And today those children are not doomed to a life behind a spiritual barbed-wire fence.

Every person needs someone who is interested in his welfare. Ask Charlie Brown! Jesus says, "I was hungry and you fed me. I was thirsty and you gave me drink; a stranger and you took me in; naked and you clothed me; sick and you visited me. I was in prison and you came unto me." He holds my attention as He continues, "Inasmuch as you minister to one of the least of my people, you minister to ME!" And I am reminded that missions is my responsibility and my calling.

I am becoming more and more aware of what "*freedom to the captives*" really means. I have seen the evidence of it in the lives of people in England, Germany, Italy, Africa, Finland, Iran, India, Malaysia, Singapore, Hong Kong, Japan, the Philippines, the Fiji Islands, Australia, New Zealand, Canada, and even *here in the United States*. I see it in the faces of people with names like Devasahayam, Villadolid, Supangan, Oshikata, Etuk Akpan, Sitoy, Jagabat, and Hickel. I hear about "*freedom to the captives*" through Masuda, Manoa, and the people of Mindagat. Folks, it's real!

For the 1,000,000,000 in the People's Republic of China, the 640,000,000 in India, and the people of the whole world, the longing is real. The worldwide need to "*proclaim freedom to the captives*" is real. The fact that "*captives*" can be free is also very real.

So—we get on with it. And thanks to YOU, it's getting done. **Through the Advent Christian General Conference United Ministries, we are "...doing the job together."**

J. Edgar Hickel, Director

Department of Foreign Missions

COVER PHOTO

C. William Bailey

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Editor-in-Chief
C. William Bailey

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Jean Balser

Graphic Arts Designer
Mrs. Rickie Hickel

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MEMBER OF
EVANGELICAL PRESS ASSOCIATION

MARCH 1981

MISPLACED AGENDAS

There is little doubt that we witnessed last November one of the most dramatic elections in modern American history. Whether the nation will experience a dramatic change in direction, remains to be seen. However, a unique aspect of this election was the involvement of so-called "evangelical" political action groups.

Claiming to have raised vast amounts of money and purporting to have marshalled millions of evangelicals into a large voting-bloc, organizations such as Moral Majority and Christian Voice apparently had some influence on the election. A Moral Majority newsletter featured a large picture of President Reagan along with numerous assertions that the evangelical community had, in effect, secured the defeat of five "liberal" senators and had laid the foundation for a "moral" America. In the post-election transition, Moral Majority and Christian Voice warned legislators to "get in line or face the possibility of losing their jobs."

As Advent Christians and as members of Christ's church, what are we to make of this? I, as an A.C. pastor, have been asked by people in our fellowship and by non-Christians outside of the church to comment. As God's people, we are being asked by Moral Majority and Christian Voice to place their goals and objectives into our church ministries.

While strongly approving of the willingness of Christians to speak out on critical moral and political issues, I, as a pastor, see four critical dangers in these organizations:

1. They are attempting to politicize the work of God. In doing this, they make the same tragic mistake that the people in Jesus' time made. The people of the early first century expected the Messiah to be a political hero who would extend Israel's rule over the entire world. They could not handle the One who called them to repentance and who said that God's kingdom was in the heart. Therefore, they executed Him! God's purpose for His church is that the church should fulfill the Great Commission and that Christ's church should become mature. Politicizing the work of God distracts us from our purpose as His people. No political figure can heal broken people. Jesus Christ can and does!

2. These organizations engage in theological compromise by associating with religious cults and political

groups who blatantly oppose the work of God. It is no secret that Mormons, Jehovah's Witnesses, and other religious cults actively participate in these political groups. Scripture repeatedly warns against compromise with the enemy. The prophets, especially Jeremiah, warned that judgement and destruction were the natural outcome of working with and becoming like people who oppose God's purposes (Jeremiah 7:1-15, Jeremiah 36). Are these groups flirting with idolatry?

3. These groups are selective in determining what is a "moral" issue. It appears that their concept of morality is determined more by cultural norms and political comfort than by the Scriptures. While I totally agree that abortion, equality, and family life are significant issues, I am concerned that these groups tend to ignore difficult moral questions like world-hunger, materialism, and gun-control. When asked about world hunger, Moral Majority board member, Tim LaHaye responded: "That is an individual issue. The real question is are you helping people most by giving them bread to eat, or by leading them to a vital life experience with Jesus Christ and then showing them how to become self-sufficient?" I wonder if he could tell the world's two billion hungry and starving people that they will be fed only when enough of us perceive it to be important. How does he deal with the numerous Biblical passages that discuss justice and caring for the poor? Selective morality based upon cultural mandates has no place in the church. We must define life and morality from a total Biblical perspective.

4. These groups have engaged in questionable ethics. Because Senator Birch Bayh disagreed with their stand on abortion, they labeled him a "baby killer." How absurd and slanderous. The head of Moral Majority admitted in Newsweek magazine to purposely lying about the content of a meeting with President Carter. When confronted with this, he shrugged it off by claiming "it was a reckless statement." Fifteen years ago, these same evangelicals criticized "liberal" churchman for their political involvement. Now that they see the opportunity for power, political involvement becomes justified. The questions that come to my mind are, "Must a Christian stoop to the ways of the world? Would Jesus approve?"

I write this so that we Advent Christians may pause and reflect upon the gravity of this issue. We *must* stand committed to carrying out the purposes of God by fulfilling the Great Commission and bringing the church to maturity. In my opinion, we must reject involvement

Rev. Bob Mayer is associate pastor of the Valley A.C. Church, Arleta, California.

A Willing Heart



I was reminded of the little banner, "Bloom Where You Are Planted" the other Sunday at lunch. My family and I joined friends from Central Advent Christian Church in Lenoir, North Carolina, for lunch at Holiday Inn. Included in the group was Frances Preslar Ramser. Frances' father, the late Rev. Willard Preslar, pastored in the Piedmont Conference for many years, and served as chairman of the denominational Commission on Divine Healing. During the meal we reminisced regarding Fran's father and his varied ministry. With her permission, I share with you an incident that shows how God can use all of us in our specific situations to be His witnesses.

—Roland E. Griswold

A couple of years ago I had a rather humbling experience. My background had stressed education strongly, and I graduated from Aurora College and Westminster Choir College. Most of my friends are well educated. My work, for the most part, has been in education. I knew the Lord as a young person, but He was not Lord of my life. It was my Dad's job to witness and to pray for people. I could witness only in a church group.

One day a couple of years ago as I entered my department in one of the company's stores in Hickory, North Carolina, I found traffic heavy, so I elected to help wait on them. An elderly gentleman stood across from me, eager to look at watches.

As we began our conversation, he looked and sounded happy, so I commented on it. Before leaving the counter, he said, "Lady, you really do love the Lord, don't you?"

He then asked where I attended church. "The Advent Christian Church," I replied.

His face lit up like a candle. "Did you ever know Elder Will Ingle?"

"Yes!" I replied. I had known him all my life. Mr. Ingle was an Advent Christian minister in Hickory who, because of lack of education usually found his pulpit on a street corner, in a jail—before jail ministries were popular—in an old abandoned building, or some other unimpressive location.

Tears ran down my customer's face as he said, "Because Elder Ingle preached on the streets of Hickory, I am a restored alcoholic who has not in 25 years missed one Sunday teaching a Sunday School class in a little Baptist church."

What a witness! For years, Mr. Ingle didn't own a car. He frequently rode with us to the city where Dad was to preach in the "recognized" Advent Christian church. He would get out on a street corner in a poor section of town not knowing where he would preach, who would be there, nor where any money would come from to buy lunch.

Mr. Ingle and my dad were both circuit preachers of a sort. One was recognized, the other was not so well. In my teen years many were the times I would walk an extra block to keep Mr. Ingle from seeing me when he was witnessing on some corner. False pride, it is called.

Scripture says, "Ye shall be my witnesses when the Holy Ghost is come upon you." It does not say you have to have a Masters degree to witness. It also says, "Ye shall know them by their fruits" (Matthew 6:17). Matthew 12:34 says, "Out of the abundance of the heart the mouth speaketh." If Jesus is in you, that is what will come out.

Here at the counter in the store I faced a great example. He did not do it MY way, but because Mr. Ingle witnessed, here was a man who was not only saved but had been a witness for 25 years. I had the advantage of college degrees, the best of opportunities, and the luxuries of life. But had my life produced this kind of results?

How will your witness measure up when Christ comes and asks for the fruits of your life? All He asks of you now is a willing heart. He has promised in Luke 22:15 to fill your mouth and give you wisdom which all of your adversaries shall not be able to gainsay, not resist. PRAISE HIS NAME!

—Frances Ramser

Misplaced Agendas

with these groups no matter what their political persuasion. We must stand apart from any attempt to politicize the Gospel because we realize that Jesus Christ is the Lord of the earth and the Lord of our lives and that *He alone* can meet the ultimate needs of people. As we

enter "Harvest Now!," may we stand for Jesus Christ, may we fulfill the Great Commission, and may we determine to define "morality" from a Scriptural foundation and not from the surrounding culture.

DATELINE ***

Christian World

**JEHOVAH'S WITNESSES SPLIT
ATTRACTS WORLD-WIDE INTEREST**

LETHBRIDGE, Alberta (EP)—Jehovah's Witnesses around the world are watching the fortunes of a small group of Lethbridge members who have split with the church over doctrine.

Former witness Bob Alexander estimates about 10 per cent of the 500 Witnesses in the southern Alberta city have dropped out of the church. And members of the splinter group say a world-wide fellowship seems to be forming among people who want a reformed Jehovah's church. Witnesses from across North America, Scandinavia, Australia and Puerto Rico have been calling about the group.

The group meets in the houses of former members for a couple of hours every week, but swelling numbers has it looking for a hall. Mr. Alexander said his disaffection with the Witnesses started with doubts about church rules. Once popular Bible study groups are now discouraged. Bible study is allowed only on an individual basis, and only if the Watchtower magazine, a Jehovah's Witness publication, is used as a guide.

"If you don't toe the Watchtower line, then...you've been handed over to Satan," Alexander said. "Many of us are aware of the...high degree of stress on loyalty to doctrine, the organization itself and even to the elders on the local level. Authoritarianism is rampant. They're becoming obsessed with it."

Larry Marlowe, Lethbridge overseer for the church, refused to comment on the dissident group, saying it is an internal matter.

Alexander's wife Rae said members who have broken with the church have found spit on their cars and eggs smashed on houses. Her friends from school days have been warned not to talk to her and she has been treated as though she was disfellowed—the equivalent of excommunication—although no action has been taken.

Another dissident member, who didn't want to be named, said the Witnesses are slaughtering their lost sheep instead of finding them. "You are either in or out, and there's no halfway."

Other breakaway Witnesses also cited the church doctrines as their reason for leaving, particularly the chronology dealing with the end of the world. One former member said the church has been consistently wrong in its predictions. "How many times do we have to be hit on the head?"

**JEWS FOR JESUS HOMES
HIT IN LA ANTI-SEMITISM**

SAN FRANCISCO (EP)—The recent death threats and vandalism carried out in the Los Angeles area against the Jews for Jesus residences and homes of other Messianic Jews was probably the work of anti-Semites and not of some militant Jewish defense group, according to Moishe Rosen, leader of Jews for Jesus.

Says Mr. Rosen, "It's not that there aren't violent splinter groups in the Jewish community which would be capable of such things; but we know it must be the work of the American Nazi Party or the Ku Klux Klan. We surmise that their intention is that non-Jews will see this as an attack on Jewish Christians. We've had a lot of experience with Jewish militants who've tried to intimidate us and discourage our testimony. They use a completely different method of operation, whereas the incidents in the Los Angeles area are identical to similar incidents desecrating Jewish cemeteries and death threats sprayed in graffiti across the buildings of Jewish institutions." Mayor Tom Bradley of Los Angeles has organized a task force to combat this burst of anti-Semitism.

**EVANGELICAL 'DORM BLITZING'
CONCERNS CAMPUS MINISTERS**

NEW YORK (EP)—Lutheran campus ministers are voicing concern about "dorm blitzing" and other high-pressure evangelism methods they see being used increasingly by independent Christian groups at American colleges. The methods include unannounced visits to dormitory rooms (the "blitz") and invitations to parties that turn out to be "Jesus rallies" or to magic shows that turn into sermons.

This form of evangelism, and the "fundamentalist" or "judgmental" theology of the groups that use it often lead to serious problems for students, according to Robert G. Walker, southern regional director for National Lutheran Campus Ministry. "When students find that the simplistic theology presented by these people does not give them answers we have to pick up the pieces," he observes.

In a similar vein, Beth Platz, campus pastor at the University of Maryland, College Park, says she ends up counseling "the battle scarred ones.... They told one student who had cerebral palsy that she could be healed only if she had faith." The groups, she says, have a theology based on "exclusivity," on whether one is "saved." Ms. Platz blames the rise of the "fundamentalist" groups on the "great uncertainty of the world" acting on the lives of young people who are at an age of uncertainty themselves. "Today," she says, "people have lost the power of discernment, and are quick to say: 'Don't ask me to think, just tell me.' This

makes them a prime target for the rigid kind of thinking that comes from these campus groups."

**JUDGE THROWS OUT O'HAIR
CHALLENGE TO CHAPLAINS**

WASHINGTON (EP)—Atheist leader Madalyn Murray O'Hair has failed in the first round of her legal challenge to ban the practice of maintaining chaplains in Congress.

In an oral decision announced Jan. 6, Judge Louis F. Oberdorfer of the U.S. District Court for the District of Columbia ruled Mrs. O'Hair did not have standing to bring the suit challenging the practice. His decision, announced at the conclusion of oral arguments, did not deal with the church-state arguments raised by the case. Attorneys for both parties in the case say they expect a formal written opinion in the near future.

Reached at the Austin, Texas, headquarters of her organization, American Atheist Union, Mrs. O'Hair said she will appeal the decision. She said she found Judge Oberdorfer's announcement she did not have standing to sue "incredible." Mrs. O'Hair sued the government last summer, arguing that employing and paying chaplains from the federal treasury violates the Constitution's ban on an establishment of religion. Both the U.S. Senate and House of Representatives have been serviced by chaplains for more than 200 years.

**CHURCHES URGED TO CONSIDER
MINISTRY TO HANDICAPPED**

WOODLAND HILLS, Calif. (EP)—JONI EARECKSON is urging churches to become involved in ministry to the handicapped during the United Nations' International Year of Disabled Persons. The dynamic 31-year-old has been confined to a wheelchair since 1967 when she was involved in a diving accident that totally paralyzed her from the neck down.

Joni and Friends, an agency which she launched in 1979, is suggesting that churches designate a "Handicapped Awareness Sunday" to spotlight the needs of the disabled and Christian ministry to them. The suggestion is that a local church take the initiative and designate its own "Handicapped Awareness Sunday" this spring. Joni and Friends is "a ministry to those who suffer." It grew out of Eareckson's own experience and the phenomenal response to her two books, *Joni* and *A Step Further*, which have had a circulation of over four million.

**CARTER FAMILY JOINS
REBEL CONGREGATION**

PLAINS, Ga. (EP)—Former President Jimmy Carter and his family on January 25 became

members of the Maranatha Baptist Church in Plains, Ga.,—joining a rebel congregation that split from Mr. Carter's old hometown church because the deacons would not allow a black to attend services.

Mr. Carter, who attended the First Baptist Church of Washington while he was president, said he had little choice but to join Maranatha Baptist Church now that he has moved back to Plains because "these are my people." About 95 people attended the morning worship service along with Mr. Carter, his wife Rosalynn, and their daughter Amy.

The Maranatha Baptist Church was formed by about 50 people in the spring of 1977 after the deacons of the all-white Plains Baptist Church refused to allow the Rev. Clennon King, a black minister from nearby Albany, Ga., to join their congregation.

50 YEARS AS AN EVANGELIST

KANSAS CITY, Mo. (EP)—Christian evangelist HYMAN APPELMAN, a 78-year-old Russian-born Jew, will preach at least 50 revivals this year, as he has for the past 50 years. "I stay motivated because I see enormous results," Mr. Appelman said. He has preached to crowds of 20,000 in the United States and has seen 600 to 700 professions of faith made in a single meeting, "a thrill beyond anything I can express in words," he said.

It's estimated Mr. Appelman, who celebrated his 50th year as an evangelist in December, has seen more than 300,000 people led to Christ. He has written over 50 books; is fluent in eight languages; has preached in every state in the Union, and over 100 countries on every continent in the world, including many times behind the Iron Curtain.

NFD ASKED TO HELP RETAIN "WALTONS"

Tupelo, Miss. (EP)—The National Federation for Decency says that Lorimar Productions has told the organization that CBS plans to take "The Waltons" off the air at the end of this season and asked the NFD's help in keeping it on. The NFD says it will make an all-out effort to help.

Donald E. Wildmon, executive director of the NFD, said that his organization will work as hard to keep the program on as it has in opposing sex, violence and profanity in the past. "Kim Reed, Unit Publicist for 'The Walton's' has asked us to help and we intend to do all we can," Mr. Wildmon said. "We have opposed the content of several of Lorimar's programs in the past and will continue to do so," Wildmon stated, "but we will go to bat for them on this one." The group said that it will also include in their efforts a drive to keep "Wonderful World

of Disney" on NBC. The network announced earlier this year that it would cancel Disney at the end of the season.

DAUGHTER'S BOOK CASTS NEW LIGHT ON WORLD VISION FOUNDER

THOUSAND OAKS, Calif. (EP)—Bob Pierce, founder of the Christian missionary agency World Vision traveled the world to help starving, war-ravaged people who had lost hope. But according to a book written by his daughter, the late Pierce left his family emotionally ravaged and only managed a 4½-hour family reunion a few days before he died two years ago.

He was legally separated from his wife for 10 years. His oldest daughter committed suicide. But his second daughter, Marilee Pierce Dunker of Thousand Oaks, Calif., thinks she has emerged victorious from the traumatic years. Her book, *Man of Vision—Woman of Prayer*, scrapes the shiny veneer off the image of the wholesome, perfect Christian family.

And although Mrs. Dunker has been criticized by some people for sully her father's name, she thinks the book helps others in the same situation. She thanks God for allowing a "healing of family wounds" in the end.

"The fallacy in a lot of ministers' minds is that the demands of their work can justify neglect of family, body, health. They live unbalanced lives because their goals are noble and wonderful," Mrs. Dunker says. "But I don't believe God smiles on anybody who allows that to happen.

Mrs. Dunker's book tells about Lorraine Pierce and her daughters, Sharon, Marilee and Robin, living in the limelight of a man whose commitment to serving humanity's needs dulled his ability to handle close relationships at home. She says of the reconciliation at a family dinner just before Pierce's death, "People might question: Was one night enough—4½ hours as a family again? But the Lord gave us what our hearts cried out for."

ANOTHER RADIO MINISTRY ENTERS ITS 50TH YEAR

WASHINGTON (EP)—Since the first broadcast on Christmas Day, 1931, radio station HCJB—Heralding Christ Jesus' Blessings—"has grown to become the streamlined grandfather of short-wave gospel broadcasting," according to a recent magazine report.

The first program, from a 200-watt transmitter in a sheep shed in Quito, Ecuador, was produced by Clarence Jones and Reuben Larson, aided by several other missionaries. It was picked up by "the handful of primitive radios then in the country."

As it enters its 50th year, HCJB airs programs in 14 languages, has a staff of 225 missionaries

from 20 different countries, and 280 Ecuadorian employees. In addition, HCJB is operating two hospitals, heading a community health care program, offering correspondence courses through its Bible Institute of the Air, and producing a variety of television programs for use in Latin America.

CHINA MISSION LEADER POINTS OUT "OTHER SIDE OF COIN"

LOS ANGELES (EWNS)—Since the first day that the United States government announced that it was normalizing relations with the People's Republic of China, Christian leaders have raised several questions about the status and future of the Chinese Church.

One such leader, Dr. Silas Hong, director of the Los Angeles-based United Evangelism to the Chinese, believes that there is "another side of the coin" which the public has not been made aware of by official sources.

"It is true that there are now more than three dozen official churches open in China," Hong states. "But a few dozen official churches are hardly enough to accommodate the conservative estimate of four to six million Christians in China today."

"It is also true that there is a plan to print 130,000 Bibles and New Testaments and that 50,000 New Testaments have already been completed. One problem, however, is that the printed New Testaments (after several delays) have been sparingly allocated to official churches." Dr. Hong asserts that those who wish to obtain the official Bibles must pay US \$1.50 a copy and state their name, address, and reason for purchase.

Hong also believes that the document produced at the Third National Christian Congress, which some interpret as "legalizing" the thousands of Chinese home churches, "does not represent the voice of the grass roots 'home church' Christians." He says, "The resolution made it very clear that only those who cooperate with the Three-Self Committee will be considered 'legalized,' a step the overwhelming majority of home churches hesitate to take for fear of later betrayal."

Finally, Dr. Hong has stated that "even though, on the surface, things are apparently going well for the Christian community in China, let us never forget the three principles set out by the government-sponsored February 1980 Kunming Christian Conference." At that Chinese state-controlled conference it was decided that the Religious Affairs Bureau and the Three-Self Committee were to be reactivated; that major churches in large cities were to be reopened; and that religion should be eventually eliminated.

God's Great Garbage Dump

by Craig Spooner



"First of all, you must understand that in the last days some men will appear whose lives are controlled by their own lusts. They will make fun of you and say, 'He promised to come, didn't he? Where is he? Our fathers have already died, but everything is still the same as it was since the creation of the world!' They purposely ignore the fact that long ago God spoke, and the heavens and earth were created. The earth was formed out of water, and by water, and it was by water also, the water of the Flood, that the old world was destroyed. But the heavens and earth that now exist are being preserved, by the same word of God, for destruction by fire. They are being kept for the day when godless men will be judged and destroyed.

"But do not forget this one thing, my dear friends! There is no difference in the Lord's sight between one day and a thousand years; to him the two are the same. The Lord is not slow to do what he has promised, as some think. Instead, he is patient with you, because he does not want anyone to be destroyed, but wants all to turn away from their sins.

"But the Day of the Lord will come as a thief. On that Day the heavens will disappear with a shrill noise, the heavenly bodies will burn up and be destroyed, and the earth with everything in it will vanish. Since all these things will be destroyed in this way, what kind of people should you be? Your lives should be holy and dedicated to God, as you wait for the Day of God, and do your best to make it come soon—the Day when the heavens will burn up and be destroyed, and the heavenly bodies will be melted by the heat. But we wait for what God has promised: new heavens and a new earth, where righteousness will be at home" (2 Peter 3:3-13, TEV).

None of us enjoy thinking about the judgement of God, but it is a fact that we cannot overlook. Sometime ago my son and I were having breakfast together. We have a little rule in our house: "Thou shalt not throw food." Ryan wanted to find out if I still remembered the rule, so he let fly with a piece of toast. I responded in my most fatherly voice, "DON'T THROW THE FOOD." I could see by the look on his face that further mischief was contemplated, so I watched him out of the corner of my eye, and when he thought I wasn't looking, he wrapped his fingers around another piece of toast and sent it sailing. This time, I had to let him know that you can break the rules if you want to, but you will have to face the consequences. His fingers were pink for a little while.

Sometimes we wonder if God is paying any attention to what is going on in this world. His rules for living are continually flaunted and he doesn't seem to notice. But the Christian has to believe that this universe is not morally bankrupt; that there is a heavenly Father who observes everything that happens, albeit out of the corner of His eye, and that He has given us permission to break the rules but not to escape the consequences. There is such a thing as the judgement of God. It was a wise man who said, "We don't break God's laws, we break ourselves upon them."

When most people think of God's judgement upon sin, they think of hell. The common conception is that this is a place somewhere under the ground where the devil and his minions are tormenting the damned with eternal fire. This picture of hell comes from the imagination of man, not the Word of God. Peter describes hell for us:

Craig Spooner is the pastor of the Wallingford, Connecticut, A.C. Church. This article is taken from a sermon preached in January, 1980, while he was pastor of the Hope Community Church, Lynnwood, Washington.

Peter here describes the fate of the wicked not as everlasting dying, but as everlasting death—"complete extinction of being." Hell is not a place; it's a day—"the day when godless men will be judged and destroyed."

The Greek word for "destroyed" is the same word Paul employs in 1 Corinthians 15 when he speaks repeatedly of the "perishable" nature of man. It is defined by the *Analytical Greek Lexicon* as meaning, "to destroy utterly, to kill, to bring to nought, make void, to lose, be deprived of, to perish, to be put to death, to die." This is the fate that Peter tells us awaits the wicked. It is not eternal torment, but complete destruction.

Of course, the Bible often speaks of hell and it sometimes makes it sound like a very definite place, but the Bible employs a special word for hell (*Gehenna*). There is a story behind that word.

Long ago there lived a king, Manasseh, in the city of Jerusalem who was very wicked (see 2 Chronicles 33:1-10). He worshipped false gods and set up many idols in a place outside the city called the Valley of Hinnom. He was so depraved that he even sacrificed his children on these altars. The next king, Josiah, was revolted by these profane practices (see 2 Chronicles 34-35). He ground up these altars and burned them in the Valley of Hinnom. From then on, this valley was considered to be an especially unholy place. In time, it came to be the city garbage dump. If a criminal died and was considered unworthy of burial, his corpse would be thrown into the Valley of Hinnom. It seemed that there was always a fire going to burn up the trash, and there were always worms feeding on the dead. It was this place, the garbage dump for the city of Jerusalem, that Jesus called hell (*Gehenna*). When he used that word, it meant literally, "the Valley of Hinnom."

Peter tells us that someday the earth will be God's great garbage dump, the place where all the moral and spiritual trash of the world is deposited. On that day, the elements will melt with fervent heat, and the heavens will pass away with a great noise and the earth and everything in it will be burned up.

People don't burn trash to torture it, or to purify it, but to completely destroy it. God's judgement is not designed to torture people, or to purify them, but to completely destroy them.

Hell, then, is eternal death, not eternal dying. It is a day, not a place. Someday, the Bible tells us, Jesus will appear again, and at his command, the dead will be raised. Those who cared about pleasing him will "meet him in the air" (1 Thessalonians 4:13-18). Those who didn't care about God, but whose lives were "controlled by their own lusts" will be left on earth, which is now the repository of the spiritual garbage of the universe. It is then that the heavens will pass away with a bang, the elements will melt with fervent heat, and the earth, and everything in it, will be burned up. God will then make a new earth, like the

Garden of Eden, "where righteousness will be at home." There will be nothing to hurt or destroy people. Doors won't have to be locked at night. The ugly and vicious elements of life will have been completely eradicated. Then Jesus and His people will come down from the sky to enjoy forever this earth made new. Revelation 21-22 gives us a beautiful picture of the descent of God's people. As we study these passages and contemplate the future, we must remember that God can only give us a very inexact and childlike picture of these events, for the things that will transpire on that last Day boggle our human minds.

We can be sure, however, that the best picture God could give us of the fate of the wicked is eternal death, not eternal torment. I believe in the complete destruction of the wicked because it is a message of comfort and solace. I remember that once someone literally cried on my shoulder, saying, "My grandfather just died; he didn't believe in Jesus or care about pleasing God. I hate to think that right now he is tormented by the flames of hell." How good it was to be able to inform this person about the Biblical picture of the fate of the wicked.

I believe in the eternal destruction of the wicked because it is a reminder that evil does not have as much right to this universe as good. Evil came from a created being, the Devil. It can be destroyed. Only God, who is completely good, has the right to live forever. He bestows this blessing of life on those who care about pleasing Him, and withholds it from those who don't. Someday, the seamy side of life will be nothing but a dim memory.

I believe in the eternal destruction of the wicked because it gives us a more merciful and humane conception of God. He takes no pleasure in the death of the wicked (Ezekiel 33:11). He is "not willing that any should perish, but that all should come to repentance." Sometimes, our society has someone on its hands that is considered such a threat that he must face the ultimate punishment. We do not send them to a torture chamber; we exercise capital punishment. If we, with all our human folly, have enough kindness to condemn torture, how can we worship a God who takes pleasure in permitting the eternal torment of His creatures?

Hell is not a place; it is a day. It is not eternal dying; it is eternal death. The Advent Christian Declaration of Principles says it this way:

"We believe that death is a condition of unconsciousness to all persons, righteous and wicked; a condition which will remain unchanged until the resurrection at Christ's second coming, at which time the righteous will receive everlasting life while the wicked will be 'punished with everlasting destruction'; suffering complete *extinction of being*." (Article IV)

God Is Alive & Well (And Calling Christians To

Early one morning during one of his many polar expeditions, Admiral Perry headed north with his dog teams. At the end of the day when he stopped to take a bearing on his latitude and make camp, he was amazed to discover he was actually farther south than he had been at the beginning of the day. The mystery was eventually solved when he found that he was on a gigantic ice flow that had broken off from the polar ice mass. Ocean currents were pulling it south faster than his dog teams could drive toward the north.

Admiral Perry's experience is a parable of today. In some ways we are making tremendous progress, while at the same time currents seem to be pulling us backwards. For example, many use the mass media today to spread the message of Christ's salvation, and yet those very same media are used as propaganda instruments by demonic regimes.

We often wonder what's happening in our world and what is God doing.

The attitude we maintain toward our ministries throughout the decade of the '80s will be determined very much by how we see God's work in history. Someone has said that Jesus was not so much a theologian as a story-telling God. And in Matthew 13, Jesus told some stories—parables of the kingdom—which takes us underneath the ice flow, so to speak, underneath history. They tell us what God is doing, and if we really understand their message they will save us from some crippling attitudes.

The first debilitating attitude I call sub-Christian pessimism.

During an interview an Australian journalist asked me, "Don't you think we're living in a post-Christian era?" "I certainly do not," I answered. "To say that is tantamount to atheism. I believe that in a sense we are still living in a pre-Christian era. We have still to see what Jesus Christ is going to do in the history of this world and of the Gospel." But looking at the condition of the world, it's easy to forget this sense of God's control and give in to a sub-Christian pessimism.

The 1980s came in like a drunk who staggers out of a bar into heavy traffic and gets bounced from car to car.

Dr. Leighton Ford is vice president of the Billy Graham Evangelistic Association, a well-known evangelist, author and radio speaker. This address was given at the Annual Convention of the National Religious Broadcasters in January 1980.

Americans were taken hostage in Iran. Soviet troops invaded Afghanistan. Gasoline prices soared. Inflation continued its never-ending spiral. Political trauma erupted between Iran and Iraq. According to one opinion researcher, the American people are scared to death. Sometimes we feel like gasping, "What's next?" But, then, if what's next is like what's past we may not want to know.

Believers, it seems, are also fearful, tempted to pull in their horns and withdraw. Many evangelicals look at communism, materialism, resurgence of non-Christian religions, widespread discouragement over missions and evangelism and throw up their hands in hopelessness.

In these times we need to remember the first story Jesus told in Matthew 13, the parable of the soils. "A sower went out to sow," he said. "Some seeds fell on hard ground, some on stony ground and some on shallow ground. But a lot fell on fertile ground and brought forth up to 100-fold."

He's telling his sowers, his disciples, to expect an abundant harvest. God is putting in his plowshare. That doesn't mean evangelism will be easy. But it's hopeful, not pessimistic.

Yes, in the story Jesus is telling us to take heed how we hear the Word. But he's also telling his sowers, his disciples, to expect an abundant harvest. He meant that parable to be an encouragement, to let us know that God is putting his plowshare into our world to open hearts to the Gospel.

In Matthew 24:14, Jesus says that the Gospel of the kingdom shall be preached in the whole world and then the end will come. God has given Christians the privilege of touching history. The very climax will come as we complete his command and see the promise of our Lord fulfilled.

What does this mean to us? That God's plan for history is set. That every tongue and tribe and nation should hear. And now is no time for pessimism. We must not let the world set our agenda. We have to be realistic, of course, but rather than seeing just the problems, we must see the opportunities.

Now, if ever, is the time to watch how God in his providence is using turbulent world events as his plowshare to open people up to the Gospel as never before. Some

to Act On Planet Earth)

missionologists say Christian population in the world today is increasing by 60,000 persons each day. There are an estimated 1,600 new Christian churches being planted every week (not buildings, but new bodies of believers). The church in Africa is growing by 20,000 a day. Latin America is in the midst of an evangelistic explosion. More Muslims are listening to Christian radio broadcasts and taking Bible correspondence courses than ever before.

One of my businessmen friends recently said that here in the United States he thought we might have an economic collapse. When I asked what he thought the result would be he said, "The greatest opportunity to share the Gospel we've ever had because people would be looking for something and to people who have something greater than economic security to hold onto."

George Gallup's studies show that more than half of the unchurched in America pray, believe Christ was the Son of God, want religious education for their children and could see themselves in church if they had the right kind of opportunity.

God is putting in his plowshare. That doesn't mean evangelism will be easy. But it's hopeful, not pessimistic.

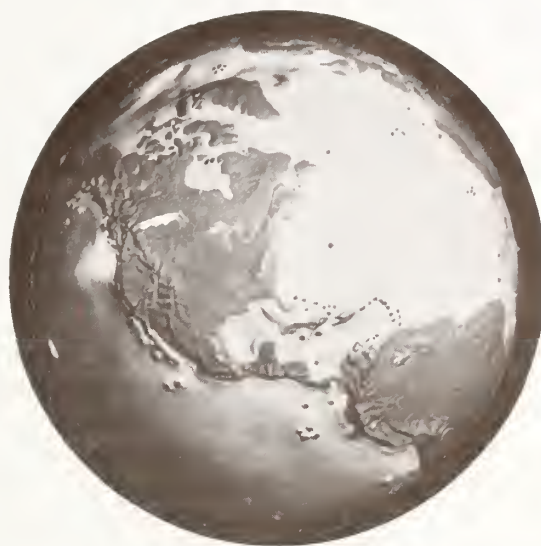
Jesus also warns us against unbiblical triumphalism, a cocky, self-confident attitude, the feeling that we know how to finish the job, a belief that efficiency should produce spiritual results, a preoccupation with means, technology and organization.

To counteract this, we must remember the second story Jesus told, in this chapter, of the wheat and tares.

The farmer sowed seed which began to grow. But after an enemy came and sowed tares among the wheat, the good and bad seed grew up together so that it was impossible to distinguish between them.

Jesus says this world is a battleground in which the devil, from his headquarters, is at work to counteract the work of God. When we sow the Gospel seed we must expect mixed results. There will be conflict, opposition and subversion. Good and evil will both grow up together.

The devil will oppose and undercut God's work in every way possible from within and without. I believe, for example, that the counterpoint to the born-again movement of the '70s may be a hardening of attitude to Christian lifestyle in the '80s.



by Leighton Ford

The devil will try to pervert the church's message by adding to or taking from the whole counsel of God in Scripture. He will try to pollute the church's morals. And I sometimes wonder how far the evangelical movement has already bought into the lifestyle of secular America. We ought to look with soberness at the growing acceptance of divorce, for example, even among Christian leaders.

The devil will try to preoccupy the church's mentality with worldly peace and affluence—the mindset of the Laodicean church which dulls the sharp edge of discipleship. I believe one of the devil's trump cards for stopping revival and awakening has always been to divide the Lord's people. We have had to especially beware of this in the past election year, when passions ran deep and ideologies strong.

We must also beware of an idolatrous giantism that goes hand-in-hand with triumphalism. By giantism I mean the preoccupation with bigness. E. F. Schumacner, the late economist, said in his book, *Small is Beautiful*, that we suffer from almost universal idolatry of giantism. Big business, big labor, big government, big education. Even big religion can paralyze the average person.

Now I would be the last person to say that God's people ought to have small minds and puny goals. We need to dream great dreams, expect great things and have visions worthy of a God who sits on a universal throne. But we must beware of idolizing bigness.

I speak as one identified with mass evangelism, mass crusades and mass media. But I plead that we remember that God is so great that he can work on a person-sized scale. Remember David going out to face Goliath? All the other warriors of Israel went out, took one look at

The devil will try to preoccupy the church's mentality with worldly peace and affluence.

Continued on next page

the giant, turned and ran. They said he was too big. Little David came along with his slingshot, his pebbles and his great God. He took one look and said, "He's too big to miss."

This is the same point Jesus made in the parable of the mustard seed that grew into a great shrub and the leaven that fermented and changed an entire meal—two everyday miracles. That little band of Jesus and his followers were absolute nobodies in the eyes of the world. But could anything have been so pregnant with the great purposes of God? He's saying we can expect to see these everyday miracles reproduced in the spiritual realm because it's not size, but dynamic—the dynamic of the Holy Spirit—that counts. We don't expect the world to be Christianized, but we can expect that like the dynamic of ferment of that leaven, the church will penetrate our world and permeate beyond its size.

I often think that Mother Theresa personifies these parables. An Albanian peasant girl, she pours out her life daily for the poor and dying on the streets of Calcutta. Recipient of a Nobel prize, she says the greatness of God is that he has used "this nothing to do something."

The surest way to stop the work of God is arrogance. We must be watchful and prayerful, especially in handling success. Yes, we can expect triumph, but only by God's power.

The surest way to stop the work of God is arrogance. We must be watchful and prayerful, especially in handling success. Yes, we can expect triumph, but only by God's power. Martin Luther said, "The devil is God's devil." What he meant by that is the devil can only operate as long and as far as God permits. Then he turns what the devil has done to his glory and triumph.

What in the world is God doing? He's allowing the devil some rope to keep us humble and ultimately to show forth his glory.

Finally, Jesus warns us to beware of a distorted professionalism.

The word professional can be taken in two senses. In the best sense it is one who has the highest awareness of competence, of excellence, of integrity. All of us should aspire to this kind of professionalism. Integrity in our personal lives, integrity in our finances, excellence in program, the best in production. A continued and increased commitment to the highest kind of professionalism, openness and accountability is needed so peo-

ple may see that we do not use deception nor do we distort the word of God.

The wrong kind of professionalism turns Christian ministry into a job and Christian mission into an institu-

The wrong kind of professionalism turns Christian ministry into a job and Christian mission into an institutional program to be carried out by paid workers.

tional program to be carried out by paid workers. In that sense, all of us, paid or unpaid, need to rediscover the non-professionalism of the early Christians. According to church historian Michael Green, in contrast to the present day when Christianity is highly intellectualized and dispensed by professional clergy to a constituency increasingly confined to the middle class, faith in the early days was spontaneously spread by informal evangelists and had its greatest appeal among the working class.

Two more of Jesus' parables come to mind from Matthew 13: the farmer who found a treasure in a field and the merchant who discovered a pearl. Both sold all they had to possess their prize. Here Jesus pictures the disciple, the communicator, people who have made a great discovery, have found a great joy and have made a risky commitment to sell all they have to possess and share it. These are people whose lives are marked by joy, vitality and simplicity, who share the Gospel not because they're trained for it or paid for it, but because they cannot help it. The most effective communicators are those whose lives are marked by the twin theme of discovery and risky discipleship.

The real issue for the church today is letting ourselves be taken possession of by our risen Lord Jesus Christ. And maybe this is our greatest need.

The real issue for the church today is letting ourselves be taken possession of by our risen Lord Jesus Christ. And maybe this is our greatest need—to think of those early days when Jesus first laid his hand on us, when we began our ministries and it was a calling rather than a job.

What in the world is God doing? He's surprising us if we have eyes to see it and hearts to receive it. Surprising us with the gift of his grace. And challenging us with ever new and risky commitments to share that story.



PRAISE IS COMELY

(Psalm 33:1)

Praise is comely for the upright,
So praise the Lord both day and night.
Praise Him for His wonderful love;
And for the Saviour from above.

Praise Him in pray'r; praise Him in song;
Let praise be heard the whole day long.
Praise Him in deed; praise Him in word;
Let everywhere praises be heard.

Praise Him at play; praise Him at work;
Ne'er an opportunity shirk.
Praise Him above all things on earth,
He's the source of all that's of worth.

Praise is comely for the upright;
His own are precious in His sight.
Praise will drive away the shadow,
Making the life e'er brighter glow.

— C.W. Temple, Kezar Falls, Maine

JESUS IS COMING

Jesus is coming! The signs all portend
That now fast hast'ning is the time of the end.
Earth's kingdoms are crumbling and soon will give way
To one that will last through eternity's day.

Jesus is coming! We're seeing unfold
The prophecies that were so long since foretold;
They're most all fulfilled, we are down near the last—
The old world is reeling, her doom will come fast.

Jesus is coming! No longer we doubt,
With nations distressed, plagues and earthquakes and
drought;
Men's hearts too are failing them, making them fear
The things that are coming and soon will be here.

Jesus is coming! He's right at the door,
So let us be faithful as never before;
Then work while we wait till the heavens shall ring
And we shall behold the return of our King!

— Ella I. Brown, Nooksack, Washington

ADMISSION

Oh Heart of Mine, why must I knock
And seek admittance to my Own?
You drew Me gladly in the gate.
And yet you keep Me from My Throne.
And I must knock, a Stranger still
Within the heart I long to fill.

These Hands creation's wonders made.
With them I fashioned star and sun.
By them the Universe uphold,
The seasons' ordered courses run.
Yet this one thing I cannot do—
I cannot force the door for you.

These Hands, these pleading Hands, were
To that rough Cross, unthinkingly, nailed.
Because I love, I took your place.
Your sin, your death, was giv'n to Me.,
And yet my love can do no more
Until you open up the door.

Not as a tyrant do I come,
But pleading humbly, seeking rest.
I bring a feast and fellowship.
Yet I, the Host, must be the Guest.
And do you fear to give Me still
The heart that only I can fill?

— Joan Suisted, New Zealand



A LETTER FROM LLOYD

Dansalan Junior College
Marawi City

Dear Ed,

From several mosques in the city comes the almost haunting early morning (it's 4:45 a.m.) call to prayer, the first of five daily calls for the faithful Muslims to pause and turn to God in prayer. The English translation of the Arabic call coming through the still morning air is:

God is most great! God is most great!
I testify that there is no God but Allah.
I testify that Muhammad is the prophet of Allah.
To pray is better than to sleep,
To pray is better than to sleep.
Come to prayer. Come to success.
God is most great! There is no God but Allah.

Listening to the call I am reminded of a comment Maisie made several years ago when violence was rife and tension high in this community. I also recalled her words March, 1979, when as a prisoner I heard the same call in the early morning. (Maisie Van Vactor, Lloyd's wife, died during her husband's captivity.) She had remarked how re-assuring it was to hear the call to prayer every morning. She said that as long as there were persons who in the midst of so much violence could still turn to God in prayer, there was reason to have hope. If faith could call persons to prayer, from that faith hope could also come—hope for better days when people would, after having turned to God in prayer, turn with concern to their fellow persons. I feel the need for that same conviction as I write this letter!

Why are we Christians in this place? Filipino, American, Dutch, Indian, Australian, Irish—why have we come from a few countries and from many places in the Philippines to work in this Muslim community? And having come, why do we stay?

After a killing last June of one of their team, a group of Christians whom I had mentioned in earlier letters left. Their leader said to my friend, "If Lloyd and the rest at Dansalan are foolish enough to stay, let them stay. We are getting out." "...Foolish enough to stay..." Another friend whose writings I came to know in a special way while in "the hills" last year has written, "For Christ's sake we are fools..." (1 Corinthians 4:10).

Again Paul speaks to us. "We are troubled, but not crushed; sometimes in doubt, but never in despair; there are many enemies, but we are never without a friend; and though badly hurt at times, we are not destroyed. At all times we carry in our mortal bodies the death of Jesus, so that his life also may be seen in our bodies" (2 Corinthians 4:8-10).

Although I may allow myself to think otherwise at times, when I confront myself I know that it is for Christ's sake that we must stay in Marawi. God has offered love to all. Love that He wants made real through lives lived in obedience. Discouraging though it is at times, tiring as it often is, I know that it is partly through lives lived out in this community in Christian obedience that there is a chance for some of that Love to be shared with those who so desperately need it. There is so little love in the community. Instead suspicion and hatred seem to prevail.

Why are we here? Because Christ was born in Bethlehem and because He is here! Friends tell us that we are being damned fools; another tells us to be fools for His sake. Please pray for us here in Marawi and for others who are facing similar dilemmas in places to which they have been called in this troubled world. May all of us through lives lived in obedience to Him, find something of the Joy that is meant to be, and having experienced this Joy, share it with others. May Love, Joy and Peace be in all our hearts!!

In His Service,
Lloyd G. Van Vactor

P.S. Thanks for your letter. We do covet your prayers for the work here—as well as elsewhere.

ONLY A DEBT OF GRATITUDE

A little over a year ago three of us flew back from the Philippines. By every human measure we ought to be in considerable debt now as a result of our trip there. For four to travel to the Far East, live there for seven months (nine for one of us), and return necessarily involved considerable expense. Increasing the family by fifty percent doubled the cost. Meanwhile, although my Berkshire Christian College salary continued, Pauline's paycheck was suspended for ten months. I confess amazement at the way the Lord provided—despite my small initial faith.

First, we had to raise half our travel costs and to do it in a rather short time. We made one appeal by letter to a number of relatives and a few close friends, intending to borrow whatever they did not provide. They responded most generously. The college and Hope Church communities spontaneously joined in supporting the project. Some contributions were particularly humbling and underlined the need to use funds wisely and to make the most of the trip. Forty dollars, for example, came from an elderly woman with little income, one whom we had not seen for a number of years. A hundred dollar bill was left anonymously in my box at the college. I have reason to believe it was from a student.

In the end the trip cost the Mission Society nothing for transportation and a limited amount for other expenses. And we had not borrowed!

Then among the swarm of children who came around to stare at the Americanos (and to enjoy an occasional goodie), two stood out in their rags, dirt, hunger, illiteracy, and poor home situation. We began to talk about adoption, estimating how long it would take and how much it would cost (both far exceeded our expectations). Legal fees, travel within the Philippines including flights to Manila, a month for three at a guest house in the capital city, and three extra tickets to the U.S. (Pauline had to substitute a full price flight for the budget fare she already had), etc. added up to a few thousand.

Six people, including four lively kids, in a small house? An additional room seemed desirable. Father and fifteen year old son began it in July and by school time had completed the outside. The inside is progressing gradually. More expense.

You can see why by human standards we ought to owe several people quite a bit. How have we kept the indebtedness—except for our debt of gratitude—to a few hundred dollars in short term mostly low interest loans?

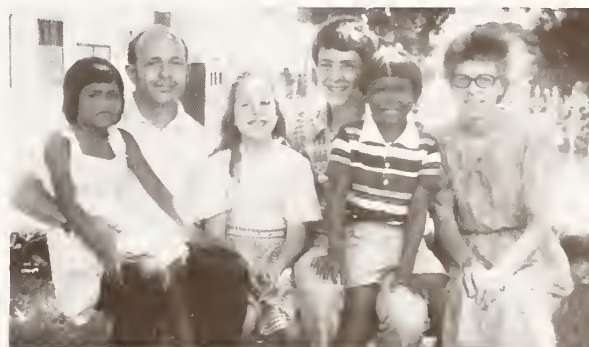
Let me give some examples again.

A well-to-do Filipino businessman has an account in a San Francisco bank. He looks for ways to increase deposits legally. To do so he was willing to loan \$1,000 interest free, simply on the basis of Margaret Helms' testimony to our character, to be paid back to his American account. Relatives and Hope Church helped out more than we could have imagined. A life insurance policy provided a loan at a specified low rate of interest. Two additional dependents meant a significantly larger refund from IRS. A B.C.C. student's wife had filled in for Pauline at work for the ten months, so that income was soon available again (Pauline returned to work shortly before the student wife had a baby boy—part of God's timing).

One striking incident involved the unused half of Pauline's budget fare ticket. It said on it that the owner sacrificed half the value if he did not make the scheduled flight. Did that mean that the other half might be refunded? Not likely. It apparently referred only to additional payment to reschedule the flight because the ticket also said no refunds or exchanges. But what can you lose by explaining the situation to the travel agency? A few days later a check for the *full amount* of the ticket arrived in the mail.

God is good. Through a variety of people, believers and unbelievers, He supplies needs. Our experience has confirmed our trust in Him—and increased our determination to be good stewards of his graces, including the material ones.

—Dr. Freeman Barton
Berkshire Christian College



(l. to r.) Jeznnet, Dr. Barton, Audrey, Donald, Jonas, Mrs. Barton

The American Choice: CHRISTIAN

One of the most critical and least understood facts today is that Christianity and Humanism are in the midst of a life and death struggle throughout the United States. It is critical because the result of that battle will affect the life-style and moral values of every single citizen in the U.S.A. It is not understood because we have failed to recognize that Humanism is a religion which is diametrically opposed to true Christianity.

Humanism, a self-declared religion, has been recognized as a bona fide religion by the Supreme Court of the United States since the 1961 Torcasol/Watkins decision. As a religion it is offered all the benefits insured by the U.S. Constitution. Under that protection it has grown in power and influence and is currently undertaking the monumental task of propagating, legalizing, and enforcing its beliefs and dogmas upon the citizens of the United States. It has become the state religion and is freely taught in the state owned and operated schools. In these state schools, commonly known as public schools, humanism is taught as the only way of life for the reasonable and intelligent. Thoroughly trained humanists instruct children at every grade level to suspect the old-fashioned and outmoded ideas of their forefathers. Christianity, the Bible, prayer, and other religious activities have been ruled unconstitutional while humanism continues unchallenged and unchecked in the classroom. Humanism is anti-God, anti-Christ, anti-Bible and, therefore, anti-Christian.

Let me quote portions from the Humanist Manifestos (H.M.) I and II to show what they believe:

1. The God of creation ignored:

"Religious humanists regard the universe as self-existing and not created" (H.M. I).

2. God-given values ignored:

"Humanism asserts that the nature of the universe depicted by modern science makes unacceptable any supernatural or cosmic guarantees of human values" (H.M. I).

3. The availability of God's wisdom and power ignored:

"Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for it's



achievement. He must set **intelligence and will** to the task" (H.M. II).

4. Any regard for God is considered not only fallacious but harmful:

"Promises of immortal salvation or fear of eternal damnation are both illusory and harmful." "As in 1933, humanists still believe that traditional theism, especially faith in a prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an **unproved and out-moded faith**. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival" (H.M. I&II).

5. The authority of God's Word rejected:

"We believe, ...that dogmatic or authoritarian religions that place revelation, God, ritual or creed above human needs and experience do a disservice to the human species" (H.M. II).

6. No absolutes:

"We affirm that moral values derive their source from human experience." (i.e. if it works well, feels good, then do it!) "Ethics is autonomous and situa-

Rev. George B. Osborne is the son of Rev. and Mrs. Victor B. Osborne of O'Brien, Florida. He wrote this article for the teaching staff of the Christian School in Webster, N.Y., where he is the principal.

NITY OR HUMANISM

by George B. Osborne

tional, needing no theological or ideological sanction. Ethics stem from human need and interest." (H.M. II).

7. **Human intelligence (not God) is our hope:**

"Reason and intelligence are the most effective instruments mankind possess. There is no substitute: neither faith nor passion suffices in itself." "Religion" (humanism) "must formulate its hopes and plans in light of the scientific spirit and methods." "While there is much we do not know, humans are responsible for what we are or will become. No deity will save us: we must save ourselves" (H.M. II).

There is one area of agreement:

"Nothing human is alien to the religious. It includes labor, art, science, philosophy, love, friendship, recreation—all that is in its degree expressive of intelligently satisfying human living. The distinction between the sacred and the secular can no longer be maintained." (H.M. II).

The religious humanist fully believes this and is thrusting his doctrines and dogmas upon society wherever he is. The Christian often is told or made to believe that he needs to leave his "religion" out of his job, social life, home, or recreation, but the humanist recognizes that religion, if it is real, affects us wherever we are. There is no distinction between the secular and sacred. Thus during the last thirty years in particular, the United States has been besieged by humanistic thought, not only in the schools but in society in general. The courts and judicial branches of government have begun to legislate according to the humanistic dogmas in the following areas:

LIFE AND DEATH

God said, *"Thou shalt not kill."* The religious humanist says, *"The right to birth control, ABORTION and divorce should be recognized." "It (a full range of civil liberties) also includes a recognition of an individual's right to die with dignity, EUTHANASIA and the right to SUICIDE"* (H.M. II, 1973).

In the 1973 Roe vs. Wade Supreme Court decision, abortion was legalized. Today the various branches of the U.S. government are in the process of making suicide, euthanasia, and infanticide legal. This is not just a matter of differing opinions. This is the work of another religion legally imprinting its doctrines upon the American culture.

Since the 1973 U.S. Supreme Court decision, more than 8,000,000 unborn children have been killed legally by abortion. Over three thousand years ago the children of Israel offered their children as a sacrifice to the heathen god, Molech, and God destroyed their nation (Jeremiah 19:4-8). Will God ignore the 8,000,000 children that this nation has sacrificed to the gods of pleasure and convenience?

Today, right now, infanticide and euthanasia are actively being practiced in hundreds of hospitals across the nation. It is not yet legal, but the religious humanist has influenced the medical profession to the point that you can no longer be sure that your doctor's intention is to cure you. Legalized infanticide and euthanasia is just around the corner unless the power of God is brought to bear against this satanic attack.

SEXUAL BEHAVIOR

God has said, *"Thou shalt not commit adultery"* (Exodus 20:14). *"Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge"* (Hebrews 13:4).

The Humanist Manifesto II takes this position: *"The many varieties of sexual exploration should not in themselves be considered 'evil'."* Romans 1:20-32 talks about this humanist philosophy.

Once again the issue is primarily a religious issue. The true Christian, as guided by the Word and the Spirit, has strong convictions about sexual activity outside the godly marriage relationship between a man and a woman. The humanist has no such scruples. In fact, humanists revel in such "broad-minded" activities as premarital and extramarital sex, incest, homosexuality, lesbianism, group sex, etc. Not content to grovel secretly in such behavior, the humanist now is determined to call it 'normal' and even advisable. Once again, under the guise of 'human rights', the governmental bodies across the land are writing legislation relating to these religious issues and the humanist voice is leading the battle.

The humanist further desires to educate your children in sex values:

"Moral education for children and adults is an important way of developing awareness and sexual maturity" (H.M. II, 1973).

Their "moral education" has nothing to do with God or the Word of God. Their "moral education" is simply a

Continued on next page

Continued from page 17

broad-minded ticket to do whatever feels good or whatever the individual desires to do provided he does not hurt someone else. He fails to see that sin always hurts both the sinner and the one he has sinned against.

INTERPERSONAL RELATIONSHIPS

God's Word establishes a basis for relationships within the home and the community. God's Word clearly establishes the authority structure in the home. God is the Head of Christ. Christ is the Head of Man. Man is the head of woman, and he is to love her as Christ loved the church. Woman is to be subject to the man and love him. Marriage is for life. Children are to obey their parents. We are to love our neighbors.

This is God's order. You can accept it; You can reject it; but you cannot change it. You may compromise, but God's order remains unchanged. God has established his order and He does not change.

The humanist in direct opposition to the Word of God says:

"We must extend participatory democracy in its true sense to the economy, the school, the FAMILY, the workplace, and voluntary associations." "The principle of moral equality must be furthered through the elimination of all discrimination based upon race, religion, SEX, AGE, or national origin." "The right...to divorce should be recognized" (H.M. II).

In short, the humanist rejects the authority structure as prescribed by the Word of God and establishes a new structure in which everyone has an equal vote for the direction of the family, school, business, or society. Everyone has equal say, regardless of age, sex, experience or understanding. The vote rules all..."let's vote on it."

Today, you may still accept God's order for your family—or you may reject it. However, if the god of the humanist has his way, tomorrow you will not have that option. If he has his way, you will only have a vote and the majority will rule. It will not be God's rule; it will be humanistic mob rule.

Under God's rule you are commanded to train up your children in the ways of God. You are to discipline your children in accord with this commandment. Under humanism you can only offer them the options and allow them the "freedom" to choose their own way. No training. No discipline. No authority. Only freedom.....and anarchy!

If the humanists have their way, this will be the order of the day starting immediately. The senators, representatives, governmental officials, and the president which YOU elected will be considering these issues during the

next few years. I wonder, are you voting for humanists to represent you, or are you electing Christians or at least those who are sympathetic to the teachings of the Word of God?

The devil says "The Christian should not get involved in politics." He is widely quoted, even among Christians. Satan would like to outlaw Christianity and destroy the name of Christ from the earth. Humanism is the tool he is using in the U.S. today.

Every American is faced with this decision: Will I embrace humanistic doctrine and be a religious humanist, or will I embrace the Word of God as my standard and be a Christian? As the tidal wave of humanism sweeps across the land many nominal Christians have been sucked under and disappear, eternally lost. This is a time of decision. Which book will you use to guide your life? Will it be the Humanist Manifesto? Or will it be the Word of God?

Those of you who have chosen to serve God and have determined to allow God's Word and His Spirit be your guide have a job to do.

Here is what you need to be doing:

- **You need to pray.** 1 Timothy 2:1,2 says *"First of all, then, I urge that entreaties and prayers, petitions and thanksgivings be made on behalf of all men, for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity."* God's Word instructs you to first of all pray for all men. You are further instructed to pray with thanksgiving for "kings" (presidents) and all who are in authority."
 - **Be informed.** How can you be thankful for godly men in our nation and government if you don't know who they are? How can you pray according to God's purposes, if you are not aware of the enemy's attack? The attack today is not physical. It is spiritual; it is an insidious attempt to control the human mind and spirit.
 - **Let the voice of God be heard in the nation today.** Let your world know that you are a Christian and that you are guided in word and deed by the Word and the Spirit of God. Let it be known that your God and His Word means more to you than national opinion polls or the considered opinion of self-declared experts.
 - **Let the true Christian in positions of authority across the nation know that you stand with them.** Respectfully ask the others to consider your position in the light of the Word of God. Vote in accord with the promptings of the Holy Spirit so that God will provide us with leaders who will guide us in righteousness, in becoming one Nation Under God with Liberty and Justice for all.
- YOU are the light of the world.....*SHINE!*

ADVENT
CHRISTIAN
CHURCH



SURIGAO
CITY
PHILIPPINES

1981 Teen Mission Team to the Philippines

The Department of Foreign Missions and the Department of Youth Ministry are happy to announce that another Teen Mission Team will be going to the Philippines to work with the Advent Christian Mission there in the summer of 1981.

Teen Missions was founded in 1970 by a group of Christians with a vision for missions and a desire to see young people, 13-25 years old, involved on the mission field. They wanted to channel the enthusiasm of youth into mission work projects and evangelistic teams. The youth learn to trust in the Lord to supply all their needs as teen missionaries.

Each team is led by carefully screened adult leaders and assistant leaders who are qualified and spiritually mature. All leaders have attended a Teen Missions Team Leader Seminar. This is a thorough one-week program required before taking a team to the mission field.

This year's Philippine team working with our mission is going to the Surigao area. Surigao is a good-sized fishing village on the northernmost part of the island of Mindanao. The rice paddies and surrounding mountains are very scenic. The team will live in tents at the project site and will construct a church for the Advent Christian Mission. The church has a large attendance of young people. There will be plenty of contact with the nationals, both youth and adults, providing many opportunities for evangelism.

The Surigao team will travel with the three other teams who are also destined for the Philippines to work with other mission agencies. From Boot Camp, they will travel across the southern states to Los Angeles where they will board a jet for the Hawaiian Islands. From Hawaii, their flight will go to Manila where each team will travel by cruise ship one to two days through the crystal clear Philippine seas that surround the 7,000 beautiful volcanic islands.

Following their project, each team will travel by ship to the beautiful tropical island of Cebu where Magellan was killed by Chief Laupe Laupe. The four teams will debrief at the Evangelical Free Youth Camp located on the picturesque mountainside, overlooking the sea on the south center of the island.

Following debrief, the teams will travel overnight by ship to the Manila harbor. The teams will spend two days in this shopper's paradise where wood carvings, shelled rattan products, Philippine barongs for men and dresses for the ladies as well as blue hand-carved gems are available. Manila is one of the best shopping places in the world. Those who wish may take a one-day trip across Manila harbor by hover craft to the world-famous Fortress Corregidor with its hidden tunnels and massive guns, where MacArthur uttered his famous statement, "I shall return." The fortress was the last to fall to the Japanese and provided the infamous death march of Bataan. Project Assignment Expense: \$1890 + \$30 registration.

To obtain an application form for membership on this Teen Mission Team or any other team, contact the Department of Youth Ministry, Advent Christian General Conference.

(Portions of this article were taken from the 1981 Teen Missions Brochure.)

ORO BIBLE COLLEGE—

The Oro Bible College Capital Funds Drive has ended, but money still comes! ...to help finish the OBC building in Cagayan de Oro, Mindanao, Philippines. *And we are happy!*

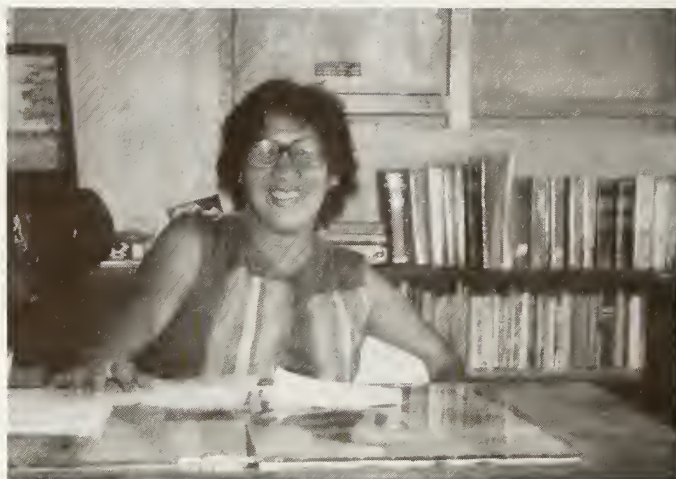
We wanted you to see some pictures and read a testimony from an OBC student. We want you to get the feeling of what *your* dollars have done.

The building is not completed. As Director of Foreign Missions, I will not allow deficit spending on this project. Laura Putnam, Principal of OBC, reports that "there is still lots to be done" to finish the job. We as a staff and a missionary force claim the scriptural promises that we will see the fruition of your and our prayers. *OBC will be completed!* With all due thanks to you and praise to God.

Laura says that "my prayer right now is that we continue to build strength into our faculty along with a togetherness and unity (throughout) the college as a whole." She goes on to say that "we are planning for yet more national leadership in the college."

Remember, we are talking about a *college* now, not just a Bible *school*.

Ed Hickel



Delia Emano, Dean of Student Affairs and instructor in Bible, Christian Education, and other subjects.



Outside of Oro Bible College Building. First door downstairs is the Literature Office.



Margaret Helms, instructor in Bible, A.C. History, and other subjects. This is one of the upstairs rooms temporarily being used as a classroom.



Rebecca Mendoza, librarian, part-time teacher in typing, book-keeping, and ethics and also the dormitory matron for resident students.



Marina Cabuya, one of the literature workers.



The kitchen used by the resident students. Note the kerosene stoves. Some also cook with wood.



The OBC choir is practicing in Maranatha Bible Church, next door to OBC, under the direction of Fe Mendoza, school secretary and choir director. Note the school uniforms worn by the students.

"AND — WE ARE HAPPY!"

MOUNTAINTOP

Mountaintops! We have all had them. Those experiences which have been spiritual high points often bring us fond memories. These are also times of refreshing, growth, and fellowship. One such experience for me was the "Congress on Discipling A Nation" held in Cebu City November 3-7, 1980.

This congress, sponsored by Philippine Crusades, drew about 300 church and mission leaders from the southern half of the Philippines. Indeed I felt humbled to be one of this number since I had come to the Philippines only two months earlier. Among these delegates were nine Advent Christians. Luree Wotton and I represented the missionaries. There was good representation by the Northern Mindanao Advent Christian Conference (NOMACC). Rev. Francisco Supangan, president of NOMACC, attended; as did Rev. "Rudy" Sarillana, pastor of the Maranatha Bible Church; Rev. Graciano Villadolid, pastor of the Claveria A. C. Church; Mr. Emmanuel Baguio, pastor of the Tagaloan A. C. Church; Mr. Melchor Jandayan, NOMACC youth worker; Mr. Nowyn Jangad, pastor of the Santa Cruz A. C. Church; and Miss Minda Lupante, Christian Worker in the Tamboboan A. C. Church.

Together we were challenged by such speakers as Donald McGavran, Leonard Tuggy, and James Mont-

gomery. We were challenged to rise and meet the opportunity of unprecedented growth here in the Philippines. We were also inspired by the reports of some of the denominations which have more than doubled in the last ten years. Surely the harvest is ready here in this country.

Personally I was challenged by the quality of leadership within NOMACC. Their commitment to see the church grow, in fact to double in both churches and membership in five years, led me to renew my own commitment to helping God's church grow. The leaders show the determination and ability to make their churches grow.

I was uplifted when we read the covenant in unison. We pledged ourselves to the task of evangelism, an evangelism which results in the development of new churches. I was thrilled when we read the goal of not less than 50,000 churches (evangelicals have 10,000 now) or one church in every barangay by the year 2,000 a.d. should the Lord tarry.

The Congress was in many ways a mountaintop, hopefully one with lasting effects. Pray that God will empower Philippine Advent Christians and evangelicals in general as they attempt to disciple this nation for Christ.

by David E. Dean

CHURCH—IN—EVERY—BARANGAY COVENANT

Philippines 1980

We, representatives of the Church of Jesus Christ in the Philippines, participants in the first Congress on Discipling a Nation in Cebu City, November 3 to 7, and in Baguio City, November 10 to 14, 1980, praise God and rejoice in His Great Salvation that He has offered us abundantly in Jesus Christ our Lord and Savior, and joyful fellowship that we have with Him and with one another. We are deeply stirred by what God is doing in our country today, and challenged to pursue the unfinished task of discipling our nation for Jesus Christ within our generation. We now therefore bind ourselves together before God and with one another by making public this covenant.

We believe God is calling people to Himself from all the islands of our beloved Philippines to enjoy His great offer of salvation, and that we are among His chosen ones to make this great evangel known to our land.

We thank God for the Grace He has given to many of our churches in the Philippines which in the last ten years have achieved phenomenal growth and are having

unprecedented opportunities for more church growth.

We believe God is calling us to fields already white unto harvest, to cooperate fully with each other and to surge forward in obedience to the Lord of the Harvest.

We acknowledge that we have come short of full obedience in finding the lost and multiplying churches in all receptive populations in our nation.

We affirm that evangelism is the primary task of the church, and that we are called by God to proclaim the evangel of salvation and to persuade men so that there will be at least one church in every barangay or no less than 50,000 congregations in the Philippines by the year 2000, should the Lord tarry.

We affirm our oneness in Christ, and our unity in the task of discipling our nation for Christ our Lord.

We are aware of the immensity of the task, and our frailties humble us, but we move forward in the confidence that the strength of God is made perfect in our weakness.

Continued on next page

COVENANT

Continued from page 22

We now therefore commit ourselves to this covenant before each other, and before God to whom we acknowledge our complete submission.

And with this covenant, we pray:

O God, we thank you for the abundant harvest you have given us this past ten years. You have renewed in

us the vision to disciple our nation through planting a church in every barangay by the end of this century. We bow our hearts before you in commitment to this task you have called us to. We pray in the name of Jesus Christ who said, "all authority is given unto me in heaven and in earth," and "I am with you always even unto the end of the ages." Amen.

JESUS SAID,

Follow Me... Go Ye...

IF I HAD IT TO DO OVER AGAIN

by Laura Putnam

What have the last 17 years been like? After having lived in the Philippines for those years, would I want to do it over again if presented with similar situations? Has it been "worth it all?"

Well, there have been plenty of periods of waiting—waiting for visas, waiting for others, waiting for myself to settle into knowing what I wanted or needed, waiting for God to answer.... There have been periods of growing, stretching spiritually, grasping hold of skills and attitudes too big for me, yet being needed in the ministry in which I was placed. There have been periods of introspection—who was I? What did I think I was doing here on the mission field? How long did I want to stay here? Did people love me? Did I love them?

Then there were periods of satisfaction—someone had come to know the Lord; another was indeed growing in knowledge of the Lord and in godly ways. I felt useful in that ministry where I was. The job was a challenge to me, and I saw some indications of "success" in it.

Add all of those periods together; add a few other spices of which life generally consists; put all together into a bag and shake well. Scoop out a handful and scrutinize it if you wish. Another handful—basically a different mixture, but similar make-up.



If I had it to do over again, would I choose differently? It is of course difficult to speak with certainty, but I believe that I would indeed do it all over again in choosing the mission field and those various acts of obedience to God through His people. There is still much work to be done, much opportunity to minister the Word of God on the mission field. The call is still the same, and the need for commitment is perhaps even greater. Yet I trust that I would act with more confidence in our great God and Father, with more trust and joyous expectation, with more praise and gratefulness all along the way. I would do it all over again because I know that God's way is the best.

WHAT (ADVENT CHRISTIAN) DOLLARS HAVE MADE POSSIBLE



Loay, Bohol A.C. Parsonage



Loay, Bohol A.C. Church in the Philippines



*Frank Supangan,
pastor of the Loay,
Bohol A.C. Church*

HOW ORO BIBLE COLLEGE HELPS ME!

by Virgilio Pallo

(Testimony)

I am one of the sophomore students in Oro Bible College. I enjoy the school very much even while I am learning God's Word. Oro Bible College is very important to me and to other students here who are called by God for His ministry.

This school is a training ground for effective workers for the Lord. The staff and teachers are concerned to teach the students effectively. While I am studying, I am learning how to understand the Bible because of the help of the teachers in learning how to do research. It also develops my mental ability, my knowledge, reasoning power, ideas, attitudes, my character, and love for fellow believers and for unbelievers too.

I have a growing concern for the lost and am learning too the responsibilities for a Christian and for pastoral ministry (and something about etiquette too).

Most of all I am learning more about God. Someday when I'll become a pastor, I should become an effective pastor due to the help of the Oro Bible College and our Lord Jesus Christ.



Advent Christian Women Organized for Service

Jean Balser,
DIRECTOR

NOW AVAILABLE

A new slide/tape presentation entitled "What Is WHFMS?" has been developed especially for use by Conference Presidents. This is a set of 55 slides with accompanying tape. A script will also be sent so that you can follow in changing slides, or if you prefer you can use the script rather than the tape.

This would be good to show at Conference meetings or when visiting locals to challenge them to greater ministry. Just knowing what the organization is and the kinds of ministry that have long characterized it, is needed information in many local groups.

There is no charge for the slide/tape set but we would appreciate a donation to help cover mailing and handling.

These sets will be available on a first-come-first-served basis, so get your order in today stating the dates you will need them. Order from WHFMS, P.O. Box 23152, Charlotte, NC 28212. We would urge each person using the slides to send them back to the WHFMS office immediately after so that others may be able to secure the presentation on the date they desire.

Conference Presidents—if you need to update your Conference President's Kit with current materials, please let us know. You will be pleased with this additional tool to make your work easier and more fruitful.

IN MEMORIAM

Katherine Mattesm by Lafayette, RI, WHFMS Society
Miss Voight Perkins by a "friend."

Mrs. Gertrude Sibley by a "friend."

Bertha Cassidy by Augusta, ME, WHFMS.

Beneta Brann by Augusta, ME, WHFMS.

Faye Messick Preslar by Mrs. Clarence L. Kirby.

LETTER FROM MUSA

Dear Jean,

It is a cold day here with snow six inches, windy, and hard to keep warm. Floyd is away as he had a wedding this morning but is on his way home. I came home last night after the rehearsal and could not get up here without snow tires or chains so left the car at the gasoline stand and came up by taxi at midnight.

Yesterday two ladies came to help with cookies for the cooking class Christmas Party. I expect 17 mothers, 2 babies, 13 pre-schoolers, and 19 school children—maybe a few more.

I have been thinking recently about the attitude of the one who is supported financially (yet self-employed). We are closely related to a young man who doesn't seem to be earning his salary. He is supported by two groups, has some family problems, but seems to be taking a way of least effort, not getting anything done, neither has he gained the respect of those he is supposedly shepherding. I, too, am one of those who is supported financially, and the supporters are not able to actually check up on me to see if I am worthy of their support.

The Advent Christian people have done a lot for us and we appreciate it. The generous giving to "Christmas in October" and the part sent on to us shows they support us even though they do not see our direct work. We will work at being faithful in our responsibilities. We pray that we will be aware of the leading of the Holy Spirit in doing our job.

Wish you might drop in for a visit. I could talk for a long time about the emotionally disturbed people who call us or visit us. We keep praying for wisdom in helping them to meet their needs.

Sincerely,

Musa Powers, Japan

(The need for greater support is URGENT. Join with others in renewed commitment to the prayerful and financial support of our missionaries. They are worthy of our support. Jean Balser)

IS THIS YOUR QUESTION?

Q. Our church has recently organized a Missions Commission responsible for the total Mission outreach in our body. How can we continue as a WHFMS if we no longer are responsible for mission education and promotion?

A. While WHFMS is still the spearhead of mission outreach in most churches, some have named Mission Commissions to oversee the total missions thrust. This should be viewed as a positive thing rather than a negative action. The WHFMS group could be a built-in vehicle to aid this commission in getting its work done. It must, of course, see itself as a supportive group, and if this happens, it could be a beautiful blending that would result in greater accomplishment.

Q. But we have always charted our own course and have always been in the driver's seat when it comes to foreign missions. How can we change and be only a supportive group?

A. It may have to come through much soul searching and prayer, but if your aim is to spread the Gospel to the ends of the earth, rather than bringing glory to your group, you will be able to make the adjustment and do it graciously and with thanksgiving.

Q. But doesn't this strike at the very roots of our organization?

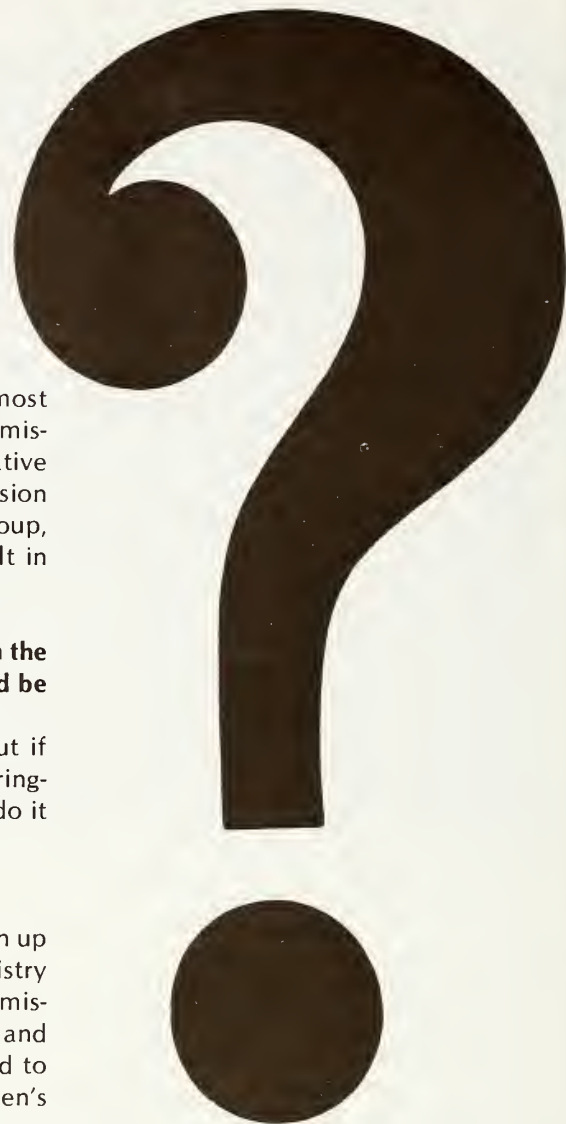
A. If your local group has been true to the purpose of WHFMS as drawn up when WHFMS was first organized, you will have had a broader ministry than just foreign missions. You will have been involved in community missions, in meeting needs of women in your church, and in education and prayer. With the changing society that we are living in, there is no end to "handles" you can take hold of to serve people, and probably a women's ministry is needed as never before in your church.

Q. What would be some of these "handles" you are talking about?

A. Ministry to senior citizens, one of the fastest growing groups in our country, is needed. There are many more widows than widowers, and many of these women have needs that could best be met by a women's group. With the break-up of marriages and many young women left to raise a family by themselves, the church, and especially women's groups, should be discovering ministries that would speak to these needs. With the emphasis on conservation and returning to a more simple way of living, some of the hand projects of years ago could be brought out of the closets. Our younger women need to be educated in some of the arts of homemaking and living on less. There can be ministry to prisons, nursing homes, children's hospitals, etc. The list could go on and on, and you can get more ideas from the new Community Missions Handbook available from the National Office.

Q. Do you believe that we could be involved in this type of ministry and still really be a "missions" group?

A. We need to expand our concept of missions in some areas of our WHFMS work. We could continue our emphasis on foreign missions, but missions is much broader than that. If a Foreign Mission Commission is in charge of the overall foreign emphasis, you may need to take a sober look at your group and where it needs to be serving. Your contact with missionaries is as vital as ever; your financial support of foreign missions is more needed than ever in history; your involvement in prayer for missions is not diminished; your need to educate children in missions is relevant; your need to offer your circle to help in any way possible to aid your Missions Commission is essential. Yes, you can still truly be a "Missions Group."





King's Jewels

Mrs. Hazel Blackstone
Box 9
Friendship, Maine 04547



(Second in a series of teacher training articles for King's Jewels leaders.)

II. What are the tasks of the King's Jewels?

The King's Jewels is an organization for children, sponsored by the Woman's Home and Foreign Mission Society of the Advent Christian Church. It includes children from birth through eight years of age.

The tasks of King's Jewels are three-fold:

- To teach God's Word, particularly the portions which pertain to salvation, Christian growth and missionary outreach.
 - To bring children into a personal relationship with Jesus Christ.
 - To develop Christian character.
- A. *To Teach God's Word.* A child can learn of God's love and care for His creation, God's love for him, and God's love for all people. A child can learn how people in the Bible told others about Jesus. They can identify with the adventures of Paul on his trips as he told people about Jesus.
 - B. *To Bring Children Into A Personal Relationship With Jesus Christ.* Preschoolers are capable of learning about Jesus as a baby, a boy, and a man. They can understand that He worked, taught, healed, and helped people because He loved them. They can know that Jesus loves them and that if they love Him they can be a part of His family.
 - C. *To Develop Christian Character.* King's Jewels members learn about real life people and situations. They learn about people called missionaries who work in the United States or in other countries. Positive character traits are passed down to the preschoolers through the biographies and news articles in the A.C. *Witness* mission's section. The King's Jewels leader provides a Christian example to King's Jewels members, too. Since children tend to imitate, it is important that the leader live a consistent Christian life-style. And hearing

God's Word, too, molds a child's character into one pleasing to God.

III. How much time does my job as King's Jewels leader require?

There is no specified time requirement involved in teaching King's Jewels, but it does require time—time to study, plan, gather and read materials, and to teach the preschoolers.

- A. An hour long planning meeting each month is a good idea. There may be a change in those plans, but they can be adjusted. Planning can be done over the phone, after King's Jewels or other convenient times, but do take time to plan!
- B. Time is involved in getting ready for the planning meeting—getting ideas from the missions section of the A.C. *Witness* and *The Jewel* program book. Think about upcoming events or activities for your group.
- C. Time is needed to write notes or letters to parents.
- D. Take time to glance over the program material in advance noting the different units of study. Collect pictures or articles pertinent for the study subjects and drop them in a folder. If an activity calls for materials such as plastic meat trays, begin saving them. Don't get caught at the last minute. Order supplementary materials ahead of time. Place *The Jewel* in a 3-ring binder and add a few blank pages for notes and planning. Perhaps even tape an envelope inside the cover of the notebook to keep stamps and a pen handy.
- E. Read the A.C. *Witness* missions section when it arrives. Make notes as you read.
- F. There is time needed to spend in visiting and enlisting members.
- G. Take time to set aside a parent's meeting once a year.
- H. Be sure, too, to set aside time for spiritual refreshment and devotions.

Lifestyle Adjustments

a challenge to *"Live Simply So That Others May Simply Live."*



North Americans are skilled at screening out and arguing away the idea that our ways of living affect poor people on other continents, but the poor peoples of the world believe it. The United States contains only 6.0 percent of the world's population yet consumes somewhere between 40 and 60 percent of the world's resources. Although Americans make up such a small percentage of the world's population, they are responsible for 30 percent of all poisonous pollutions dumped in the sky and seas.

Americans have been reared on a more-more-more philosophy. For as long as we have been a country, the United States has operated on the principle of unlimited growth. Only in recent years has it dawned upon some of us that there are indeed limits to many things and especially our resources. We are conditioned to words like bigger, better, quickest, fastest, furthest, richer, more daring, more productive, largest, and toughest, and this cements in our minds this more-more-more lifestyle.

As Christians we should live by both reason and compassion. Maybe it is time we asked ourselves questions such as "would Jesus have driven the biggest car? Would Jesus have spent his life working from sun up to sun down just to make payments on a "dream house" filled with luxuries?

"Beware! Be on your guard against greed of every kind, for even when a man has more than enough, his wealth does not give him life" (Luke 12:15).

When someone steals a man's clothes we call him a thief.

Should we not give the same name to one who could clothe the naked and does not?

—Basil the Great,
Bishop of Caesarea

Christians should have a different attitude toward money and material possessions, for they know they are stewards of God and responsible to manage this earth. Too often we "cop out" by rationalizing that as long as

we show love we don't have to be involved with ecology, economy, etc. This is also part of caring for God's world.

When is enough enough? In his book Bread, Nathan Stone tells about a peasant who wanted more than anything in the whole world to own land. Through unusual circumstances he managed to purchase 10 acres but soon found that this did not give the satisfaction he had dreamed of. He heard about cheaper land in another place and sold his 10 acres and purchased 100 acres. Again he soon tired of the 100 acres and heard of new frontiers where just for the staking it out, a man could acquire many, many acres. He raced to this place and found that he would be given as much land as he could walk around in a day's time. He set out at sunup walking and walking until he realized the sun was no longer overhead. He began running and ran all the way back making it barely before the setting of the sun. Upon arriving at the starting point he collapsed and died for his greed was stronger than his heart. When is enough enough? In the long run he needed only 6 feet of land. Many people are like the man in this parable on greed. They run through life grasping at everything they can reach but end up finding that it has not really given them love, happiness, or abundant life. They collapse in the end not able to enjoy what they have gained and face a God that has said in His Word, "It is more blessed to give than to receive."

When is enough enough? As Christians we must ask ourselves this question. Do we need more land? Do we need bigger cars? Do we need bigger homes, more clothes, more fancy foods, more appliances, more... more... more...?

Simplicity is not necessarily desirable in and of itself, but if a more simple lifestyle means we can concentrate on things that are far more important such as loving, serving, and reaching others for Christ, then certainly it is very desirable for Christians.

When is enough enough? How much land does a man need?

"HANDLES" for simple living

Do you know the art of squeezing the last slivers of a cake of soap into a new bar?

Your shampoo costs can be cut by more than half if you purchase soft soap, add four parts distilled water and boil for a few minutes. Let cool and pour into bottles. This shampoo leaves your hair softer and more manageable. Soft soap can be purchased in most grocery stores or you can get even better buys in some of the discount drug stores by buying their brand.

A window cleaner that works as well as the expensive commercial brands can be made by mixing 3 tablespoons ammonia and 1 tablespoon vinegar with a cup of water. Use in a spray bottle.

Cleaner for walls and painted surfaces can be easily made by mixing 1 cup ammonia, 1/2 cup vinegar, and 1/4 cup baking soda with 1 gallon of warm water.

Consider going back to the old custom of cooking enough on Saturday to carry you over the weekend. This can free your time on Sunday as well as reduce consumption of energy.

Water conservation is a new idea to many people, but there are many ways to conserve water and energy to heat it around the house.

When showering, turn on water just long enough to wet entire body. With the water off apply soap and thoroughly scrub body. Turn on shower again just long enough to rinse body well. This can cut water consumption to one tenth of what was formerly used for showering.

By placing one or two big buckets under the shower, water can be collected and used to flush toilets. It really is very little trouble if you just condition yourself to saving in this way.

Fill a plastic container with sand and immerse in toilet tank bowl or place a couple bricks in tank. This can save up to 1 gallon of water with each flush.

Run water into jug when waiting for hot water rather than letting it run down the drain. Use for watering house plants and various kitchen uses.



MARCH

- 10 PRAISE for our "newest missionary," **Rebekah Elizabeth Dean**, born December 18, 1980, to Philippine missionaries David and Melodie Dean.
- 11 PRAY for the Lord's guidance in the selection by June, 1981, of a **Japanese pastor** who can serve as the **Dean of Students** at the Japan Bible Institute when it opens again in the spring of 1982.
- 12 PRAISE for **Beryl Joy Hollis'** safe return to the India field from New Zealand and her resumption of ministries there.
- 13 PRAY for **Harold Aldridge** and the **Roanoke, Virginia, Mission** as they begin ministering at the new property on Old Mountain Road.
- 14 PRAY for **Marion Damon** as she recovers from a bout with jaundice.
- 15 PRAISE for the **church growth and planting** occurring all over the United States in many denominations on Home Missions Sunday.
- 16 PRAY for **Ronnie Robertson** and the **Columbia, South Carolina Mission** as they reach out into the Fairlawn Community.
- 17 PRAY for **Sylvia Whitman** as she begins her deputational work here in the States.
- 18 PRAISE and continued prayer for the **47 Christian Education Trainers** serving local churches across the nation.
- 19 PRAY for the **General Conference Headquarters directors and staff**.
- 20 PRAY that **Dorothy Warriner** will be increasingly effective in her role as catalyst in promoting Christian growth and fellowship among the A.C. pastors' wives in the Osaka, Japan area.
- 21 PRAISE for **Barbara White** being able to return to India on time. The tumor which was discovered in her jaw prior to her return to the field was found to be benign.
- 22 PRAY for **David Squire** and the **Southern New Hampshire Mission** as they seek a permanent location.

- 23 PRAY for the work and welfare of **Howard and Anna May Towne** as they minister at Dansalan College in the Philippines.
- 24 PRAISE for the life and work of Alice Brown on her birthday.
- 25 PRAY for the effectiveness of **Mary Ellen Ingersoll** as she gives her testimony at various A.C. churches in Japan.
- 26 PRAY for **Margaret Helms, Marion Damon, and Mary Brown** as they prepare to leave the field on furlough.
- 27 PRAISE for the lives of work of **Marion Damon** and **Bessie Smith** on their birthday.
- 28 PRAY for the **leaders** of the **Northern Mindanao Advent Christian Conference** as they begin an intensified plan of church growth and planting.
- 29 PRAISE for those who live and serve the Lord at the **Advent Christian Village** in Dowling Park, Florida.
- 30 PRAY for **Luree Wotton** as she recovers from surgery and carries on her duties as superintendent of the Philippine field.
- 31 PRAISE for the **many enthusiastic requests** from churches for **deputating missionaries** in 1981.

APRIL

- 1 PRAY for **Dick and Marion Polk** as they prepare to establish a new mission in **Tallahassee, Florida**.
- 2 PRAY that the **Japan A.C. Conference** under the direction of its president, **Pastor Nishimura**, will catch a new vision for greater efforts in pioneer evangelism, church growth, and community service in 1981.
- 3 PRAY on this day which is set aside for **prayer and fasting**.
- 4 PRAY for **Laura Putnam** as she carries out her duties as director of Oro Bible College.
- 5 PRAY for **pastors** nationwide as they communicate the Gospel message today.
- 6 PRAISE for the life and work of **Chet Hart**, Director of Youth Ministry, as he plans and administers denominational youth programs.
- 7 PRAY for **career missionaries** for Japan.
- 8 PRAISE for the **A.C. writers** who share their talents in the **A.C. News and Witness**.
- 9 PRAY for the **choice of teens and college students** to work in summer ministries in 1981.
- 10 PRAY for the success of our denominational evangelistic thrust for the 1980's—**Harvest Now!**

PRAYER REQUESTS FROM JAPAN

AUSTIN WARRINER:

PRAY for the pastoral and preaching ministries of Japanese Pastors Kawaguchi and Sato who recently became fully ordained A. C. ministers at a ceremony held at the Tyrolean Hills Lodge under the direction of Austin Warriner. These two men have been pastoring rural churches in Tottori Prefecture since the time of their graduation in March, 1974.

PRAY for the effectiveness of a ten-week Lay Training Class to be held in two locations in the Osaka area this spring under the direction of Institute Principal Austin Warriner.

PRAY that Austin may give inspired leadership to the Board of Directors of the Japan Bible Institute as they make plans for the reopening of the Institute in April, 1982. Good public relations with all of the A. C. churches is one important need.

PRAY that Austin will be increasingly effective in his preaching ministry in the four Osaka area A. C. churches that he visits each month: Fukai, Shinobugaoka, Ayameike and Kayashima.

PRAY for Austin as he serves with four Japanese men on the Executive Council of the Japan A. C. Conference. He is chairman of the Christian Education Department and also the License and Ordination Department.

DOROTHY WARRINER:

PRAY that many of the adults and students in Dorothy Warriner's English Classes will decide to follow Jesus Christ this year at Easter time.

PRAISE GOD for the Christian growth evidenced in the lives of two Christian women with whom Dorothy meets for Bible study every week following her English Class in the Uchiage Apartment Complex in Osaka. Pray for other such contacts to be made.

PRAY for the All Japan A. C. Pastors' Wives Retreat to be held in Tsuyama in June. Dorothy is chairman of the committee in charge.

MARY ELLEN INGERSOLL:

PRAISE GOD for the marvelous ministry that Mary Ellen is having at the Asukano Christian Center in Ikoma City, Japan. She has made many friends and is especially happy for the eight women who meet regularly on Saturday mornings for Bible study.

PRAY that another missionary volunteer will be ready to come to Japan to replace Mary Ellen when she leaves Japan in August, 1981.

PRAISE GOD for the spirit of brotherly love and harmony that was evident among the Japanese A. C. pastors at the annual meeting of the Japan A. C. Conference and at the Church Growth Seminar held last fall.

TYROLEAN HILLS UPDATE

At Tyrolean Hill Lodge, Musa is reaching about 25 women through cooking classes. Only two or three are Christians, but the Lord is turning several of these women to Himself. They are responding in the Bible lesson time. Many of these women bring friends from time to time, so the circle of influence is even wider than the "regulars." Some come from over an hour away.

They all must come by car, but that is no longer a problem in Japan. Every house has at least one car. The group is interestingly varied in backgrounds. There is a nurse, a pet doctor, a teacher, a businesswomen, a musician's wife, a factory owner's wife and several salaried men's wives. We are especially happy that the largest group is dairymen's wives because it has been very difficult to reach farmers in Japan. They seem to enjoy coming to the Lodge. They learn a new dish, enjoy eating it, enjoy talking together and learn something from the Lord. Many share deep needs and learn to pray, so they look forward to coming again.



The Lord provided wonderfully for our camp season again. The chief cook is perfect for the job—always positive as well as a good cook. She teaches Japanese to new missionaries in Kobe. Expenses have increased at the Lodge, but the Lord has increased the income! We thank Him for caring for us so well.

Floyd carries responsibilities for a small group in Kurayoshi. He is also working with Mr. Shojaku in the Yonago Advent Christian Church and is frequently asked to speak at various other churches too.

With love and best wishes for the New Year.

Floyd and Musa Powers

Mission Directory

INDIA

Mary Brown (June 24)*

Marion Damon (March 27)

Barbara White (January 14)
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575 Japan

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

ON FURLOUGH

Bessie Smith (March 27)
P.O. Box 23152
Charlotte, NC 28212

Sylvia Whitman
P.O. Box 23152
Charlotte, NC 28212

PHILIPPINES

Alice Brown (March 24)

David E. Dean (December 20)

Melodie Dean (August 9)

Margaret Helms (September 18)

Laura Putnam (August 22)

Bessie Smith (March 27)

Luree Wotton (August 29)

Address for all listed above:

Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 7)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

*The missionaries' birthdates follow their names.



Advent Christian Village

Dowling Park, FL 32060

The holiday season at Dowling Park was, as usual, just wonderful. It was a busy time to be sure, for there seemed no end to all the parties and special services and all the other thoughtful things the local groups and individuals did to bring added joy and happiness to the big family at the Advent Christian Village.

Special music is such a vital part of Christmas, and we are certainly blessed with musical talent. The Bixler Memorial choir, under the direction of Mrs. Rosemary Humbles, presented a beautiful cantata in which the youth choir also participated. They looked so lovely in the new choir robes which arrived just in time for the special program. They were invited to present the cantata in the Live Oak Advent Christian Church, and a number of our church went along to enjoy it all over again. We are more convinced than ever that we have the best choir anywhere.

The contractors and many of the staff members (including President Pomeroy Carter) worked real hard to have the new guest house ready for our holiday visitors. Somehow it always takes longer to complete a project than we anticipate, and the mad rush catches up with us. But teamwork is always the answer and everything works out just fine. The lovely guest house is a welcome addition to our facilities for it fills a need of long standing.

This winter is certainly making a place all its own in the records of cold winters. The fall was such a lovely

time of year almost up to Christmastime. But when old man winter arrived, he began throwing his weight around and letting us know that he was calling the plays. The pastures and lawns turned brown instead of the lovely green we had enjoyed. Roses froze on the bush and hung their heads. They had thought they were growing in Florida until the north wind blew in and got them all mixed up. As we stood surveying the damage of the icy winds and heavy frost, we heard the song of a cardinal down on the banks of the Suwannee River and knew that spring could not be far away.

Great flocks of winter birds arrived with the cold fronts and stopped over at the feeders. Some decided, since it was so cold here, that they had gotten off the bus too early and went on farther south. But again this winter the gold finches, purple finches, and cardinals are eating us out of house and home. But they are so much fun.

The flu epidemic did not pass us by here at the Advent Christian Village. Many of the patients in the Health Center, the young people, and a number of the staff have fallen victim to the bug and some have also had pneumonia. The extremely cold temperatures contributed to the discomfort to all involved. This, too, will pass, and we are hoping that we will all be feeling great and have some real Florida weather for all our friends that come to the Retiree's Winter Retreat.

Ina Hart

A24

ADVENT CHRISTIAN WITNESS to the WORLD

April 1981





"...the water give him...welling up to everlasting life."



United Ministries

...doing the whole job together!



THE CONCERNS OF THE CROSS

*"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers..."*

The words of the poet Wordsworth, decrying the indifference of man to the wonders of nature, seem also to contain a strong indictment toward the Christian who often gets so disturbed about the problems of a world reeling toward its doom.

Of course, there is just no way that we can possibly ignore the conditions of the world today. But remember that Jesus said of His followers, *"They are not of the world even as I am not of it."* Yet we are intensely affected by inflation, government corruption and oppression, disintegration of moral standards and values, increasing crime, etc.—all of which are the cumulative result of SIN!

I do not suggest that we should not do something about these things. As Christians, we must be personally and deeply involved in attempts to bring righteous values and action to our society. But what I do question is that we sometimes react to the ungodliness of the world with the worldly attitudes of self-pity, self-protection, self-preservation, etc.

How did Jesus react toward an extremely hostile world? As I once again reflect upon the cross and the One who suffered there, I am particularly struck by what concerned him most during those agonizing hours.

He was not overly occupied with the suffering and anguish which was certainly indescribable and unimaginable. Nor was he in despair over what others might think about his apparent defeat. Jesus did not spend those dying hours in a stupor or a glazed-over consciousness of suffering. He was keenly aware of those around him, of the momentous event taking place, and of God's plan unfolding at that very moment.

In the midst of it all, Jesus showed a tender concern for human beings like you and me. One might think that with all the distraction of pain and the burden of sin which was being laid upon him, he might not look around him. But we find Jesus concerned over the care of his mother. We see him concerned about the salvation of a miserable thief who was also dying, giving him comforting words of assurance. We also note that he was even concerned for his enemies—his persecutors and executioners—and we hear him praying, "Father, forgive them, for they don't know what they are doing."

This same concern continues to touch our lives today! And through us, Jesus is reaching out amidst extremely trying conditions and circumstances to touch others. Let us react to the present world as redeemed citizens of another world to come. Let us not react in panic, fear, or dismay, but let us pray that the spirit of Jesus and His concerns upon the cross become ours in every situation of life.

—C.W.B.

ON THE COVER:

Yayoi Sato is the daughter of Rev. and Mrs. Katsunori Sato. Rev. Katsunori is pastor of the Akasaki A.C. Church in Japan. He was recently ordained by missionary Austin Warriner.

Photo by Austin Warriner

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Editor-in-Chief
C. William Bailey

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Jean Balser

Graphic Arts Designer
Mrs. Rickie Hickel

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MEMBER OF
EVANGELICAL PRESS ASSOCIATION

April 1981



by Frances Adams

Meeting Needs In The Senior Years

the already brilliant record of national service; they seem to grow greater as they grow older." The writer of the article continued by saying, "What a happy thing it is for them that they chose the law and not the Gospel for their careers. Had they been ministers the first gray hair would have started some suggestion of being 'too old for our church.' " The writer said that experience would have been overlooked in the quest for youth and dark hair; a wealth of experience laid aside as too old. In considering how old is too old let us think about some of God's instructions for His people in Old Testament times.

Bible Teaching Concerning the Aged

Read Numbers 8:23-26. The Levites were the special tribe chosen by God to be employed in the service of the tabernacle. They would begin their service at the age of 25. When they reached 50 years of age, they were given a writ of ease, then to be loaded with the honors of their office as hitherto they had been with the burdens of it. Their responsibility then was to direct the junior Levites and keep the charge as guards against intrusion of strangers or any unclean persons, but they were to do no service which might be a fatigue to them. The aged are most fit for trusts and to keep the charge; the younger are most fit for work and to do the service.

In Titus 2:3, Paul gave some instructions to the older women to set good examples for the younger women as well as to teach them and instruct them in good things.

Older People in Today's Society

Up until this century most of the older people lived in family circles with their children and grandchildren. There is much strength to this sort of living situation. Children reared in this type of family life often have memories of the times the grandparents would do chores assigned to the child or slip them an extra dollar for some special occasion. The aged person enjoys sharing his or her experiences of earlier years with the children. Life review can be helpful for all of us. By recalling past accomplishments, memories can motivate and give new

Ageism is the notion that people cease to be people, cease to be the same people, or become people of a distinct and inferior kind by virtue of having lived a specified number of years. The human brain does not shrink, wilt, perish, or deteriorate with age. It normally continues to function well through as many as nine decades, but a stroke or interference with its blood supply can be damaging. Samuel Johnson once said, "It's a man's own fault, it is from want of use, if his mind grows torpid in old age."

According to Maggie Kuhn, an outspoken leader for older Americans, "We have been wrongly taught that old is a condition of loss, a time to quit, a mandate to withdraw." She says that our older people are the experienced ones, maturing growing adults, capable of the survival of our society. There are more older people alive now than at any time in history; they are healthier and better educated.

An old newspaper clipping reported the retirement of Mr. Justice Oliver Wendell Holmes from the Supreme Court of the United States at the age of 90 years and 10 months. Chief Justice Mulock of Ontario had celebrated his 86th birthday in excellent physical health with mental powers as keen as ever. It added that, "in each instance the last quarter of a century had added greatly to

Frances Adams lives in Spring Lake, N.C., and is the wife of Rev. J. Edward Adams, pastor of the Hollandale A.C. Church.

energy. Children love to hear about "the olden days"—it's a warm pleasant kind of exchange and sharing that busy parents often don't have time for. This type of sharing can teach the children much and make family ties stronger. Of course there are problems associated with this type of family living which need to be worked out in each individual case, such as authority over children, money, jobs, health, and others. These take cooperation of all concerned.

Mandatory retirement at a certain age is a matter of great concern to many today in our country. In Japan, where the economy is run by people in their late sixties and early seventies, they have the most successful economy in the world. Americans have not yet recognized the importance of voluntary work for people in retirement. Our culture seems to say that unless you get a paycheck, what you're doing isn't worthwhile. According to one report, 30% of all retired people live alone, making clubs or other group participation important to them thus giving them some outreach to others. Many retired Americans spend significant time each day with nothing to do which comes close to being the single greatest problem for the old who are work oriented.

In spite of the fact that retirees benefit from pension plans in many ways they are still victims. As inflation increases, they must face a reduced income, and the tradition of the work ethic makes them feel guilty for not working. Work is important to the individual for him to feel that he is contributing to society. He has been taught that work is moral and right. He also feels that after retirement he loses his role in society. Many are totally unprepared for retirement and do not know what to do with leisure time. Some feel today that compulsory retirement is discrimination against an age group.

Retirement many times brings with it fears of less money, less companionship, fewer experiences, no chance to be creative, less self-respect, and less respect from others. Many do achieve the realization of their dreams—to travel, write, or go to school—but to many their free time is just a void. The life with no purpose or activities can soon lead to depression and sometimes to an early death.

Many people have the idea that all old people want or need is to relax or play. Homes for the aged are often planned with this in mind. Some accept the fact that they are expected to step aside and let the younger person do the work and the thinking, and very often they depend on others for ideas. Expectations of society make them do what is their lot; they react as they are treated. An individual of advanced years may have a lower opinion of himself than others do of him.

In our age depression in the underprivileged old is a common thing. Depression is an illness which causes

much suffering at any age. It can be intensified by sickness, bereavement, or social abuse. Loss of pleasure in life, of sleep, of well being are caused more from depression than from the simple fact of aging.

Many retirement centers and homes have facilities but little community spirit. There is not the feeling of family belonging for the resident which every human desires. The church should become more involved in caring for the personal needs of the aged in rest homes. Personal concern and encouragement is as important as having physical and medical needs supplied. Our own Advent Christian Home in Dowling Park, Florida, has won national recognition for its cleanliness, good organization, and for its personal love and concern for each patient. A garden, a kitchen, and other projects for personal enjoyment as well as therapy are provided for all patients who are interested. The feeling of belonging and being able to do something worthwhile and being appreciated is important at any age.

The Church and the Senior Citizen

The church congregation should be an extended family providing mutual assistance and emotional support. There are many in the church who do not fit the ideal family plan—father, mother, and children. All ages should have the opportunity to associate with other ages. This could give children whose grandparents are far away an opportunity to enjoy and learn to appreciate the older person and give the lonely older person a chance to help look after the young. Ninety per cent of our older people live in the community rather than in institutions. They need to be a part of the community and the church.

Spiritual and intellectual nurture of older people has not been given enough attention by the church. Most church education is age segregated. Primarily this is good, but some mixed study groups could be enlightening to both groups as well as bridging the gap of communication and creating a feeling of oneness in the church. Bible quizzes between youth and older people can be fun as well as educational.

The church should be prepared to counsel with its older members about their fears. The pastor or deacons should be available. Many fear retirement and may need help in facing their new life. Those who have recently gone through the experience of retirement and learned to adjust could be a worthwhile help to new retirees. Some feel that when you retire from work you retire from life.

The effectiveness of preaching is dependent upon the whole life of the congregation. The church teaches by

Continued next page

Meeting Needs

Continued

what it does. Preaching is effective within the context of a caring community. Does the lonely, or sick, or older person in your community feel the effectiveness of the preaching of your church?

Today's society is very age segregated. The church could be a social witness in helping to change the predicament we have found ourselves in, by setting the example of old and young working together in love and harmony. Every age has something to offer to society and mankind if given the proper opportunity.

The church would be wise to utilize the experience, time, and talents of older people in planning and getting church work done. Churches often feel the need for more leaders and willing workers without taking advantage of those they already have.

Proverbs 23:22 can be a help to us in finding the proper place in our church and our lives for the ages: "Listen to your father, who gave you life, and do not despise your mother when she is old" (NIV).

Veneration of old age means a feeling of deep respect or reverence for them. I encourage the youth in today's church to influence others for the benefit of our older brothers and sisters in Christ. The following poem can give you a place to start:

For Friends Of The Aged

- Blessed** are they who understand
my faltering step and palsied hand.
- Blessed** are they who know that my ears today
must strain to catch the things they say.
- Blessed** are they who seem to know
that my eyes are dim and my wits are slow.
- Blessed** are they who looked away
when the coffee spilled at the table today.
- Blessed** are they with a cheery smile
who stop to chat for a little while.
- Blessed** are they who never say
'You've told that story twice today.'
- Blessed** are they who know the ways
to bring back memories of yesterdays.
- Blessed** are they who make it known
that I'm loved, respected and not alone.
- Blessed** are they who know I'm at loss
to find the strength to carry the cross.
- Blessed** are those who ease the days
on my journey Home in loving ways.

—Helen Porter, an A. C. resident in the
nursing home at Middlebury, Vermont

"Their Works Do Follow Them"

by Joyce K. Thomas

This is the story of a boy orphaned at the age of two. Shortly after the father died, the mother walked a distance of 40 miles carrying her young son along with a party of others seeking a new home. Soon afterwards, the mother gave birth to a baby girl; but both mother and baby girl died. A guardian was appointed to care for the young lad and to take charge of his very small estate; but the care was not the best. The doctor who attended his mother in her final illness took an interest in him and found a couple who would give him proper care in their home. The youngster captured the hearts of his new guardians. Adoption papers were soon taken out and the boy who had been born Francis William Johnson became Francis William Powers.

Now that the boy is identified, this is not just the story of a 2-year-old boy orphaned in the year 1854. For Advent Christian people, it also becomes the story of a ministry which is still blessing the cause of Christ 127 years later. But let us continue from the beginning.

Francis Powers grew up on a farm in Indiana and attended Brookston Academy and Wabash College. He was taken out of college when he was about twenty on the grounds that education was spoiling him so that he would soon want to leave the farm. He married the hired girl who was working for his foster mother. He then settled near Kirkpatrick, Indiana, where he farmed and taught school for a time.

His foster parents were not pleased with his marriage, and for a time relationships were strained between them. Eventually they were reconciled and Francis was made manager of a bank in Colfax, Indiana, in which his parents had an interest.

In the meantime, he became acquainted with the message of Christ as proclaimed through the Advent Christian Church by such men as E.C. Andrus and A.E. Hatch. Sometime after he and his wife were converted and baptized, he was ordained by the Advent Christian Conference of Indiana to preach the gospel.

His study of the Bible convinced him that tithing was the divinely instituted method of financing the work of the church. He believed that if Adventists everywhere could be interested in and led to adopt tithing as a practice in their lives, the growth and maintenance of the cause of Adventism could be greatly advanced.

In Grateful Memory of Our Beloved Brother Francis William Powers

We, the Members of the Board of Trustees of the
Advent Christian Tithing Association
of America

WISH TO EXPRESS OUR RESPECT, OUR ESTEEM AND OUR LOVE FOR HIM AND TO CONVEY TO HIS SORROWING WIDOW AND THE MEMBERS OF HIS FAMILY SOME MEASURE OF OUR APPRECIATION OF THE LIFE AND WORK OF THIS NOBLE MAN OF GOD.

TO THE WISE FORESIGHT, PLANNING AND GENEROUS FINANCIAL PROVISION OF OUR LAMENTED BROTHER THE TITHING ASSOCIATION OWES ITS ORIGIN, ITS ORGANIZATION AND ITS ASSURANCE OF CONTINUED EXISTENCE. BECAUSE OF HIS FIRM BELIEF THAT EVERY CHILD OF GOD SHOULD HONOR HIM WITH HIS SUBSTANCE, HE CREATED AND GENEROUSLY ENDOWED THE TITHING ASSOCIATION THAT IT MIGHT "TEACH, INCULCATE, ESTABLISH, PROMOTE AND PERMANENTLY PRESERVE A SYSTEM OF 'VOLUNTARY TITHING' AMONG AND BY THE MEMBERS OF THE ADVENT CHRISTIAN CHURCHES OF AMERICA."

IT IS THE WISH AND DETERMINATION OF THE BOARD OF TRUSTEES SO TO PROSECUTE THE WORK OF THE ORGANIZATION THAT THE FONDEST HOPES OF ITS FOUNDER MAY BE REALIZED.

MAY THE GOD OF ALL GRACE SO COMFORT AND SUSTAIN THE BEREAVED WIFE AND FAMILY THAT THEY MAY REMEMBER WITH JOY AND A SPIRIT OF EMULATION THE DEVOTED CHRISTIAN LIFE AND CHARACTER OF THEIR BELOVED HUSBAND AND FATHER AND WITH CONFIDENCE AND FULL ASSURANCE OF FAITH LOOK FORWARD TO THE GRAND REUNION IN THE EARTH MADE NEW.

DONE BY ORDER OF THE BOARD OF TRUSTEES OF THE ADVENT CHRISTIAN TITHING ASSOCIATION THIS 1ST DAY OF OCTOBER A. D. 1927.

A. F. ERICKSON, PRESIDENT
B. J. DEAN, SECRETARY-TREASURER
J. A. WOODWORTH, TRUSTEE

It was during this time that he became acquainted with Elder J. August Smith. At the urging of Mr. Powers, Brother Smith assisted in promoting tithing by preaching, teaching, and writing. After Brother Smith died, Elder A.J. Bolster was persuaded to take up the work. Francis Powers stayed in the background, but he was the real financial supporter and instigator of the work.

As the years passed, he was concerned that the work of promoting tithing should be perpetuated when he could no longer personally work in it. With this in mind, the Advent Christian Tithing Association was formed. Through his will, Mr. Powers left a farm and other property, the income from which would be used to finance the continuing work of tithing promotion.

And now in 1981 the ministry of Advent Christian Tithing Association is carried on through the Department of Stewardship and Tithing of the Advent Christian General Conference. Mr. Powers also left other property in Miami, Florida, whose income through the years has blessed the ministry of our Homes and Colleges.

Through the Christian conviction, vision, and foresight of this one man, important segments of our denominational work have been blessed. The story of Mr. Francis William Powers illustrates the Scriptures, "Blessed are the dead which die in the Lord...that they may rest from their labors; and their works do follow them." He thus becomes an example to the rest of us.

The ministries of Advent Christian General Conference could be enhanced for the present and for the future if others would consider including in their wills the denomination or one of its ministries. Some others have done so from time to time; and the General Conference would welcome your thoughtful consideration of this ongoing ministry of your estate, no matter how large or small, in the cause of Christ.

"AND I WILL GIVE YOU REST" (Matthew 11:28)

"Come unto Me," He said,
And I will give you rest."

How eagerly we seek for rest,
Rest from our labors,
Frailties, fears,
The search so often fruitless,
Yet we will not heed His challenge,
Obey in order to receive His promise:
"Come unto Me," He said,
"And I will give you rest."



ANOTHER PROMISE

The flowers will come again,
Lending their loveliness to gardens,
Highways,
Fields and woodlands,
Gladdening the hearts of those who pass,
Heralding seedtime,
Pledging another harvest.

The flowers will come again,
Reminding us that springtime
Is another promise of the Kingdom.

—James Asa Johnson

DATELINE ***

Christian World

WORSHIP ON STATE CAMPUSES
REACHES U.S. SUPREME COURT

WASHINGTON (EP)—A classic constitutional clash of free exercise versus government establishment of religion will be decided by the U.S. Supreme Court in the case of a group of University of Missouri-Kansas City students who want to worship on campus.

Nearly four years ago, after being denied permission to hold regularly scheduled, Saturday night meetings on campus, 12 students took the university to court, alleging their right to exercise freely their religion had been denied. Named as defendants were Gary E. Widmar, then dean of students, and the governing board of the state university system. But a federal district judge, issuing a ruling in Dec., 1979, disagreed with the students, thus upholding a set of university regulations forbidding on-campus religious services. Nine months later, however, the Eighth Circuit Court of Appeals reversed the lower court, setting the stage for university officials to appeal to the nation's high court.

The justices' decision to hear the case marks the first such legal test to arrive at the Supreme Court for full oral argument and decision. University officials contend that to permit students use of campus buildings for religious services would entangle the state with religion. They note that the students, who belong to a group called Cornerstone, feature such activities in their services as prayer, singing, Bible reading, testimonies and an invitation for inquirers.

"It is one of the most important religion cases the high court has heard for a long time," said Ted Ayres, counsel for the University of Missouri system. James Smart Jr., lawyer for Cornerstone said he was concerned about the Supreme Court's decision to hear the case, because the students had won a clear victory in the appeals court.

KGB LECTURES EVANGELICALS
IN ESTONIA

MUNICH, Germany (EP)—The Soviet KGB has evidently targeted Baptist groups in Estonia as a major point of concern because of what appears to be a spectacular religious revival taking place in that part of the Soviet Union. According to a report released by Faith in the Second World (G2W), based in Zurich, Switzerland, "believers who come to the capital city Tallinn from outside Estonia will no

longer be permitted to visit the Olai Church effective March 1, 1981."

G2W reports that the Soviet KGB fears that the flaring revival in Estonia could spread across the borders of Estonia into other of the Soviet socialist republics.

The Olai Church in Tallinn is used by the Baptists and is widely recognized as the center of many evangelistic activities in Estonia. While the KGB is seeking to restrict the spread of this religious awakening, there is evidence that this "movement of God" has already spread as far as the Finnish border.

Meetings of Estonian believers with foreign Christians were also cited as being especially provocative and "hated" by KGB officials. In addressing the problem of the foreigners, KGB Major Timusk cited as examples past visits by Finnish tourists, the US astronaut James Irwin, and the American singing group "Living Sound." Despite the threats, the Olai Church is reportedly intensifying its evangelistic activities both inside the church building and "in other ways."

SPEAKERS LINED UP FOR
URBANA 81 "EXPERIMENT"

MADISON, Wisc. (EP)—In considering the theme "Let every tongue confess that Jesus Christ is Lord," the expected 17,000 delegates at Urbana 81 will be taught by seventeen Christian leaders who serve around the world. Convention program director John E. Kyle believes this year's speakers will share from experiences of depth in many aspects of world missions. Kyle is particularly pleased to have Eva den Hartog speaking on suffering and refugee work and Gordon MacDonald talking about the church's role in preparing and sending missionaries.

This Urbana convention is the first in the two-year experimental cycle. Formerly, Inter-Varsity Student Missions Conventions were held every three years. The convention is scheduled for Dec. 27-31, 1981, at the University of Illinois at Urbana.

REAGAN NAMES WILSON
NEW VATICAN ENVOY

WASHINGTON (EP)—President Reagan has named a real estate developer and cattleman as his personal representative to the Vatican. William A. Wilson, a longtime friend of Reagan and head of his personnel advisory committee, will occasionally visit Vatican City to exchange views on international and humanitarian matters with Pope John Paul II and other high ranking Roman Catholic officials, according to a brief statement issued by the White House.

Watchdogs in the church-state field vigorously protested Reagan's appointment. One, Gene Puckett, executive director of Americans

United for Separation of Church and State, had told Reagan in a letter dated Dec. 23 that the president had a good opportunity to prove his support of church-state separation. "Do not appoint an envoy to the Vatican," Puckett said.

The practice of naming a presidential representative to the Vatican began in 1939 when President Franklin D. Roosevelt appointed Myron C. Taylor. After Roosevelt's successor, Southern Baptist Harry S. Truman, became embroiled in public opposition to his nomination of Mark Clark to the position, no president until Richard Nixon in 1970 named an envoy to the Vatican.

PRESBYTERIAN COURT AFFIRMS
BELIEFS OF MARYLAND PASTOR

NEW YORK (EP)—The "supreme court" of the United Presbyterian Church—its Permanent Judicial Commission—has upheld the acceptance of a minister who had been accused of not satisfactorily affirming belief in the divinity of Christ. The church court ruled that answers given in examination of the minister, the Rev. Mansfield M. Kaseman, "were not denials" of church doctrine, which includes belief in "the full deity and full humanity of Jesus Christ."

This is a distinguishing belief of Christianity, and there has been widespread interest in the case against Mr. Kaseman, 41, of Rockville, Md., among Presbyterians and in other denominations. The high court held that the church's regional unit in Washington, the Capital Union Presbytery, "acted reasonably, responsibly and deliberately" within the church constitution in approving Mr. Kaseman's ministerial standing. The decision culminated a drawnout succession of examinations, appeals, rulings and reviews since March, 1979, all of them decided in Mr. Kaseman's favor.

Although he previously had been ordained in the United Church of Christ, he had sought United Presbyterian ministerial credentials also to serve the Rockville congregation, which is aligned with both denominations. Seven Washington area Presbyterians, including the Rev. Stewart J. Rankin, had charged that Mr. Kaseman had not adequately affirmed Christ's divinity in his examination by the regional unit, the presbytery.

In the original questioning of him about his theological views, he had been asked by a member, "Do you believe Jesus is God?"

Mr. Kaseman reportedly replied, "No, God is God."

Mr. Kaseman later had explained that he believes Jesus is divine, but felt he could not give an unqualified affirmative answer the way the question was phrased.

Officials conceded that it was oddly phrased and that none of the creeds deals with Christ's divinity in those terms.

RABBI LISTS JEWISH CONCERNS WITH NEW RIGHT IDEOLOGY

KANSAS CITY, Mo. (EP)—Statements by some members of the New Right that the only way to save the country morally is to create a "Christian nation" have raised concern among Jews, said a leading Jewish spokesman, Rabbi Marc H. Tanenbaum of New York. Rabbi Tanenbaum, who serves as national inter-religious affairs director of the American Jewish Committee, was interviewed while in Kansas City to speak on the New Right.

"The consequence of a Christian America," he said in the interview, "is that the only legitimate religions would be a fundamentalist religion. This could undermine the whole religious pluralism in America."

"Their plan," he said of the New Right, "is to gain the majority of state legislatures so they can reapportion the legislatures to get rid of the liberals and appoint their own people." He indicated that the coalition has the organization, the money and the people so their plan is a real threat.

Rabbi Tanenbaum said the Jewish concerns are centered around several points: 1) The ideology of the movement has focused on creating a mythology that America must be restored as an evangelical Christian nation. "Their diagnosis of the moral malaise of the country was correct. The problem is that the medicine could be worse than the disease. But it is simply not true that America was an evangelical Christian nation. The only time in history during which anything resembling a so-called Christian Republic existed was the establishment of the Massachusetts Bay Colony after 1629." Rabbi Tanenbaum said the Puritan theocracy was completely intolerant of other religious views and only lasted about 50 years.

2) Some of the New Right Christians talk of restoring the "golden age" of the country when our forebears were supposedly deeply religious and highly moral people. Rabbi Tanenbaum said this is also a myth. He said that in pioneer America no more than 10 percent of the people were members of churches; alcohol was a major problem, and violence and vice were widespread.

3) There is a concern about campaigns to elect only "born-again" Christians to public office instead of judging the competence of a person.

4) There is a concern about the apocalyptic rhetoric, which speaks of war between the forces of light and the forces of anti-Christ and that Satan has to be destroyed. "One of the bases of American politics is respect for your opposition. But this is angels and devils, cowboys and Indians. You don't just win; you vanquish."

Rabbi Tanenbaum said that Jews are trying to educate themselves on the fact concerning the New Right, including making a distinction between those evangelicals who do not fall in that category.

RUBBER DUCKS DON'T KILL PEOPLE

NEW YORK (EP)—Commenting on National Rifle Association slogans against gun control, such as "Guns don't kill people; people kill people," Reform Judaism's social-action commission said; "People do kill people, but they don't do it with sponges, rulers and rubber ducks. ...The handgun, known not to be useful for hunting, is made and sold for the purpose of shooting people."

CHINESE CHURCH REOPENS

HONG KONG (EP)—About 600 Chinese Christians joyfully attended a Thanksgiving Service in December at the Shih Chi Christian Church in Shih Chi to commemorate its reopening. Chinese Around The World has learned recently. The idea to reopen the church, which was "donated" to the local authorities during the Cultural Revolution, germinated about two years ago in the prayer meetings in the homes of some preachers and Christians. They explored the possibility of reopening the church and began discussing the matter with local officials. They were told that about \$30,000 "ren min bi" (about US \$20,000) were needed to repay the maintenance and some repairs done to the church building by the authorities.

Earlier last year, officials told them that the church was ready to be reopened for service if the money could be paid. The preachers began raising money and, with much help from individual overseas Christians, they finally gathered the sum as well as a renovation fee of about \$10,000. They also began organizing the church board. The 800-seat church was reopened with the Thanksgiving Service. More than 1,000 Chinese Christians celebrated Christmas in the church on December 25.

STUDENTS AGAIN CONVERGE ON FT. LAUDERDALE

FT. LAUDERDALE, Fla. (EP)—Why will over 200 college students pay over \$200 each to spend their spring breaks telling other students about Jesus Christ? They headed for Ft. Lauderdale to learn how to share the Christian faith with other students. They were part of the 20th Ft. Lauderdale Beach Evangelism Project sponsored by Inter-Varsity Christian Fellowship. The project ran March 9-14 and March 15-20, 1981.

Every spring break, between 20,000-40,000 college students gather on the beach. And for

each of the last 20 years, Inter-Varsity has gathered a group of Christian students to present the claims of Christ to them. "Students are eager to learn how to witness. They want to know how to do it in a caring, loving fashion," said Program Director Joel Olson of Duluth, Mn.

CHILDREN HELP SEND WHEAT TO INDIA PROJECT

SMOKETOWN, Pa. (EP)—Students at the Locust Grove Mennonite School here brought in \$1,939.52 on the last day of their annual Valentine's Day project. The sum pushed their total over the \$3,500 they needed to buy bags for Kansas wheat Mennonite Central Committee is sending to India.

The school has had Valentine's Day projects annually since 1958, according to Principal Maribel Kraybill, as an alternative to card exchanges and as a lesson in true Christian love. Students earn money at home through odd jobs. "We really never push hard," says Kraybill. "We just have three or four assemblies related to the project and parents are very supportive."

"GREAT DAY OF GIVING"

RICHMOND, Ill. (EP)—Would you believe someone at the First Baptist Church here gave a condominium as a tithe?

On a "Great Day of Giving," members gave items of material value as well as money. Into the offering plate went pledges for a 2-bedroom condominium valued at \$56,000, 4-place settings of sterling silver tableware, a Honda mini-bike, five lakefront acres near Hayward, Wisc., several feet of copper tubing, two gold watches, 50 bushels of wheat, and a 3M copy machine, plus money.

The condominium and other items will be sold to purchase a building for the church's school, the Richmond Christian Academy for grades K-12, which has been in operation one year. The copy machine is being used for the school and church, and the land in Wisconsin will be used to build a retreat center.

AFGHANISTAN

LOS ANGELES (EP)—International Christian Aid completed a midwinter relief flight of winter clothing for Afghan refugees suffering from severe winter weather in the crowded tent cities of Pakistan's refugee camps. ICA delivered 16,000 blankets, nearly 10,000 pairs of shoes and 20,000 sweaters and pullovers to refugees in camps near the famous Khyber Pass. In earlier shipments, ICA distributed 1700 tents, 17,600 blankets, 11,600 pairs of shoes and 22,000 sets of clothing, and school supplies to Afghan refugees in the Northwest Province.

The Throwaway People

Growing old in America does not bring the honor and respect that it did in ancient cultures. Ours is a youth-oriented society, and when youth is lost, so is the glamour of living. Consequently, it is no wonder that the cosmetic industry earns billions of dollars each year producing the means by which the aging process can be concealed.

What is true in America is true for all industrial societies. Young people are preferred because they are more adaptable to the rapid changes of the modern world. In preindustrial societies, the elderly were respected because they had mastered craft skills which were the basics of economic production. The young looked with awe toward the elderly who knew how to do with perfection those things which the young wanted to learn.

In today's society, old age usually means retirement. For some this may be a welcome period of life, but for most people, it is covertly dreaded. This is particularly true for men whose identities are so wrapped up with their jobs that when they retire, they often lose the clear definition of who they are. People who had positions of social prestige, and enjoyed the deference granted by employees under them, find these symbols of success suddenly gone.

Many retirees don't know what to do with the vast amount of time suddenly on their hands. Always before, life had been intensely organized, every minute of the day full of important tasks that gave a sense of significance. For many men, the fact that they had no time for "trivialities" convinced them that they were people of importance. With retirement, all of that changes, and for many men this free time becomes an unbearable burden.

In my own counseling experience, many elderly women have come to me complaining about their retired husbands who follow them around all during the day. The husbands just don't know what to do with themselves. These women tell me how their once prestigious mates have been reduced to pathetic personalities, simply because they are lost in this new world



by Anthony Campolo, Jr.

of leisure time. There is a soaring divorce rate among retired people, and one of the causes cited is that wives cannot cope with husbands who expect to be constantly entertained. What some of these wives do not admit is that they have lost respect for their husbands, now that they no longer have prestigious positions.

Women seem to be able to handle the retirement years more easily. This is particularly true for the middle- and upper-middle-class women who find that the retirement of their husbands does not significantly alter their life-styles. After the children are raised, many of these women spend as many as 25 years keeping their homes tidy, belonging to garden clubs, attending church activities, and watching television. The retirement of their husbands does not change most of that. Consequently, there is no traumatic transition as they move into the twilight years.

One of the most depressing aspect of old age in America is that economic factors often cause the elderly to see themselves as worthless and insignificant. Feelings of failure are common among old people confined to small, dilapidated apartments. Inflation lessens the

*Anthony Campolo, Jr., is a sociologist, lecturer, and author who considers the responsibility and opportunity of the church in affirming the value and success of the elderly in his book *The Success Fantasy*, © 1980, Scripture Press Publications, Inc. This article is one chapter of that book reprinted by permission of Victor Books.*

value of their fixed income and diminishes the significance of their savings. People who were once proud of their independence often find themselves dependent on the state for survival. Their grown children, with their own families to care for, often have little left to maintain elderly parents in the manner to which they had been accustomed. Poor elderly people often see themselves as burdens to family and society and simply wait for death. In a society that puts a high premium on success, these people see themselves as failures. They live out their lives feeling that they have come to nothing.

It is no wonder that my wife urges me to figure out ways for us to be wealthy in our old age. She has observed that the elderly who are rich are still respected, taken places, and treated with care and thoughtfulness by their children and relatives. There may be more truth to her observations than I am willing to admit. In many cases, care by others in the waning years of life is dependent upon how much money the elderly person has to will to those others at death.

Retirement homes sometimes have disastrous effects on the identity of the elderly. This is not an indictment of all retirement homes; for some, particularly those which are church related, effectively enhance the personal worth of their residents, and enable them to maintain a sense of significance throughout life. However, it is obvious that many establishments for the elderly strip them of dignity and leave them as vegetating creatures who wonder why death doesn't come sooner.

I recall, as a young pastor, visiting an elderly member of my congregation who was residing in a county home for the aged. When I signed in at the reception desk, I noticed from the card that the last time this woman had been visited by anyone was 18 months ago. In the ward, I made my way down an aisle that neatly separated 20 beds. The room was immaculately clean, and the bed linens had been changed that morning. Ample food was provided to the patients and yet there was a sterileness about the ward that immediately depressed me. While the people were being cared for physically, they seemed to be stripped of personhood. In bed after bed were elderly women with glazed looks on their faces. They had handled the absurdity of their plight by emotionally detaching themselves from their environment and traveling via imagination to a time and place when things were better.

I finally found the woman I was seeking, introduced myself, and tried to make pleasant conversation. As the lunch hour approached, a nurse came in to feed the patients. She went to the first bed, pried open the mouth of the elderly occupant, shoved a spoonful in her mouth and yelled, "Swallow it!"

She repeated the process about five times before I mustered the courage to get up from where I was sitting, go over to her, and boldly ask, "Do you have to do it that way?"

She stood up straight, looked down at me and said, "You're a minister, aren't you?"

As a young pastor I prided myself on looking like a "normal" person. Since people were usually shocked to discover that I was a clergyman, I was disappointed at being so easily recognized, and asked, "How did you know?"

She said, "Your kind is always coming in here complaining about the things I do. Mister, I have 40 patients to feed in an hour. I wish I could be gentle, but the limitation on my time forces me to do things in a very unpleasant manner. If you're concerned about the way these women eat, why don't you get the women's group of your church to spend one day a week giving them lunch? It will probably beat what they usually do with their time."

The surprising thing was that when I made that recommendation to the group, the women rejected it. It seemed as though they were more willing to prepare bandage rolls for the suffering people in Africa than to feed the elderly who lived down the street. Why is it that we always find it so much easier to express concern from a distance?

Our society cannot content itself by providing "adequate" care for the elderly in such conditions. The psychological damage experienced in such settings must be a subject for our concern.

We should all be aware of two facts. First, as the younger people who are voting and making the decisions that determine the fate of the elderly, we are creating the conditions in which we ourselves must eventually live. And second, Jesus was particularly concerned about the plight of the elderly and often measured commitment to God by the way people treated the elderly widows. I too believe that the measure of our Christian love can be seen in the way in which we treat the elderly.

The responses of people to the threats of old age have been varied. Many, upon retirement, have moved to areas of the country where there is a warmer climate. For instance, St. Petersburg, Florida has become famous as a residence area for senior citizens. The same can be said about many sections of Southern California. After retirement, an elderly couple can sometimes find excitement and challenge by moving to a new location and "starting life over again." The new setting means new friends, a new church, a new house, and a new life-style. These challenges can occupy time and give the elderly significant things to do. What is more, they have excuses for

Continued next page

The Throwaway People**Continued**

making long trips back home to visit former friends and relatives and report on their happy circumstances in retirement. But this option is available only to those who have a good income.

Some of the elderly have opted for staying put on their old familiar turf. They often find an exciting life-style in the activities of a local senior citizens club. Communities all across America have these clubs that sponsor bus trips, picnics, bowling parties, socials, and classes for the elderly.

It is sad when retired people deprive themselves of the enjoyment of such activities simply because they are afraid of the social labels that they think are on people who belong to such organizations. Wanting to perpetuate the myth that they are not old, they refuse to join clubs for the elderly.

Every church should be either a supporter or sponsor of group activities for senior citizens. The 50 percent of the churches in the United States that have less than 100 members lack the resources to create such programs on their own. But even small churches can enter into cooperative relationships with other churches or community organizations in order to make sure that retirees enjoy the rich, recreational life to which they are entitled.

Churches have a responsibility to honor the elderly who have served them. There should be special recognition dinners, participation in the worship services, and other special ways to let the elderly know the importance of their contributions.

Some churches have put retired people to work in significant ways. The elderly make excellent associate pastors, and many congregations have found their ministry enriched by having retired members take on the job of minister of visitation-evangelism. Still other churches have called upon retired members to serve as business managers, thus enhancing the efficiency of the churches' programs. Some retired people have become lay preachers for small congregations that could never afford to pay their pastors. In most cases, these retired people work without salary to make possible ministries which could never be funded by existing church budgets.

The mother of President Jimmy Carter set a blazing example for the elderly by becoming a Peace Corps member in her later years. The U.S. government has come to recognize that elderly people have a vast array of professional skills which are desperately needed in developing nations. Churches would do well to encourage some of their retired members to apply to VISTA or other government agencies for placement overseas. Such positions offer excellent opportunities for the missionary enterprise and can give retired people

a greater sense of significance and success than they ever achieved in their preretirement years.

Several church denominations, particularly the Mennonites, have developed a system for placing retired business executives, engineers, and political personnel on the mission field to serve in advisory capacities. Pastors should counsel elderly people to explore such options for the later stages of life.

Ultimately, the church speaks the final word about the value of life. When we face death, much of what has seemed significant in life appears meaningless. Death forces us to view the worthlessness of so much that we have worked hard to achieve. We often try to escape its reality by hyper-activity, in the hope that this will protect us against "morbid" reflection. Nevertheless, in the waning years of life, we sense ourselves moving inexorably toward that final threat to the wealth, power, and prestige that we have worked so hard to achieve.

The Gospel has good news: What we have attempted to do for Christ and His kingdom will not be lost. We are informed by the Apostle Paul that the good work which Christ has begun in us will continue until the day of His coming (See Philippians 1:6.). We need to know that our efforts for Christ and His Kingdom will not evaporate. The message of God seems to be that it is better to fail in a cause that will ultimately win than to win in a cause that will ultimately fail.

Christians can approach death knowing that they have been part of a movement which will triumph in history. Whatever their involvement in the work of God, they will receive their reward. Those who look upon their labors as insignificant are informed that they shall stand before the ultimate Judge and be told, "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things" (Matthew 25:21, NIV).

What does death mean for people who do not feel they have served Jesus in any significant way? I can only suggest that Jesus Himself says that many will be surprised on the Day of Judgment as to how much they did accomplish; they fed the hungry, clothed the naked, visited the sick, and ministered to those who were in prison. Jesus will tell them that what they did for the least of the brethren, they did for the Lord Himself (See Matthew 25:34-40).

To those who approach death with a feeling of failure, I say that there is an endless eternity in which you can succeed for Jesus. All that He asks is that you recognize your salvation as a gift which results from His grace, and is not dependent upon your own achievements. What greater sense of success can you hope for than the awareness that you have, in eternity, an everlasting opportunity to fulfill God's plans for you?

Today we visited Mother in her nursing home. We drove five hours. When we got there, there was nothing to say.

Mother doesn't know us. She hasn't recognized us for years. Her mind seems a fogbank. She starts a sentence and sometimes can't finish it. There are no pegs to hang conversation on any more. Family, friends, current events, church, even the weather, have no meaning for her. What do you say? A line or two of small talk...no recognition. Some days a smile, a few words, an unfinished sentence. Her voice sounds familiar. Only the content is missing.

Memories choke us. We turn away. We flee the memories we carry in our heart.

She is so different. Physically she has no pain though she can't walk without help. She is apparently happy in her little world, her box of toys and spools in her lap. She, who was so capable, so vibrant, so quick to move and respond. She is just an empty shell.

Mother has no pain, no fears, no anger, no challenges, no problems. Long gone are the days of crying for her mother. She no longer storms to "go home." The morphine of not knowing that she doesn't know deadens emotions and mind. She seems content in her empty shell...she who was so vibrant.

Mother

by Mary Jane Stone



Is she better off—or worse—than the pathetic people whose minds remain alive but whose bodies collapse? Is it worse to be trapped with an active mind in a body that cannot move? One friend of ours is acutely conscious of her own failing memory. Her embarrassment is painful for us all. She had been a professional secretary. Now she can't remember typewriter key location. Is the morphine of forgetting better than the pain?

Mother is spared that pain now. She sits serene, tied into her chair, her dishpan of toys on her lap.

Memories of happier days flood back. Family picnics, Mother's excellent dinners and pies, Christmas joy and generosity, summer days at camp, her habits and mannerisms both good and bad, funny incidents. We remember and are glad for the heritage.

The nurses tell us that occasionally there are flashes when she remembers a bit. One day she sang the alto part of an old hymn she heard played. An occasional flash, like lightening across a darkened sky that cannot be recalled.

In the frozen time of nursing homes, Mother is well off. She gets superior loving care. She has no wants.

We are the ones who strive, who fear, who ache, who fret, who love.

Why do we mourn the "used to be?" Change comes to us all. The wheel turns. How brief our span. How tenacious our desire to live. God's silent metronome is ticking for us all. We only have the golden Now to weave the important, the good, the lasting into the fabric of our lives.

Mother was/is a Christian. When Christ returns, God will clothe her and us with a superior new body and mind. In that glad morning Mother will be her best self—again alert, remembering her family and friends—complete! We will all rejoice in the vitality of Christ's presence on the earth made new.

"And I heard a loud voice from the throne, saying 'Behold, the tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them, and He shall wipe away every tear from their eyes; and there shall no longer be any death; there shall no longer be any mourning, or crying, or pain; the first things have passed away.' And He who sits on the throne said, 'Behold I am making all things new' " (Revelation 21:3-5).

Mary Jane Stone is a member of the Portland, Maine, A.C. Church and a counselor in a local high school.

A

PROMISE

With

STRINGS
ATTACHED

Anonymous

"With long life will I satisfy thee." Mom and Dad claimed that promise many times during their pastoral ministry. Long life is now theirs. Dad is well beyond the threescore and ten years and Mom is not far behind.

But are they satisfied?

Until you have lived through the medical, financial and spiritual decisions of moving your parents from their own home into a care center, you cannot answer. Except for the grace of God, there are no winners — only survivors.

Medical science prolongs life at a price. In his late 70's, Dad suffered a series of small strokes which resulted in the first signs of senility. Surgery followed, so successful that Dad's mind remains sharp and nimble while his aged body wears and weakens. He knows every fact and worries about every detail.

Before the surgery, we were concerned about Dad's mind and Mom's body. After the surgery, our concern flip-flopped to his body and her mind. Year by year, then month by month, and now day by day, we see Mother becoming more and more confused and forgetful. Two of God's most-beloved servants have lived long enough to put a twist upon their vow that "...the two shall be one." Dad's mind and Mom's body would make one full person.

Despite all the values of adding a beloved grandfather and grandmother to our household, we must confess that our contemporary lives are not organized to handle the strain. Our test came when we received word that Dad had fallen and broken his back. Days of hospitalization and months of nursing care were ahead for him. And Mom could not be left alone.

Our first thought was to bring her to live with our family, whatever the sacrifice. Three hours on the scene reversed that decision. To take Mom from Dad after more than 60 years of loving togetherness was unthinkable. Furthermore, to bring a mother who would be further confused by our urban household of adult movers and teen-age shakers was neither fair to her nor our family. With a cut into the heart, we decided that both Dad and Mom had to move to the nursing home.

Each preparatory step—selling the home, giving away the car, sorting out the heirlooms—seemed like stitches in the shroud of death itself. Dad knew that we had no alternative, but continued to suffer under the realities of a whole mind and a broken body. Mom retreated further into forgetfulness with occasional flashes of resentment against Dad for not telling her things, when in actuality, she had just forgotten.

Everyone's sanity was in jeopardy. Dad, who had always been the strong and respected authority of the family, now needed his children to act like parents. Although the words almost stuck in her throat, my wife planted her feet, pointed a finger and gave the order, "Dad, I want you to stop bugging Mother." He stopped.

Mom needed a different response. Repetitious and pitiful questions continued to break through her clouded mind. "What's happening?" "No one tells me anything." As a person who lives by logic and confrontation, my first reaction was to sit down and explain the facts. To no avail. Reason and truth, even when spoken in love, only added panic to the questions and the tears. We tried silence and that, too, failed. Finally, we concluded that there was no alternative but to assure Mom that everything was all right and that God would take care of His own. Our unanticipated conclusion was that a word of comfort may be the best placebo for a tired mind.

Financing the move produced its own nightmare. A lifetime of ministerial salaries leaves little for the future. We turned to the government. Would Medicaid assist in their nursing home care? Yes, if their assets totaled no more than \$2,250. A quick calculation of the going rate for private care in a nursing home showed that their life savings would be exhausted in six or seven months. Then with \$2,250 between them, they would be eligible for Medicaid.

If only we had planned ahead, Dad and Mom might have qualified for Medicaid and still had something to give to their children and church. But, too late. We sought legal advice and came away with the word, "The government owes it to you anyway." One Christian friend who had gone through the same experience with

an elderly parent bluntly suggested, "Don't answer all the questions on the Medicaid form." And still another Christian friend whose children had filled out the form for her husband mused, "You know it's strange how the Lord works, but I wondered about the date on the Medicaid form." A system with inequities, loopholes and fudge-factors tends to make cheaters of us all.

Swallowing my pride, I went to the governmental agency that administers Medicaid to inquire about the program and pick up an application form. After waiting in a cattle car room, I was ushered into a social worker's cell to be visually stamped with a number by her branding-iron stare. Nothing human passed between us. Each question I asked provoked such demeaning recitations that I walked out while my rage was still in control. Looking back, I expected to see a pillar of salt. Instead, I saw a dehumanizing system under the name of "welfare" which I could cheat without a twinge of conscience. It took a couple of hours to regain my senses, rebuild my Christian ethics, and prepare a nursing home application for two private patients for whom the full costs would be paid until Medicaid took over.

Fortunately, no experience is without its lessons. Projecting forward into the promise of longer life for more and more people, I want to "build up while I can and phase down before I have to." Spiritually, Mom and Dad are living on the invested capital that they built up over a lifetime. Their minds are too tired to search the Word they love and their energies are too limited to grasp once again the needs of the world. Yet, if you engage them in prayerful competition or joyful praise, their minds and spirits mesh instantly with their God. Their spiritual building time is past, but they have a well-furnished home in which to live.

The other side of the equation is "phase down before you have to." Mom and Dad almost waited too long to make the move from their home to a retirement center which has the phase-down facilities for extended care and convalescence. Their generation lived in mortal fear of the poorhouse, but forthcoming generations will be free of that specter and able to plan a phase-down program of retirement.

Dad and Mom had a loving family who stumbled in their ignorance, but were picked up by God a piece at a time. They also had a support system of Christian professionals in medicine, nursing care and insurance. What a ministry for the church! With the graying of America, counseling for the aged will conserve the resources of memory and wisdom — gifts of the Spirit that are uniquely theirs.

Are Mom and Dad satisfied with long life? Yes, satisfaction is simpler now. Dad enjoys his meals, appreciates his care and propels his wheelchair down the hall to visit "old" friends. For Mom, satisfaction is fluffing Dad's pillow every night, calling upon the "sick" and comparing the dining room to camp meeting. As their granddaughter commented after a recent visit, "Grandma and Grandpa will always have their dignity. I love them."

As long as they live they have a ministry. And so do we.

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SEATTLE CHURCH SPONSORSHIP

*Anybody who is working with a refugee family
will receive a blessing from the experience.
There will be a ripple effect throughout the church.*
—Judith V. Pruitt

In July, 1980, the Seattle Advent Christian Church welcomed a Laotian family, the Meuangkhots, to the United States. Somphone and Nith, with their two children, Soudamone and Phongsack, are becoming established in their new surroundings. With the help of Laubach materials, they are learning English as a second language. The Meuangkhots attend the Seattle Advent Christian Church.

Our thanks to Pastor Clio Thomas and Mrs. Judith Pruitt who furnished the following information for Christian groups who may be considering the sponsorship of refugees into the United States.

Sponsoring a refugee family has been a great blessing for our church. This is due in large measure to the fact that our family knows Christ and worships with us on Sunday. As we look around the congregation, many of us realize more vividly how it will be when Jesus comes again. Men and women, boys and girls from every kindred, tribe, and nation will praise Him, just as we are doing in microcosm in our fellowship.

Sponsoring a family also serves as a witness in the community. People who don't attend our church see our love in action when they see us with the Meuangkhots. I like to think that this is a non-verbal recommendation for Christianity.

Although our experience has just been with one family (and each situation will be unique), there are some principles that we think will apply to sponsoring any individual or family.

To begin, the decision to sponsor a family or an individual should be made prayerfully, not with haste or because of an emotional attachment to the boat people. A church should not assume a project of this magnitude without a core group of 10-12 people who are willing to put their time and efforts into easing the pain of resettlement.

Out of that core group, one person will serve as coordinator. This individual

should not work outside the home, for there will be many demands on the coordinator's time during the daytime.

After a church has prayerfully committed itself to take on a sponsorship, it should get in touch with an agency that deals with resettlement of refugees. Our church contacted World Concern (P.O. Box WRC, Nyack, NY 10960). You will be asked to fill out an application, specifying how many refugees you wish to sponsor and their nationality. Note: it is usually best to specify a nationality already in the community, especially if you live in a small town. This way you will have additional resources available to you. Others of the same nationality can be a great help, and their interpreting skills will come in handy.

The coordinator needs to appoint several committees to care for various aspects of sponsorship. This may include housing, furnishings, clothing, transportation, employment and/or schooling, food for the first few weeks, and perhaps vocational training. Other concerns include social services if your group decides to use this means for medical services and food coupons, and medical and dental care. Not every committee will be filled, and some may be combined. The object is to spread tasks around so that no individual has to do too much. Overwork can quickly lead to helper burnout. Get as much infor-

mation from helping agencies as you can before your family arrives.

When your application has been processed, the agency will give you an approximate time when your family will be coming. This is usually between three weeks and three months before they arrive. You will also find out their names, nationality, how much education they have, and whether their parents are dead or alive.

Your top priorities should be finding a place for your family to stay and providing the necessary furnishings. We have found that the best way to go is to have the newcomers stay with someone from the church. If you rent a house or apartment and the family doesn't arrive when you expect, you waste rent. Our family stayed with one of our members for three months, which was just about the right length of time. Some newcomers know about the need to lock doors, how to use a washing machine and cooking facilities, etc. and wouldn't need to stay in temporary quarters as long as a family from rural areas where conditions are extremely primitive.

At last you receive word about their specific arrival time. Their housing and plan for feeding them should be ready, and a small group of greeters may gather at the bus depot or airport. Too many welcomers will overwhelm the

ORS A REFUGEE FAMILY



Nith, Soudamone, Somphone, and Phongsack Meuangkhots—a Lao-tian family sponsored by the Seattle Advent Christian Church.



During their first month in the United States, the Newcomers stayed with Mike and Barbara Birdsall of the Seattle Church. From left to right: Mike Birdsall, Nith, Barbara Birdsall, Soudamone, Judy Pruitt (who supplied the details for this article), Somphone, and Phongsack.

newcomers. A bow, rather than a handshake, is the preferred greeting.

Allow your family time to rest for the first few days after their arrival. They'll be suffering from jet lag, not to mention the radical changes in both culture and climate.

Even though the first week will be hectic, make sure your family applies for a social security card right away. They will need this item when applying for jobs and social services.

Soon after their arrival, the family should receive a formal welcome from your core group. Explain your position as sponsors and mention your expectations for them. They should know how long they may stay at the temporary housing, as well as other pertinent information.

Another "must" activity for the first week is medical screening. Your family isn't likely to arrive with serious medical problems, but there will be some minor ones requiring attention.

Once these matters are cared for, you will need to teach them skills most of us take for granted—how to go shopping for food, using American money, and learning the bus system. If they don't already know English, enroll them in language classes. A

lot of things will come up, and members of the core group may take turns handling these problems.

Communication will likely be your most difficult problem. We have found that the services of an interpreter are a must. English classes are also essential if the newcomers don't speak it already. You must expect that there will be misunderstandings as conversations and expectations are misinterpreted. Be patient and don't become angry when things go wrong.

Additional problems may be avoided if you recognize that the refugees are people and are capable of making their own choices. At first, they will lean heavily on a sponsor for guidance, but they should always be consulted on matters pertaining to them. Should they go on social services? Should the children be enrolled in pre-school? Issues such as these should be talked over with your family.

Another problem: you never know how your family will turn out. They will probably be hard-working individuals, but again, if they are brought into various social service programs they may become content to stay on welfare. You can't really predict their attitudes.

Nor can you be sure that your family will embrace the Christian faith, if they aren't already believers. While it isn't wise to force Christianity on them, be alert for opportunities to share your commitment to Christ.

That points up a major advantage of this program for those who are closely involved. The coordinator and core group members will grow closer to the Lord. This is such a new and scary experience that they find themselves praying constantly for God's direction and leadership. They depend on Him to show them what to do and how to go about helping the family.

The core group members will grow closer to each other because they are working toward a common goal. This sense of fellowship will produce a ripple effect throughout the whole church. Anybody who is working with the new family will receive a blessing of some sort from the experience.

We thank the Lord for sending us the Meuangkhots. They are helping us grow toward being world Christians.



IF I HAD IT TO DO OVER AGAIN

There is no question but what I would respond affirmatively again to the call from God to foreign mission service. The call came to me suddenly and irresistibly when I was 19-years-old, and it changed the whole direction of my life. No longer did I have my eye set on a career in chemical engineering. I knew that I must prepare instead for the Christian ministry.

But if I could change a few things along the way during those years of preparation, I would. I was thoroughly convinced that I would end up in India in the Madras area helping to finish the job of reaching that vast population that was the responsibility of the Advent Christian Church under the Comity Agreement among Mission Societies. I never dreamed of the possibility that I might have to go to some other foreign country, and least of all Japan. How I regret cancelling out on a course in Japanese History taught by Edwin Reischauer at Harvard. I wish that I had taken courses in the Ancient History of Greece and Rome and Cultural Anthropology as well.

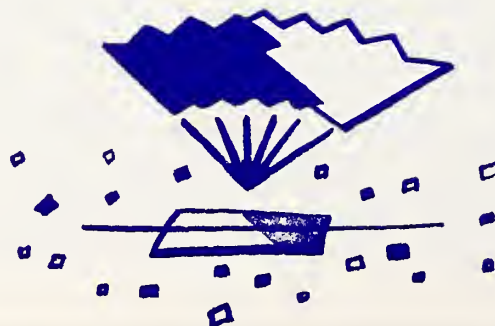
But I am glad that I went to Fuller Theological Seminary and had the opportunity to pastor the National City A.C. Church for six years before coming to Japan. The experiences in the pastorate and as an active member of the Southern California Conference were a big plus. In addition to my home church in Bellingham, Washington, and the Western Washington and British Columbia Conference, the churches of Southern California became vital prayer supporters. Participation in the



by Austin Warriner

Pacific A.C. Association during those six years also gave us a broader view of denominational activity and possibilities. Since we are in the throes of Japan A.C. Conference and denominational growing pains, I'm glad to have had as much contact with our denomination in the States as I have had.

When the door to mission service in India definitely closed, and we began to assume that we were to continue in a Stateside pastoral ministry, it was of the Lord that the clear call from A.A.M.S. came asking us to consider going to Japan to help with the founding of a Bible Institute. Yes, the response to that call would still be the same. But I wish that I had known during my seminary days that I would have the responsibility of being a Bible Institute principal. I would have paid more attention to the workings of Fuller Theological Seminary. I am content with my belief, however, that our Heavenly Father knew all of these things and that he prepared us, led us, and has been with us all these years because it was He who called us to World Mission.



FOR the past few days I have been thinking about joy in serving the Lord in the midst of difficulties.

THE difficulties sometimes overwhelm me, and then I wonder where my joy has gone.

JOY seems to be different things to different people, but as I think about it, I believe it includes contentment, an assurance that I am in His place for that moment.

OF course, both you and I would prefer a situation that always goes well, with frequent victories and a naturally resulting happiness.

THE fact is, without struggles and difficulties, we would become weak and most likely would feel self-sufficient.

LORD Jesus, help me to remember that my joy comes from knowing and obeying You, not from my daily circumstances.

IS this also your prayer as you too seek to follow His guidance?

YOUR joy and mine will become something deep and beautiful, something that no one can take away from us as we realize its true source.

STRENGTH that comes from our relationship with Christ is the kind of strength that will result in honor to His name.

—Luree Wotton

MEMO TO: J. Edgar Hickel, Director of Foreign Missions
FROM: Roland E. Griswold, Director of Church Expansion
DATE: February 4, 1981
SUBJECT: Home Vs. Foreign Missions

You and I have talked on several occasions about the unbiblical concept of emphasizing either home or foreign missions to the exclusion of the other.

Since we are in agreement that more new churches and more growing churches in the United States will mean more support for foreign missions, I thought you might be interested in this quote from a letter to me which I received recently:

Some might view church planting in the homeland as a competition with foreign missions. Quite the contrary. The failure to plant churches at home is a death sentence to the foreign missions of the future, for it is the churches that provide both the funds and the workers for overseas outreach.

I have compared the situation to a corporation that neglects its research and development budget. Such a company endangers its own future.

*Sincerely in Christ,
 James A. Stahr, Editor
 INTEREST Magazine*

As you know, INTEREST is the magazine of a large number of congregations which have strong foreign missions goals. I think we need to continue to stress the absolute necessity of establishing new churches on a regular basis if we are to adequately support current foreign missions ventures and carry out your projected expansion for coming years.

"I WILL BUILD MY CHURCH!"

In a recent *World Presbyterian Missions Newsletter*, there was an article entitled "An 'Average' Korean Church." The following excerpt is from that article in which a Korean pastor describes the churches he pastors:

"Some (Korean churches) are bigger, some smaller. We're about average—600 members. But we have the tallest steeple—twenty stories high! Our people feel that their church should be a testimony to the greatness of God and to their thankfulness to Him."

The writer of the article then analyzes what the pastor has said:

"Impressed by this 'average' church, I wondered about

the quality of Christianity in South Korea, where fifteen percent of the thirty-five million people are Christians—the majority Presbyterian—and six new churches are started every day. Does spiritual growth match quantitative growth? Apparently so. Korean Christianity thrives on four principal factors: daily 5 a.m. prayer meetings, regular church and Sunday School attendance, generous offerings, and zealous evangelism. The church is the unifying center, from which God's people reach out to others."

All because Jesus has promised, "**I WILL BUILD MY CHURCH.**"

"WILL YOU LISTEN FOR A MOMENT?"

Here I sit, looking at a proposed budget from one of our foreign mission fields, recognizing that the Field Council, made up of all the foreign missionaries on that field, has spent hours laboring over the figures which will cover, hopefully, the proposed ministries. I also recognize that what the missionaries proposed last year in the way of money needed was not met and understand the turmoil of being expected to perform a ministry and not being funded sufficiently.

I am perplexed because people keep telling me that we need to expand, expand, expand the work of Advent Christian foreign missions. Yet as I look out over our constituency, I see that, even though we may be receiving more dollars than ever before in Adventism, we are able to perform fewer real ministries. I am frustrated. I am not one who becomes discouraged, just absolutely, ultimately frustrated!

Would someone please respond and explain to me what I am really expected to do? Am I honestly expected to expand the work of foreign missions by adding more personnel when we have not been able to meet the operating budget on the fields at present? Though we have not cut salaries or withheld any salary benefits from the missionaries, I have had to tell them that they would have to get along on what they get from us. Time and time again, I have been broken-hearted when I read the remittance forms because I recognize that those dedicated ministers of the Gospel in the Philippines, Japan, India, and Malaysia are simply not able to complete their tasks because they do not have sufficient money.

I hear the voices of those who say, "Look, Ed, be realistic." They go on to explain that what they mean is that I will have to face the fact that there will not be sufficient money to meet the needs of our proposed foreign missions ministries.

I hear the voices of those who say to me, "Ed, you have to go by faith." Their continued conversation indicates to me that apparently they mean that I'm the one who has to exercise the faith that somehow, as though I could do it, I will have to carry out ever-expanding ministries with ever-decreasing finances.



I hear the voice of the one who says, "Why don't we 'get the message across' to our people?" He goes on to explain that what he means is that we here at the Advent Christian General Conference Headquarters ought to be on the field more and more in order to tell the people of our needs. My gut level response to that is, since I already average 60 hours plus a week in this ministry, what else is expected of a person? (You see, if I am not awfully careful, I will tend to justify my own actions. Does that sound familiar?)

I am faced with a deficit. I am faced with the need to come up with a budget figure which is supposed to extend through 1984. I am told that the Department of Foreign Missions is spending too much money. May I ask those among our constituency and any others who wish to listen just how I am to carry on the expected ministries without spending money?

I hear people saying that it just costs too much to keep our United Ministries going. Then I listen to those same persons as they tell me how much they earned last year. I hear them telling me how many dollars they spent in taxes for last year's income. Would you believe that most of those who have spoken to me in this way have paid out more in taxes because of their income last year than most of our non-North American Advent Christians earn in an entire year!? Would you believe that I come back from Asia invariably feeling guilty because my belly is full, and my soul is touched? And my mind is troubled when I think of how much is here in this land and how little "those folk over there" actually have of this world's goods.

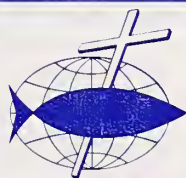
My mind goes back to the Indian pastor who rides 15 miles one way on a bicycle to preach the good news of the Gospel. Then I compare that with the young adult pastor in the States who recently complained to me that he simply could not live on his "meager" income which stands at the \$20,000 per year level. I guess I'm either thick or confused, disoriented or perhaps more factually/realistically-minded than I need to be.

I wonder, in the day of judgment, what God will say to me and to so many Americans like me who have enjoyed the extraordinary privileges of a land of freedom, who have been partakers in the extraordinary cultural advantages of this great country, who have devoured an unbelievable amount of the world's goods, who complain from day to day because of the "hardship" endured in this land, and yet who have given less than what we probably should have given to the cause of Christ overseas. I am not so naive or unrealistic as to think that all of our dollars ought to go to foreign missions. I am realistic enough to understand that unless we build a strong home base, there will probably not be a foreign missions outreach from our denomination in the future. However, with or without us, God will build His Church.

When I recognize that we could easily cover our foreign missions obligations and also drastically increase the income and improve the ministries of our own North American Advent Christian churches simply, very simply, by digging deeper into our pockets and opening up our hearts more than ever before, I wonder. What does the judgment hold for us?

Frustrated? Yes! Unrealistic? No! Lacking in faith in almighty God? No!! Questioning the probability that North American Christians will measurably increase their financial contributions and spiritual dedication in the future? Yes! I am a realist. I am not naive. **"Where a person's heart is, there will their treasure be also!"**

J. Edgar Hickel, Director
Department of Foreign Missions



United Ministries
...doing the whole job, together!



B.J.H.
Busy
in
1980

India missionary Beryl Joy Hollis had a very busy 1980. She spent the first nine months of the year in India and the last three in New Zealand. Her home church, the East Street Church of Christ in Auckland, brought Beryl Joy home to take part in their Centennial Celebration in October. She remained in New Zealand until January, 1981.

The first nine months of 1980 which Beryl Joy spent in India found her serving as Field Treasurer and doing team evangelism with Mary Brown and R. David, a national lay pastor. She also conducted weekly English worship services, administrated the Advent Christian hunger program which included distributing food stuffs, vitamins, and minerals to the needy, and composed Tamil articles for publication in the monthly national church magazine. Beryl Joy taught a lay workers training class also which was the required course of study for R. David before being installed as a lay pastor.



R. David and Mary Brown

PRAYING FOR: MISSIONARIES

by David E. Dean

Since last June, our family has travelled thousands of miles—from Illinois to Michigan, from northern Maine to North Carolina, from Massachusetts to Cagayan de Oro, Philippines. Quite a bit of activity, but it was worth it! Why? Because we were seeking prayer supporters. People who would remember us and our needs faithfully as we start our work here in the Philippines.

No missionary desires people to say they will pray and then forget. For praying is a ministry. It takes work. Paul said of Epaphras that he was “always laboring earnestly for you in his prayers” (Colossians 4:12, NASB). Here was a man ministering to his congregation which was many miles away. His praying was the kind that took time and effort.

So, in praying for missionaries, time and effort are needed. Praying involves taking a specific period of time—five, ten, or fifteen minutes a day. This time needs to be guarded because praying does not seem to be work.

Not only is time involved in the actual praying, but the process of getting to know the missionary also involves time. Specific prayer needs to be directed toward specific requests. Listen to the specific requests that Paul made: “praying at the same time for us as well...in order that I may make it (the gospel) clear in the way I ought to speak” (Colossians 4:3,4). “And pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak” (Ephesians 6:19,20). Imagine that! Paul, the greatest missionary ever, was asking people to pray that he might be BOLD and CLEAR in his presentation of the gospel.

The process of gathering these specific requests may be very time-consuming! Since there are so few workers on the mission field in comparison with the task, the workers are really taxed. Often personal letters are few. I know—it took me seven years to develop a correspondence with five of our missionaries. I wanted letters from them all! So, if you want to develop this kind of prayer-supported relationship, perseverance, time, and effort are required. However, most missionaries have prayer newsletters. If you are serious about praying for them, write and ask to be included on their list. These are not personalized letters because sometimes a missionary

has 300-400 people on the prayer letter list. It would be virtually impossible to write each one every month or two! Also, read all you can about the missionary in the *Witness* and the *News*. These publications help you keep in touch with the missionary as they often include pictures.

Well, let us say that you have decided to seriously pray for missionaries. How would you go about it? Here's a suggestion. This is a method which I used to help me in my own prayer for missionaries. It is an old method called a prayer list. I would take a piece of paper and divide it like this:

DATE STARTED PRAYING	REQUEST	WHEN AND HOW ANSWERED
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Every time I got a letter, I would get out the list. I would write down the date and every request. Last to be noted would be the answers to previous requests. I would emphasize these with a yellow highlighter. That way, you will be impressed by the amount of answered prayer! Do the same thing with the articles in the publications. Is a conference meeting mentioned? Pray for unity and lasting results. Is a new church venture started? Note that.

If you do this faithfully, it won't take too long before your list will be several pages long. Don't attempt to pray through the list every day. You may only cause yourself discouragement. Alternate by setting up a praying cycle: Japan/ the Philippines/ India/ other areas of missions work/ headquarters/ Malaysia/ Nigeria and China. That way, you will cover all the aspects of the work every week.

As you take time and put effort into praying for missionaries, you will find that this type of praying produces results. Paul expressed this when he said: “And He will deliver us, you also joining in helping us *through your prayers...and thanks... for the favor bestowed upon us through the prayers of many*” (2 Corinthians 1:10,11—also see Philippians 1:19, Philemon 22).

Are you willing to take the time? To make the commitment? To do the work?

“BROTHERS AND SISTERS PRAY FOR US!”

A Visit With the Deans

Life is filled with many adjustments, and we have appreciated your prayers for us in this area. The four of us now share one bedroom, and sleep often is a hope or dream as Becky stays up late, and Ruth wakes up early, or Becky wakes up in the middle of the night and in turn wakes Ruth and Dave too. Then nap time is not well-coordinated either. It is a treat to have them nap at the same time.

Ruthie seems to be adjusting OK, but you can especially remember her in prayer. She has hit the "terrible two's" and has had a lot of changes this past year—many moves, lots of travel, a new baby sister. And in 2½ weeks, we will be moving again to Davao to language school. She will have to stay home with the helper. Pray for the helper—two-year-olds take a lot of love, time, patience, and care. It can be very wearing on any adult.

Well, I must close. I'll visit with you again when we are settled in Davao. Dave and Ruthie say hi.

In Him,
Melodie Dean

(David, Melodie, Ruth and Becky are now settled in Davao and are attending language school there. JEH)



Some have been wondering what Alice Brown has been doing these days. This will confirm that she is still here and very active in work for the Lord. In this picture she is teaching her new 4 day old niece Rebekah how to pray.

BERTHA CASSIDY MEMORIAL ESTABLISHED



The following is a copy of the cablegram which the Department of Foreign Missions sent to the family of Bertha Cassidy to be read at her funeral.

"We lovingly remember Bertha Cassidy, a career missionary in China and Japan under the American Advent Mission Society, headquartered in Charlotte, North Carolina. The Advent Christian denomination and the world has lost a warrior in the cause of Christ. We pause with you all to thank God for Bertha's life and work. A memorial fund will be established in her name for Advent Christian Foreign Missions, P.O. Box 23152, Charlotte, N.C., U.S.A.

—J. Edgar Hickel, Director"

It was Bertha's request that any memorial gifts sent to AAMS be designated for the China field where she spent so many years of her life. All gifts should be sent to the Department of Foreign Missions at the above address.

What can a person do in a foreign country when she can't speak the language and can only stay a short time, maybe a year or so? Well, we are finding out that with the Lord's help, a dedicated Christian can do PLENTY! The person I'm talking about is Mary Ellen Ingersoll of Seattle, Washington. She came back to Japan with us last September and settled into the mission house at Asukano in Ikoma City.

Right from the start, she amazed us with the number of people she attracted and the contacts she made. She seems to be just the right person for that particular location. Mary is warm and friendly with a real desire to become acquainted with the people. Her neighbors respond to this, and many are eager to "take care of her." Though her use of Japanese is very limited, she has



Dorothy Warriner with one of her English classes at a local restaurant in Osaka. She had taken the class on a special outing.

A DEDICATED CHRISTIAN

CAN DO PLENTY

by Dorothy Warriner

cooking and other classes, does her shopping, finds her way around by bus and train whether going to church or into the metropolis of Osaka without getting lost.

Recently she told me that a neighbor lady and her mother-in-law came over for coffee and a nice long visit. Then when she was outside later, several of the neighbor women arrived home from shopping, and they, too, came in for coffee and toast (this is not usual in Japan, I can assure you). So I commented, "You certainly don't have time to be lonely."

"I'm not the lonely type," was her reply.

How true and how very important that is since Mary lives alone in a large house, in a foreign country with many different and strange customs and a language she does not speak, making contact with people who speak only limited English. And by her own testimony, the Lord has given her a great love for the Japanese people. I'm sure that they can feel this, and so they respond to that love.

Mary has a deep and solid faith and an earnest desire to share this faith with all her contacts. She longs to see many of them come to know Christ as Savior. She witnesses joyously and freely to her new friends. In addition to her ministry at Asukano, she is a blessing to each one of our Mission family. It is wonderful to have this "older sister" here with us to encourage and counsel us and to pray with us.



Mary Ellen Ingersoll with four women from her English Bible class and seven women from Dorothy Warriner's Uchiage English Class at a gathering at Mary's home.



WITNESS IN JAPAN

by Mary Ellen Ingersoll

I hadn't had any trouble keeping the four-room area in which I live warm with a little gas heater until a cold wave passed over Japan in the middle of December. One day I kept putting on layer after layer of clothes and closing door after door to make the area being heated smaller and smaller. When I went to bed, I took off ten garments, counting socks as one! I put some of them back on under my flannel nightgown, turned the electric blanket to "high," and slept snug and warm in the cold bedroom.

The next day was not quite so cold with blue sky and bright sunshine again. This was the day for the "Neighborhood Work Party" to clean up areas and cut grass around the playground. As this came on a Sunday morning, I had pondered whether I should decline by saying that on Sunday, I go to church to worship and learn how to be a good neighbor or whether my witness would be more effective if I joined with my neighbors. I opted for the latter. The whole neighborhood turned out, probably 100 or more men, women, and children. Women predominated, however. Each came armed with gloves, a blue plastic bag, sickle, rake, or a cutter of some kind. Each block had an assigned area, and as we cut the grass, pulled weeds, and in general "slicked up" the areas around the playground, we soon filled the bags.

During this time, there were many things going on around the playground—exercise classes, a ballgame, even a New Year's celebration with a group of women setting up their stoves and cooking Takoyaki for the children. Takoyaki are round balls of dough with a piece of octopus in the middle which are cooked on top of the stove in special wrought iron pans. We finished our area in about 1½ hours, and our leader said her feet were cold, so we could quit. I invited them in for coffee and scones.

Just the night before, I had unpacked a food box from the Seattle, Washington, WHFMS and had found three boxes of scone mix in it. So in twenty minutes, eight of us were gathered around the table enjoying hot scones with butter, jam, and coffee, talking and laughing together. Only two knew a few words of English, but it didn't matter. We had a good time together, and they enjoyed trying to teach me a few words of Japanese. And they saw the gayly decorated house and the manger scene with baby Jesus lying in the dried grass gathered from the playground, and they heard the prayer, "Thank You, Father, for this food and for Jesus, the Savior."



Sylvia Whitman, Musa Powers and Floyd Powers recently celebrated their 30th year in Japan as A.C. missionaries. How thankful we are for their lives and ministries!

PENNY CRUSADE 1981- 25th ANNIVERSARY 1956-1981

GOAL: \$170,000

THEME: "WONDERS IN THE DEEP"

PURPOSE: This year's Penny Crusade program will take us into new ventures of faith, new learning experiences, and new dedication to God's will for us in our outreach for foreign missions!

PLEASE BE SURE TO COMPLETE AND RETURN THE FORM LETTER WHICH WAS INCLUDED IN YOUR PENNY CRUSADE PACKET SO THAT YOUR PENNY CRUSADE CONTRIBUTION CAN BE RECORDED AND RECEIPTED PROPERLY! COPIES OF THE FORM LETTER CAN BE OBTAINED BY WRITING TO THE DEPARTMENT OF FOREIGN MISSIONS, P.O. BOX 23152, CHARLOTTE, NC 28212.



Advent Christian Women Organized for Service

Jean Balser,
Director

GIFT SUBSCRIPTIONS TO NEW MEMBERS

The WHFMS in LaVerne, California recently gave gift subscriptions to *Advent Christian Witness to the World* to two new members of their local. They used a recent "special gift offer" to share the Advent Christian message with these two members. They are giving consideration to adopting the policy of furnishing a year's subscription to each new member of their WHFMS local.

THEY HAD A MIND TO WORK

The WHFMS of the Holly Grove Church in Eastern North Carolina began the year 1980 with 19 active members and 5 inactive ones who were elderly and unable to participate in meetings and activities, but who supported the work with their prayers. During 1980 they gained 5 new members. They began the year with a planning program and appointed the needed committees to carry out the goals for the year. Their group was divided into four prayer groups so that they could more easily visit in various homes for prayer.

The following are activities promoted and participated in during the year: 1. Visitation to sick and shut-ins during the Week of Prayer with a time of devotions and prayer in each home. 2. An enlistment program was held and through this program 3 new members were gained. 3. Over \$300 in love gifts were given to needy people in the area. 4. The retired pastor and interim pastor and new pastor were remembered with "poundings." 5. A Mother's Day program in May entitled "The Mom I'd Like to Be" was held. This was a special day for acknowledging all the mothers of the church. 6. Several boxes of staple foods were prepared and sent to the missionaries in India. 7. A senior citizen's day was held in which all the senior citizen's in the community were invited to join together with them for a special program that included devotions, games, refreshments and fellowship. 8. A "Fall Carnival" was

held in November which featured a flower shop, craft shop, country store, Christmas shop, and restaurant. The proceeds from this carnival helped pay for a new PA system in the church. 9. As a ways and means project the group divided their membership into teams and throughout the year they saved their change in a "sock fund." The loosing team gave a spaghetti supper honoring the winning team in the contributions to the sock fund. This realized a total of \$967.59 to be used for their mission program.

A compilation of their monthly report indicated that during 1980 their members had read 1,380 chapters in the Bible, sent 887 cards, made 736 visits to the sick, gave 433 gifts and trays and had taken in a total of \$1,693.59 in income and expended \$1,446.39 in ministry.

DEAR JUNIOR ACTION LEADER:

Have you tried

"Straight Arrows For God"

with your Junior Action group?



It's a year of exciting programs filled with Indian history illustrating Christian truths. Missionary stories provide inspiring examples of these truths and values in action.

Why not join the **POW—WOW** today?!?!
Order your copy of **"Straight Arrows For God"**
(\$3.95) from **JUNIOR ACTION**, P.O. Box 23152,
Charlotte, NC 28212.



A Special Father's Day Program



Slide Preparation:

1. Arrange a time with each JA and his/her dad and/or granddad. Allow 1—1½ hours with each family.
2. Take pictures of each JA spending time with his/her dad (and/or granddad). Photographs like working in the garden together, playing a sport together, reading, building something out of wood, flying a kite, fixing a broken bicycle, etc. are good. Be sure it is a natural event for that family and that it is not posed. Use your imagination!
3. Make additional slides by drawing on 9" x 12" pieces of posterboard and photograph the drawing. Additional slides needed might include:
 - A "Title" slide
 - A "Presented By..." slide
 - "Father's Day Poem" slides
 - "Scripture Verses" slides
4. Have all slides developed.
5. Choose slides you want to use in your presentation. Take or make any additional slides you might want or need.

Things Needed:

Camera
 Film for slides
 Slide Projector
 Cassette Recorder and Tape (optional)
 Your JA's, their dads and granddads

Preparation Time:

1½ to 2 months

Narration Preparation:

1. Ask each JA to write something about their dad or granddad. Examples: A special time they spent with their dad and/or granddad and why it was special to them; why they love their dad; or something they would like to tell their dad; etc.
2. Put slides in order.
3. Write a script, incorporating what your JA's have written (remember this is *their* program).
4. Assign parts to your JA's. Practice with the slide presentation.
5. Record on cassette recorder. This will allow your JA's to sit with their dads and/or granddads on this special occasion. (The option would be to have your JA's read it "live" during the program.)

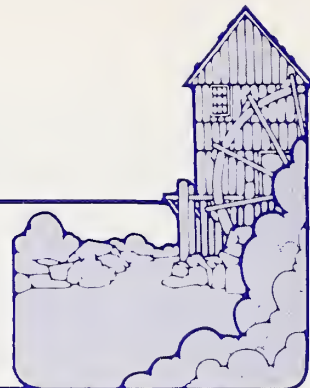
This multi-media program can be used as the program itself or can be included in a worship service led by your JA's. Be sure to include special music, Scripture readings, etc. in your program. Program can be concluded with light refreshments — Father's Day cake and punch!

(Note to JA Leaders: The degree of difficulty in using this special Father's Day Program is up to you. Many other things can be added to your slide presentation depending on your JA group. Add a special song done by your JA's, or musical instrument(s) special (even if your JA's are just learning to play that instrument). Encourage and incorporate your JA's to use their talents in this program. What about a Bible story about a special dad, like the story of Jacob and Joseph — The Coat of Many Colors. Bible verses might include 1 Kings 2:1-4; Exodus 20:12 or Ephesians 3:14,15. Use your imagination!!!)

JUNIOR ACTION

Lifestyle Adjustments

a challenge to "Live Simply So That Others May Simply Live."



"Let's splurge, just this one time," is heard far more and has much more appeal to the ear of North Americans than any suggestion of cutting back and learning to live on less. We have an admonition in **1 Timothy 6:8,9,**

"Having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

But we haven't been taught to find contentment in simple necessities. We slave to make eating exciting and we rob our bodies of energy by filling them with rich meats and desserts while many in our world eat repetitive diets of rice and beans and *thousands more go hungry.*

We not only waste food but we waste energy on ovens, toasters, mixers, food processors, blenders, coffee makers, pressure cookers, deep fat fryers, fondue pots, fry pans, waffle irons, crock pots, electric knives, electric can openers, electric woks, and microwave ovens. Then we use our electric garbage disposals to make it easier to throw food away. Electric crushers handle other waste. While we soak in a tub of gallons of hot water, our electric dishwasher finishes the job for us.

We are trained to look for convenience and variety, not for nutrition and less expensive food. The No Fad Good Food \$4 a Week Cookbook, says "In comparison to what most of the people of the world pay for food, and to what we need to nourish ourselves, we spend a fortune."

There is a common human attitude that it doesn't matter what one person does, or even what one household does to save food and energy for it is too small to have an effect on the overall picture. It would be naive to believe this is all that is necessary but it is a place that each one of us can begin. We must move on for these beginnings and challenge oppressive government policy to initiate food production and distribution programs. We must be knowledgeable about world affairs and use every energy within us to bring Christian perspective to human relations. Let's think together about how we can "eat better for less."

HANDLES FOR CUTTING DOWN ON FOOD EXPENDITURES

1. Plan menus a week at a time and buy staples in larger quantity. For the working woman this will be easier. Planning is done at one setting and time is not wasted each morning deciding what to do toward dinner that evening.
2. Simplify the menus. Make fewer dishes but larger quantities. Serve one dish meals.
3. To use soybeans or other legumes, soak and cook large amounts. Freeze in small containers or keep in refrigerator for quick use throughout the week.
4. Have a "soup stock container" in your freezer. Place leftover vegetables in this container after each meal. In a few weeks you will have it filled and ready for that big pot of vegetable soup. And make it a *big* pot for you can freeze portions for later use.
5. Freeze meat in small amounts so it can easily be chopped and stir-fried, Chinese-style with vegetables.
6. Buy cookbooks that give help in "eating better with less."

Loaves and Fishes, Fellowship of Reconciliation, Box 271, Nyack, NY 10960. This contains 120 recipes — whimsical children's cookbook emphasizing eating ones fair share of healthful food in a world of limited resources. Colorful children's art, ring bound. (This could be fun for your family.)

More-with-Less Cookbook by Doris Longacre, Herald Press. This book contains hundreds of suggestions by Mennonites on how to eat better and consume less of the world's limited food resources.

7. Grow your own sprouts for use in salads, soups, and sandwiches; enjoy them in gelatin molds, nut loaves and stuffed tomatoes. Sprouts are an excellent source of vitamins A, B complex, C, D, E, G, K and even U — and minerals such as calcium, magnesium, phosphorous, chlorine, potassium and sodium. These are all in natural forms which the body can readily assimilate. They are also one of the richest sources of Enzymes, the sparkplugs of nature that bring about chemical reactions necessary to life itself.

Continued →

Lifestyle Adjustments

Continued

Sprouting seeds is so easy, that even a child can do it. *Just follow these simple steps:*

1. Place 1 tablespoon of seed in a clean glass jar. Cover with cheesecloth, or aluminum window screen. Secure tightly with large rubber band or a screw-on canning ring.
2. Fill jar 3/4's full with lukewarm water (not hot). Shake vigorously for about 1 minute. Drain water through cheesecloth or screen lid. Repeat this process again.
3. Rinse and drain off all water morning and evening, until sprouts are ready to eat, in 4 to 6 days. Almost any natural foods cookbook features a great number of ideas for using sprouts. There are a great number of complicated and expensive sprouting containers on the market but none really work any better than a common, ordinary one-pint or one-quart large-mouthed canning jar.

Place jar on its side during growth. Cheesecloth will change color as seed casing dissolves. Rinse sprouted seeds in collander, discarding any unsprouted seed. Store in refrigerator, not in your freezer. Soybeans, peas and alfalfa are about right when their sprouts are two to three inches long. Grain shoots should be eaten when much shorter — about the length of the kernel itself — or they're somewhat bitter. The lentil sprout is best when about an inch long. Some people fastidiously pluck the hull from each sprout before serving but that's a waste of time and good nutrition...eat the whole shebang!

TAKE TIME

*Hush, now don't you cry wee little one,
eventually your mama will get her work done...*

*Run now, run along little one
you're in the way for me to get my work done.*

*Go outside and play don't be in the way
for I have much to do today.*

*The years roll on and time surely flies
and, look, my little girl is dating guys.*

*I have time today, my work is done
why does it seem I have no one
to care?*

—Melodie Dean



APRIL

- 11 PRAISE for the appointment of **Robert Cole** from Goodwin's Mills, Maine as the new Director of Finance of Advent Christian General Conference.
- 12 PRAY as Christians meet together in churches across the nation today to usher in the Easter season on **Palm Sunday**.
- 13 PRAISE for the safe return to the States of **Sylvia Whitman** as she comes home on furlough and also for her recent trip to China where she met with Advent Christians there.
- 14 PRAY for the **spiritual readiness** of the approximately 44 young adults and 30 teens who will be involved in Summer Ministry during the summer of 1981.
- 15 PRAY for **Bessie Smith** as she prepares to return to the Philippines and resume her work there.
- 16 PRAY especially today for the **General Conference directors and Executive Vice President** as they engage in a Planning Session.
- 17 PRAISE for the sacrifice of our Savior on Good Friday — as real today as twenty centuries ago.
- 18 PRAY as **Advent Christians in India, Japan, the Philippines, Malaysia, Nigeria, and China** celebrate Holy Week with special services.
- 19 PRAISE God for His unspeakable gift in the person of His Son Jesus Christ whose resurrection we celebrate today, Easter Sunday.
- 20 PRAY for those **Filipinos** who have suffered loss of property and life due to severe flooding in the Butuan area of the island of Mindanao.
- 21 PRAY for the safe trip home of **Mary Brown and Marion Damon** as they leave India today to come to the States on furlough. Pray especially for Mary Brown as she is leaving India for the last time and is coming home to retire from career missionary service.
- 22 PRAY for the **leaders and delegates** to the **Southern Regional Meetings** which begin today.
- 23 PRAY for **David and Melodie Dean** as they are involved in language school in the city of Davao.
- 24 PRAY for the **Malaysia A.C. Conference** as leaders there finalize plans and begin construction on a new church building.
- 25 PRAY for **National WHFMS President Marjorie Pitts** and other national WHFMS officers as they make plans for the National Convention in June.
- 26 PRAISE for the churches and Sunday Schools around the nation whose diligence and generosity are going to make **Penny Crusade 1981** the biggest ever!

- 27 PRAY for **teenagers** who have not had any involvement in the life of a church and who have not experienced Jesus Christ in their lives.
- 28 PRAISE for **Alice Brown** who has done an outstanding job as treasurer of the Philippine field while Bessie Smith has been home on furlough.
- 29 PRAISE for **Millie Griswold, Director of Christian Education**, as she continues to train volunteers to minister in regional, conference and local church Christian Education programs.
- 30 PRAY for **Margaret Helms** as she leaves the Philippines today to return home on furlough.

MAY

- 1 PRAY without ceasing today as Advent Christians all over the country join in a **day of praying and fasting**
- 2 PRAY for **career missionaries** for the fields of **India** and **Japan**
- 3 PRAY for the problems which distress **American families** as we begin the celebration of **Family Week**
- 4 PRAY for strength and continued recovery for **Marion Damon** as she begins deputational work in the States after a recent bout with jaundice in India.
- 5 PRAISE for the life and work of **Howard Towne** on his birthday.
- 6 PRAY for stamina and strength for the **missionaries home on furlough** as they begin deputational activities.
- 7 PRAISE for the appointment of **Rev. and Mrs. Richard Polk** as church planters for **Tallahassee, Florida**. Pray that a strong new work may be developed in Florida's capital city.
- 8 PRAY for the **34 campmeetings** which Advent Christians will be holding across the United States this summer whose Gospel outreach will touch the lives of approximately 3300 people.
- 9 PRAY for those who are **hungry, neglected and abused** in this country and all over the world
- 10 PRAISE for **Christian women and mothers** across the world today as we celebrate **Mother's Day**.
- 11 PRAY for continued **church growth** in all Advent Christian churches over the world.
- 12 PRAY for churches which will be holding **missions conferences** and missions-emphasis events with furloughing missionaries as special speakers.
- 13 PRAY for **retired missionaries** and especially for **Beulah Purkiser** who has recently moved home to Vermont due to health reasons.
- 14 PRAY that churches will use **good stewardship** of their funds in relation to **United Ministries**
- 15 PRAISE for **dedicated members of local churches** who unselfishly give their time and talents to enhance the ministry of their churches.

The Mission Prayer Partnership reminder is now designed to be detached and placed in your Bible or devotional guide for more convenient and helpful daily use.

HOW TO SPONSOR A MISSIONARY

by Frank Jewett

The congregation was seated. The pastor approached the pulpit carrying a brown paper bag. Following the invocation, he pulled from the bag a box, wrapping paper, a card, and some ribbon. That evening service was to mark the beginning of a body ministry which would reach around the world.

It all started when the president of our local WHFMS shared with me the idea of sponsoring a missionary. "What a wonderful thing that would be," she said. "I'm not sure how anyone else feels about it though." It certainly seemed like a good idea to me. I had heard so much of how God seems to bless mission-minded churches. God's people here surely had been faithful in their giving of tithes and offerings.

The vision began to take hold, and I discovered something else very interesting. There were lots of others in our church who had the same burden, only they had hesitated to share it. So many of God's people bear burdens so faithfully. If only more would be bold in sharing their burdens.

The second Sunday in December seemed to be the right day to give our Lord the opportunity to test our faith. The brown paper bag was emptied and the question was asked: "What would you as a congregation like to give Jesus for a birthday present?" Four gifts were selected including the gift of a missionary.

Three weeks later, a special church business meeting was held. The church, in faith, voted to sponsor not one, but two missionaries—a couple, David and Melodie Dean along with daughters Ruthie and Becky. The church then had an arm in the work of the Philippines.

A very pleased pastor contacted Brother Ed Hickel, Director of Foreign Missions, and informed him of the good news. He shared further about the sponsorship of a missionary. The church would send a monthly check to the headquarters for both David and Melodie's support. This sum, along with the combined sponsorship from other burden-bearing churches, would make it possible for us to share in the foreign work.

Could we do it? No, not alone. But with God's help, we have done it. We have been sponsors for almost a year. Oh yes! Those reports about blessings? *They're all true.* God has not only increased our vision in *foreign fields*, but He has increased our *local work* "far above what we could ever ask or think." God's church in Sunshine, Maine, is very happy to be a sponsor of a very meaningful birthday present for Christ Jesus, our Lord.

Frank Jewett is pastor of the Sunshine Advent Christian Church in Deer Isle, Maine.

RELEASE...

Trans World Radio

TRANS WORLD RADIO'S OUTREACH
TO CHINA

CHATHAM, NJ — Trans World Radio received 6,990 letters from mainland China during 1980. Many of these were from new listeners responding to the broadcasts for the first time. The effectiveness of the radio outreach into this country of 900 million people was evidenced in a report by a missionary from Hong Kong after his visit into the interior of China.

One particular incident he related involved a tour guide. The missionary, while seated in a dining room, asked the guide if she ever heard of a station that broadcasts from Guam. She replied that she had, walked across the room to the radio, and tuned in to Trans World Radio-Guam without any hesitation. When asked if many people listen to this station, she responded, "Oh, yes, many, many people listen to Guam radio. It talks about God."

Another Chinese, when asked if he knew anything about Christianity, replied that he heard about it over the radio station on Guam. These incidents occurred in two different cities in China.

Trans World Radio-Guam continues its outreach to the Chinese people by beaming 340 programs weekly in the Mandarin, Cantonese, and English languages. Presently, two shortwave antennas and two transmitters beam the gospel to China, Indonesia, Japan, eastern Russia, India,

and Southeast Asia.

When the installation of two additional transmitters and corresponding antennas is completed later this year, it will more than double the effectiveness of the signal from Guam.

FOLLOW-UP PROGRAM UNDERWAY
IN INDIA

CHATHAM, NJ — Plans are underway to involve the churches of India in the ministry of Vishwa Vani (Trans World Radio-India). The Vishwa Vani staff expects to see a deeper involvement by churches in the follow-up ministry and also in admitting new converts into their assemblies.

A follow-up ministry in India is extremely important due to the great response to the broadcasts. During the month of December 1980, 1,539 letters were received at the Trans World Radio office in New Delhi, India.

TWR radio rallies, which are one of the avenues of the follow-up ministry, have proven to be very successful. When a high interest area is identified geographically, a well-known Indian radio pastor arranges to hold a series of rallies there. Total attendance at some rallies has reached as high as 3,000 to 5,000 people.

Trans World Radio-India believes the follow-up work includes the establishment of local fellowships. In areas where there is no evangelical church, the follow-up program will include the organization of believers into local assemblies for baptism, communion, and other related functions.

MISSION DIRECTORY

INDIA

Barbara White (January 14)*
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

PHILIPPINES

Alice Brown (March 24)

David E. Dean (December 20)

Melodie Dean (August 9)

Margaret Helms (September 18)

Laura Putnam (August 22)

Bessie Smith (March 27)

Luree Wotton (August 29)

Address for all listed above:

Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 7)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

ON FURLOUGH

Mary Brown (June 24)
c/o Mrs. Harriet Brown
3 Howe St.
Rochester, NH 03867

Marion Damon (March 27)
c/o Mrs. Elbert Damon
209 Wendell Rd.
Miller's Falls, MA 01349

Bessie Smith
c/o Mr. Bernard Smith
Waukegan St.
Meredith, NH 03253

Sylvia Whitman
c/o Mrs. Elvira Whitman
RFD
Wells River, VT 05081

*The missionaries' birthdates follow their names.

A.C.'s at Berkshire Christian College From Near AND Far!

Read carefully the words of **Lana Flewelling**, senior in Church Music from Crouseville, Maine, and **Jim Forsythe**, junior in Pre-Seminary from Carpentersville, Illinois.

Why did you choose to attend Berkshire?

Lana: It seems I had always heard the name "Berkshire Christian College." Through various contacts I met with many B.C.C. students who had a very positive influence on my decision. When I felt God calling me into a Christian vocation, Berkshire was automatically my first choice — and I knew that's where He wanted me as well.



Jim: Because of the Lord's leading in my life. Looking at other Bible colleges as well, I found no other that seemed to have the feeling of belonging that Berkshire did. When I applied, I was accepted right away, and taking this as a "Yes" from the Lord, I came. My time here has yet to prove this decision wrong.

How has Berkshire helped you to decide on your career goals?

Jim: I originally came to Berkshire without a definite call to any specific ministry. Thinking that one would only come to Bible college to be a pastor, I chose that route. But this past year has seen an adjustment in my direction — toward teaching and the Pre-Seminary Curriculum rather than pastoring. Through both faculty and students, Berkshire has been very influential in this needed change.

Lana: Through my courses alone, Berkshire has given me the opportunity to learn a great deal. But just as important as the classroom learning has been the very practical application of such opportunities as Christian service, choir tour, and especially my Church

Music Internship at the end of my junior year.

How would you describe the Christian influence and fellowship at Berkshire?

Lana: I have always heard people say that the friends you make in college are friends for life — now I know that is true! It has been a privilege to live on campus with other Christians who are growing in Christ. There have been many rich times of sharing during which God has used my sisters and brothers to help me grow, also.

Jim: One of our speakers at World Outreach Week last semester answered this question most appropriately: "You all seem like one big family." The smallness of the school and the Christian influence do, indeed, make us like "one big family." While conditions are not perfect — as most families can tell you — student life is much more friendly and enjoyable than most larger schools.

What would you say to parents whose son/ daughter might be considering Berkshire, especially if they live some distance from the college?

Jim: Consider, above all, the Lord's leading. If He definitely directs your son/daughter towards Berkshire, trust in Him to supply all the needs and details. Perhaps a campus visit for the family would be helpful (for me, this was a deciding factor!). Keep in touch with the college and ask questions that its literature might not answer. And be assured that not only does the college provide a good atmosphere for spiritual growth, it's also a great place for one to find his direction for ministry.

Lana: Hard as it may be to see your son/daughter leave home, sending them with your blessings and prayers will be the greatest gift you can give them. I live ten hours' drive from Lenox and I understand how difficult that is for both the student and the parents. I am so thankful for my parents' support during my years in college. It has been a lot easier each day knowing that my parents were lifting me up in prayer.

For further information, contact:

DAVID L. BOWDEN
DIRECTOR OF ADMISSIONS

**BERKSHIRE
CHRISTIAN
COLLEGE**
LENOX, MA 01240

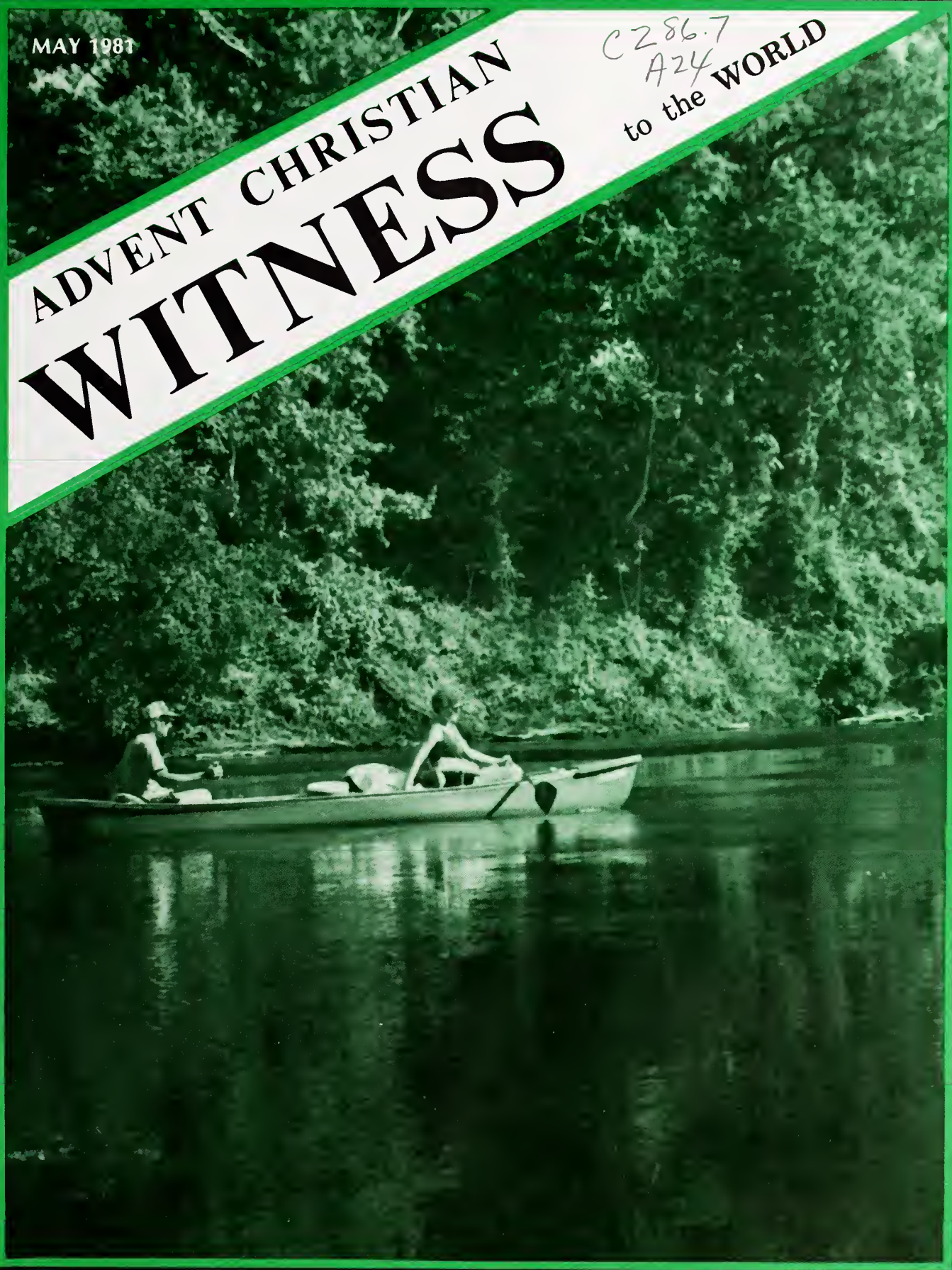
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MAY 1981

ADVENT CHRISTIAN WITNESS

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to the WORLD



The Job Is **Training Leaders for
Our Churches**



United Ministries

...doing the whole job together!



"Keep The Unity Of The Spirit"

There appears to be brewing the potential for controversy and confrontation over the doctrine of the Trinity at the upcoming General Conference session this June.

It is not my purpose to promote my ideas on that subject here nor take sides. I have chosen to publish an article by Dr. David A. Dean (see pgs. 14-17) because he seems to call for a spirit and a method in pursuing doctrinal discussion which is compatible with our Advent Christian heritage and character.

A proposed resolution which was privately and independently distributed recently to A.C. ministers delineated a statement of faith that would cause us, if adopted, to accept the trinitarian point of view as the official stand of the Advent Christian denomination. I oppose such a statement because it would establish the acceptance of a creed as a condition of membership; this is entirely foreign to the nature of this denomination in all of its history.

I also even more strongly disagree with the closing statement of that document: "...while we affirm our duty to love all men, we state unequivocally that genuine Christian fellowship (*koinonia*) exists only among those who proclaim the triune God."

I can find nowhere in Scripture that fellowship (*koinonia*) and the salvation from which it stems are based on a complete understanding of the nature of Jesus Christ. These do not come through fully comprehending and proclaiming the mystery of Christ's nature but by accepting His death and resurrection for our own sins and our sinful nature. This is shown by repentance and turning away from sin as the Holy Spirit convicts us and by expressing love, compassion, and forgiveness which reflect our relationship with Jesus.

Why do we want to force people to look at the difficult and extremely complex matter of understanding the nature of God and Jesus Christ exactly as we do, particularly as a basis for fellowship? We are told not to grieve the Holy Spirit. Is this done by incorrect doctrine? No! We do it by expressing "bitterness, rage and anger, brawling and slander, along with every form of malice" (Ephesians 4:30-32). And these often surface in doctrinal "discussions."

It is interesting to observe that we can be absolutely "correct" doctrinally and still be lost! This was the situation of the Pharisees in Jesus' day. They were devoted to the Scriptures, interpreted them literally, and yet failed to make the compassionate application which Jesus requires.

As we approach General Conference '81, I would implore my brothers and sisters in the Advent Christian denomination to remember the words of the Apostle Paul to the Ephesian Christians: "I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace" (4:1-3).

If ever we must fight, let us be certain that it is only "the good fight of faith."

—C.W.B.

Cover: Canoeing on the Swaunnee River near Advent Christian Village, Dowling Park, Florida. Photo by C. William Bailey.

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Editor-in-Chief
C. William Bailey

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Jean Balser

Graphic Arts Designer
Mrs. Rickie Hickel

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MEMBER OF
EVANGELICAL PRESS ASSOCIATION

Preparing For Ministry



Tony Jernigan and other college students at Blowing Rock, N.C. in 1980 preparing for summer ministry.

During the summer people identify him by his ten-speed bike that he rides around town. Usually some time during the day you can spot him either riding or stopped by the side of the road talking with someone.

In the fall, winter, or spring you would meet him in the hallways or practice fields of the local high school. At the beginning of the school year he started spending time on the campus. As he began making friends, opportunities opened. An idea to sponsor a breakfast on a Friday morning at the church came out of some conversations with people. Preparation began. About half of the food was donated by people, businesses, and organizations with the rest being purchased by the church. Some of the men pitched in and the football team came for breakfast. This was continued throughout the football season and into the basketball season. From these breakfasts and the relationships developed at school, a Bible study for teens is conducted one morning a week at the church.

An invitation was extended to give a devotion for the teams before each game. This meant traveling on all their road trips and being able to spend more time with the teens. Another door opened as he was able to help out with coaching the junior varsity basketball team. One time the coach for the junior varsity had to see about an injured player, and he was left to hold the bench on his own. This meant that he was not able to get back in time for devotions with the varsity. As he hurried back to try to get a few moments with the team, he overheard one of the teens taking over for him and leading the team in devotions.

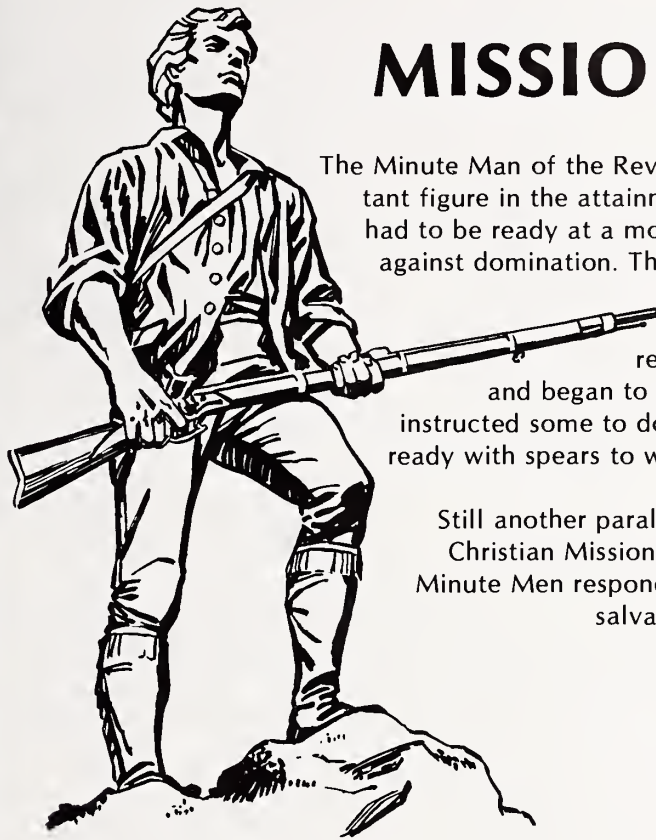
Tony Jernigan came to Live Oak as youth pastor just nine months ago. However, much went into building the foundation of his ministry before it actually began. Tony became a Christian through the efforts of an Advent Christian pastor. He became readily involved in the

ministry of the church and the conference. It was through his involvement in the conference that he became acquainted with and close friends to some people who were alumni of Berkshire Christian College. They encouraged Tony in his Christian faith. He joined them at camp to serve on the staff. At this point he also met some B.C.C. students who were traveling in ministry during the summer. As Tony's exposure to those called, those being trained, and those serving in Christian ministry broadened, God began to use them to affect Tony's life. He too felt the call to study and be trained for ministry and enrolled at Berkshire Christian College.

During his four years at Berkshire, Tony had the opportunity to study, learn, interact, and grow in a Christian environment. At a small school he was able to receive personal attention. It was in college that he was able to develop and sharpen his leadership skills through serving as the chairman of committees, playing sports, and becoming a leader of a team, and serving as the Chairman of Youth Conference. Then there was also the opportunity to travel in Christian service and further develop those skills.

This same story with different details each time could be told again and again. The leaders of our colleges, of our retirement homes, at our national headquarters, and in the pastorate and many persons in the pews have been touched, uplifted, trained, and changed because of the ministry of our colleges. Lives have deepened, ministry skills developed, and persons have been sent out to leave impressions on the hearts of others, and those people are never the same because of it. This has been made possible because we had the vision to begin "institutions for higher learning" and because we now continue to support them through United Ministry giving.

Chet Hart
Director Youth & Men's Ministry



MISSION MINUTE MEN

The Minute Man of the Revolutionary period of our country was a most important figure in the attainment of our liberty. These hardy pioneers knew they had to be ready at a moment's notice to defend their families and property against domination. They worked their fields and cut the forests with their rifles beside them.

There is a Biblical parallel as the Israelites returned to their homeland from captivity in Babylon and began to rebuild the walls of their city, Jerusalem. Nehemiah instructed some to do the stone cutting and masonry, while others stood ready with spears to ward off the attacks of enemies persistently resisting their return to their home city.

Still another parallel exists in the Minute Man program of our Advent Christian Missions. The crisis need arises...the ALERT is sounded...the Minute Men respond...the crisis is faced and overcome...the message of salvation through Christ continues throughout the world.

"I Looked For a Man"

The **MINUTE MAN PROGRAM**, then is a systematic response to a special ALERT for crisis needs in Advent Christian Missions. It may be travel, personal, evangelistic, medical or any other extraordinary need.

- 1) The Minute Man agrees to send a contribution for each of the four ALERTS in the year, January, April, July and October.
- 2) Every three months a Minute Man Alert from the Missions office tells of some specific crisis of the moment.
- 3) A post-paid envelope is included in each Alert to facilitate the Minute Man's response.
- 4) A receipt for the contribution to the previous Alert is included in each call letter.

JOIN THE GROWING RANKS OF MINUTE MEN TODAY BY WRITING

THE DEPARTMENT OF FOREIGN MISSIONS,
P.O. BOX 23152, CHARLOTTE, N.C. 28212.

Thanks to you it's getting done—

In 1980, the contributions from the Mission Minute Men Program exceeded \$30,000—**\$32,916.61** to be exact. Thanks to all those who faithfully participate in this program which is used to meet many varied needs on the mission field.

DATELINE ****

Christian World

MAJOR BIBLE DISTRIBUTION IN BRAZIL

NEW YORK (EP)—Brazil, the fifth largest country in the world, after the Soviet Union, U.S.A., Canada and China, plans to distribute a record-breaking 70 million Scriptures this year, according to the American Bible Society. Geographically, Brazil covers one half of South America and is large enough to incorporate the whole of Europe. Its population, which is 89 percent Roman Catholic and ten percent Protestant, presently exceeds 120,000,000 people and is one of the fastest growing populations in the world. Bible Society work, which began there in 1822 (159 years ago), has been expanding rapidly. The Bible Society of Brazil will spend nearly \$5.5 million in distributing Scriptures throughout that huge land this year.

SUNDAY ELECTIONS?

WASHINGTON (EP)—House and Senate committee hearings on proposed legislation to move federal elections from Tuesday to Sunday as well as other election law changes are expected by the end of May. Spokesmen for the House Administration Committee and the Senate Rules and Administration Committee said hearings are definitely planned, though no firm date has been set by either panel.

SUPPORT GROWS FOR PRAYER OBSERVANCE

SYDNEY, Australia (EP)—Christians and churches around the world will observe the first Sunday of June as a Day of Prayer for World Evangelization. This is the fifth year that the Lausanne Committee for World Evangelization has called for prayer emphasis on Pentecost Sunday.

"Behind the dramas and crises of our times there are two great forces," stated Anglican Bishop John Reid of Australia who co-ordinates the day of prayer. "Those forces are the prayers of believers and the fire of God. It is a great encouragement to read our time from that perspective. To see that prayer is one of the great revolutionary forces in the world is to understand how crucial it is to God's purposes. We call on Christians everywhere to make special prayer on June 7 for the evangelization of the world and for the fire of God to fall on dark and resistant areas."

WORLD'S LARGEST CHRISTIAN CONVENTION

MARAMON, South India (EP)—What is claimed to be the world's largest Christian Convention, is held every year, on the dry river bed of the Pampa River, Maramon, in the State of Kerala, South India.

Named "The Maramon Convention," it was commenced 86 years ago by a C.M.S. missionary, Rev. Thomas Walker and Tamil David. World leaders have preached at its meetings, held over eight days. This year it was conducted from the 15th to the 22nd of February.

This year, the speakers included Bishop John Reid of Sydney. Others included Bishop Palma, the Presiding Methodist Bishop of India; Dr. Masilamani, Bangalore; Dr. Rodgers, ex-President of the Methodist Conference of Great Britain. At the closing meeting, it is common to have 100,000 present. This year, it was claimed that a record number of 120,000 attended.

DESTITUTE UGANDANS MORE IMPORTANT THAN NEW CATHEDRAL

PASADENA, Calif. (EP)—There are more desperate needs in Uganda than the wish for a new cathedral, says Bishop Festo Kivengere, explaining why work suddenly halted on the new Kabale Cathedral in his diocese. "We stopped construction because Uganda has been shattered," said the bishop. "Our country is now full of widows and orphans, and with the northern part stricken by drought, people are starving to death everyday. It was not right to continue pouring money into bricks and expensive cement. We felt we should stop for a while to meet the desperate needs of our people."

The decision to build the cathedral goes back to 1967 soon after Kigezi became a diocese. Missionaries erected the present church 50 years ago, but the Kigezi people felt it was not an adequate witness to the way God had blessed them. According to Bishop Kivengere, the work continued even in the difficult days of Idi Amin because "the people wanted a testimony in bricks and mortar—a testimony that the Christians would not give in, pressure or no pressure, life or death." But now in light of the great destruction brought under Idi Amin, the work has stopped temporarily. Bishop Festo said, "When the people have been relieved to a certain extent, we will build again."

DEACON RESIGNS BUSINESS OVER SALE OF BEER, WINE

GREENVILLE, S.C. (EP)—Harold Kelly, 50, a deacon at Eastlan Baptist Church, has resigned as president of Bi-Lo, Inc., over a decision by the grocery chain's executive committee to sell beer and wine in its six Charlotte, N.C., stores.

Kelly, president of the 120-store supermarket chain, which last year had sales in excess of \$617 million, said: "I'm not saying their choice is wrong. I'm not saying that the stores are wrong. I am not a judge. But as for Harold Kelly, I can't have a part in it." He added: "I have committed too many sins to set myself as an example. But I hope this action will be a witness for the Lord."

Bi-Lo, according to Kelly, has been a family-type store. "I am concerned that families, particularly children, would see beer and wine in Bi-Lo's stores."

"I am concerned with the easy availability of beer and wine, especially to new drinkers. Of the people who start drinking, many become alcoholics. I cannot be a part of that. I could not live with myself knowing I was a part of it." Kelly joined Bi-Lo in 1956. He served as comptroller and then secretary-treasurer, becoming president in 1975.

MEXICANS THROG TO HEAR GOSPEL AT GRAHAM TABASCO CRUSADE

VILLAHERMOSA, TABASCO, Mexico (EP)—In a dramatic thrust of the gospel, this oil-boom region of southeastern Mexico opened its doors to the preaching of Evangelist Billy Graham. Crowds shattered stadium records as people kept pouring into the "27th of February Centenary Stadium," the largest stadium in southeast Mexico, long after the seats were filled and stood packed together on the stadium field to hear the gospel message. Twenty thousand to 35,000 attended each night—making it the largest crowd of Protestants in Mexican history. Over 70 percent of the thousands responding to Mr. Graham's invitation to put their trust in Jesus Christ as Saviour and Lord recorded first time decisions for Christ.

With Mexico producing close to three million barrels of oil per day, a large part of it from the oil fields of Tabasco, and with the city of Villahermosa more than doubled in population in one year as a result, the Christians of the State were eager for Billy Graham to come to Tabasco following his Crusade in Mexico City. Newspaper editors after seeing the crowds and the response to the gospel, devoted whole pages of their newspapers to articles and pictures. People in the streets talked of the Crusade, and oil consultants from other countries spoke of the meetings in their hotels.

Speaking of the harmony of the churches, the Reverend Salvador Ramos Garcia of the Baptist Church said, "There is a great Christian unity among the denominations, something I have never seen before. We are seeing what we can accomplish when the people of God are united. We are seeing that people have a great hunger and thirst for God." The two Crusades in Mexico, Villahermosa and Mexico City, marked the

first time that Protestants have held large public meetings to proclaim the gospel. Protestant Leaders, noting government cooperation and the unity of the churches around evangelism, called the Crusades "a new day for Mexico."

WORLD VISION PROJECTS CONTINUE IN EL SALVADOR

MONROVIA, CA (WVN)—Relief and development efforts are continuing in El Salvador despite daily fighting in rural areas, according to reports from World Vision International, a Christian humanitarian agency with extensive work in the embattled nation.

World Vision supports a \$1.5 million program of relief, development, childcare and evangelism throughout El Salvador. In addition, the agency is assisting some 30,000 Salvadoran refugees in Guarita and Colomoncagua, Honduras.

Fifty child and family assistance projects supported by World Vision in El Salvador are still underway, according to Julio Contreras, who directs the agency's work in the nation. Three projects, however, have been temporarily turned into emergency relief centers, where food, blankets, mattresses and utensils are distributed in cooperation with local churches.

A \$200,000 World Vision relief project has provided at least 30,000 people throughout the nation with essential supplies. Approximately 100 tons of food (beans, corn, milk powder) have been distributed to the homeless.

Contreras reports that at least 5,000 people have died since early January in the escalating civil war. Although cities are relatively calm, combat between leftist, government and rightist troops takes place daily in rural areas.

One World Vision project manager and three children sponsored by the agency have been killed in the fighting. World Vision's office in San Salvador has remained open throughout the conflict, Contreras reports.

BIBLE TRANSLATORS CONTINUE DESPITE BITTERMAN'S DEATH

KANSAS CITY, Mo. (EP)—When Nancy Morse went to work in Colombia as a Bible translator, she signed an agreement that said no ransom would be paid if she were taken hostage. So did the other Wycliffe Bible translators, including one of Miss Morse's fellow workers, Chester Bitterman, who was killed March 7 in Bogota after being kidnapped by terrorists Jan. 19.

Miss Morse is a former Kansas City teacher. She joined Wycliffe in 1975 and has been working with the California-based organization's language institute in Colombia for more than three years. After the slaying of Bitterman, all 109 other Wycliffe linguists working in Colom-

bia were offered the option of pulling out. But they all decided to stick with their task of putting unlettered languages into writing.

In a letter to her home church shortly after Bitterman was taken, Miss Morse said the M-19 terrorists demanded that the Bible translators leave the country in a month and threatened to resort to violence.

"We all agreed that we cannot meet their demand for four reasons," she wrote: 1) "God has given us a job to do here and we have all committed our lives to it. We can't go home and leave the tribes without God's Word; 2) Other missions in Colombia and around the world would be subject to having their members and work threatened by similar subversive groups; 3) Wycliffe has a policy, which we all agreed to when we joined, not to pay ransom or submit to subversive groups; and 4) The Colombian government is supporting our stand and has expressed the desire that we not leave the country."

Miss Morse indicated that she and the other workers felt a deep peace about Bitterman's situation. "We as a group decided to let our brother Chet be a martyr if it came to that," she wrote. "God's strengthening is so evident in our midst. We are all carrying on with our tasks per usual, even overtime as we see we may not have much time to reach the tribespeople."

The terrorists claim that the institute is a front for the Central Intelligence Agency and that it is undermining the native cultures of Colombia for monetary and political gain. Wycliffe officials have emphatically denied these charges. Similar charges against Wycliffe were raised in Peru in 1977 and were declared disapproved after an extensive investigation by the Peruvian government.

"LAUNCHING" SERVICE HELD FOR NEW NIGERIAN SEMINARY

JOS, Nigeria (EP)—Christians here gave a cash offering of nearly \$100,000 to help launch a new seminary sponsored by the Evangelical Churches of West Africa. At a special "launching" service in January, Mr. Bala Angbazo, ECWA treasurer, said: "We must forget foreign aid! Not the government, not the missionaries—ECWA will finish this seminary in one year!"

Six huge basins were placed at various points and the crowd pressed forward to deposit their gifts. As the giving proceeded, the Women's Fellowship of ECWA, beating on clay pots and shaking bead-covered gourds, sang a song composed especially for the occasion. Guest speaker was Federal Minister of External Affairs Dr. Ishaya Audu, former Chancellor of Ahmadu Bello University in northern Nigeria and long-time supporter of evangelical enterprise in Nigeria. "The service of preaching the gospel is the foremost service anyone can render," Dr.

Audu said, "This is what ECWA Seminary Jos is all about! I was moved to learn that there was room for only one out of every 10 men who wanted to enter the first class last September. Let us open the tap of stewardship and let the water flow liberally! Through prayer and determination we can complete these facilities in one year."

CHURCH STUDY SAYS TM REALLY HINDU

DELHI, India (EP)—A Lutheran World Federation-sponsored study group in India says it has strong evidence that the position of the transcendental meditation (TM) movement that it is not a religion is a deliberate falsehood designed to give TM entrance into public institutions in the West. A western TM disciple is quoted by Onlooker, a magazine published here, as saying "the entire purpose" of the recent inauguration of fullscale work by TM in India is to "push back the demon of Christianity."

The study group reports that TM programs conducted in India include Hindu rites, with Indian staff seen worshiping in connection with fire, a phallic symbol, and a picture of Maharishi Mahesh Yogi. The study group, composed of about 20 American, European and Indian members, included some noted Christian students of neo-Hindu movements. Members spent several weeks visiting a variety of ashrams and making contact with some of the more important gurus, especially those active in Europe and America.

URBANA SPEAKERS TO DEAL WITH EMERGING MISSIONS ISSUES

MADISON, WISC.—World hunger and relief, the local church's role in sending missionaries, and how to know God's will are three topics to be addressed in plenary sessions at the Urbana '81 Missions Convention (Dec. 27-31, 1981) in Urbana, Illinois. These topics are emerging issues for Christian students interested in world missions.

Eva den Hartog works for the Salvation Army with Cambodian refugees in Thailand. She will address Urbana delegates on "Acknowledging Christ in a Suffering World." "It's the first time someone has addressed the issues of famine and relief development in an Urbana plenary speech," said Urbana Program Director John Kyle.

Christian university students in the U.S. have shown a deepening interest in getting involved in world missions during the past few years. The last two Urbana conventions registered a record number of decisions by students to go overseas as missionaries.

HARVEST NOW!

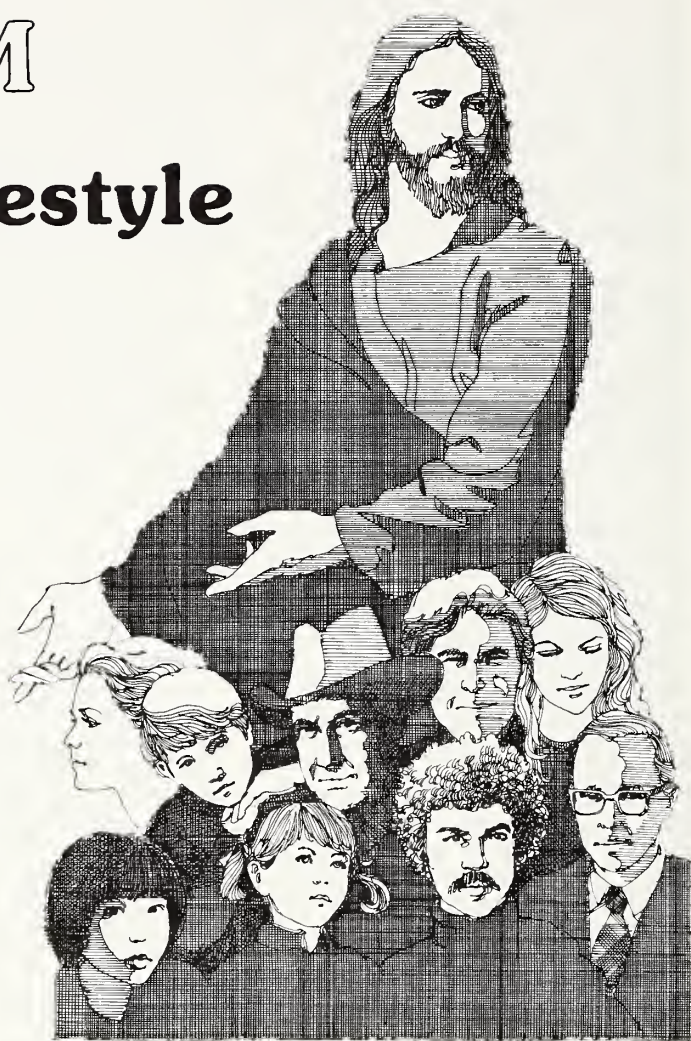
EVANGELISM

as a Lifestyle

A dozen years ago Dr. Paul S. Rees opened his message to the U.S. Congress on Evangelism with the following statement: "The world of the West has made whirl its king, technology its trust, and externals its impressed preoccupations." His assessment of things 12 years ago is equally valid for today.

The same thought is captured in a rhyme which appeared in a national magazine of the same period:

*"This is the age
Of the half-read page
And the quick hash
And the mad dash
The bright night
With the nerves tight
The plane hop
With the brief stop
The lamp tan
In a short span
The Big Shot
In a good spot
And the brain strain
And the heart pain
And the catnaps
Till the spring snaps
And the fun's done."*



In recent years we have become a people who want immediate answers and easy solutions. This attitude afflicts the Church as well as society at large.

A Church begins to grow and be involved in interesting and exciting ministries and scores of folk begin to ask, "How did you do it?" Wistful Christians go from conference to seminar to retreat looking for some new method, often only a gimmick to promote attendance which they can carry back to their church to infuse new life into a lagging institution. It is an understandable yearning, and gimmicks may have their place, but in a deeper sense it is a mistaken quest.

Today we are a merchandising people, and we know how to sell everything from candy to cars. Having become good salesmen we have been tempted to apply our art to the Gospel and believe that we can package it, make it attractive, and promote it with winning slogans.

Clio Thomas is the pastor of the Seattle, Washington, Advent Christian Church. This is one of several articles by him on "Evangelism As A Life-style."

But there is a profound difference between selling merchandise and proclaiming the Gospel. How can anyone "pretty up," make appealing, and package the Cross, that symbol of God's sacrificial love which is an affront and a stumbling block to man's pride and reason?

"How to do it" may be a natural question of practical people. However, it misses the point. Evangelism is not a methodology, it is an attitude and way of life. It cannot be packaged and programmed. It must be lived.

There is not space here to adequately treat the etymology of the word "evangelism." However, if we are going to "evangelize" we do need to know something of the meaning attached to it in the New Testament.

The Greek noun EUANGELION means "good news" or "gospel." The verb EUANGELIZO means "to bring or announce good news," or "to evangelize." A close study of these and other closely associated Greek words bring out three very important aspects of Evangelism. Evangelism involves: (1) receiving the Good News, (2) being changed by the Good News, and (3) sharing, or passing on, the Good News.

The New Testament clearly indicates that the Church, the Body of Christ, is made up of folk who have received the Gospel, who have been transformed by it, and who pass it on. Individual and corporate Christian life is distorted without the presence of all three.

The Church as it is intended to be is described in graphic terms in Acts 2:42-47. If we are serious about being the people God wants us to be we ought to live with this portion of the Word until it is indelible on our minds. Dr. Luke describes the Church after Pentecost in these words:

"And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. And fear came upon every soul; and many wonders and signs were done through the apostles. And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved" (NIV).

At Least A Dozen Things Characterized The Early Church

1. They persisted in the Apostle's teaching. They gave themselves to learning and living out the Word.
2. They gave themselves to the fellowship. They belonged to each other. They were a unified body of believers brought together in Christ.
3. They shared regularly in the sacrament of the Lord's Supper. They "showed forth the Lord's death" as Paul expressed it in 1 Corinthians 11.
4. They persisted in prayer. They never gave up. Prayer was not casual or a luxury. It was a way of life.
5. They stood in awe (reverence) of what God had done in Christ. They were a worshipping community.
6. They witnessed wonderful things happening in their midst because of what God was continuing to do among them.
7. They shared all of life together and met the needs of each other. Physical and monetary needs were met by the Body.
8. They met together regularly for study and sharing.
9. They spent time in one another's homes, eating together.
10. They rejoiced and praised God as a Body.
11. They enjoyed the favor of the outside community. People looked at the Church and said, "What a great bunch of folk."
12. The Lord added daily new converts to their number.

The above clearly indicates that number 12 is the result of 1 through 11. These eleven characteristics involve the innermost being of people. These are the result of a way of life, a "life-style." Luke is describing the life of a living vibrant church. There is no mention of programs, methods, organizational guidelines, constitutions or by-laws. All of that was not the visible important reality. What was important was the life of the Body of Christ.

What we as Advent Christians must cultivate is the quality of life described here in Acts. Our Denominational program of evangelism and growth "**Harvest Now**" can only be effective if we are that kind of Church. Even the best laid plans and most creative methods will bring at best dubious and superficial results unless we live out the Gospel we say we believe. Next month we will take a longer look at what is involved in nurturing "Evangelism As a Life-style."

Discipleship

Feature

White Unto Harvest—1981



Four and a half billion persons populate the globe, most of whom are not Christian. A prominent Christian spokesman assesses the needs and the opportunity of the hour.

by Dr. Bill Bright

Current surveys indicate that around the world, at least one out of two who are not already Christians is ready to receive Christ. In Asia, Africa and Latin America, that figure often runs as high as 90%, while in Europe the percentage is much lower—10% or less. In the United States the ratio is approximately one out of four. So our goal must be to use every possible means of manpower, money and technology to get the message of salvation out to the world while the field is still white unto harvest. As we continue to trust and obey our Lord, not just until the end of 1980, but through 2000 A.D. and beyond, God will allow us to be a part of the greatest spiritual harvest in the history of mankind.

I recently had the opportunity of an in-depth discussion with a good friend and Christian brother, Dr. Charles Malik, one of the leading statesmen of our time. As one of the founders of the United Nations and at different times president of five major bodies within the United Nations, including president of the General Assembly, Dr. Malik freely shares his convictions that Jesus Christ is the only hope for civilization. He is a Christian who has

made Christ the Lord of his life and who has learned to seek first the kingdom of God and His righteousness.

When I thanked Dr. Malik for his example to me as a faithful witness for Christ, he responded by saying, "I am sobered by the words of my Lord: 'Every one therefore who shall confess Me before men, I will also confess him before My Father who is in heaven. But whoever shall deny Me before men, I will also deny him before My Father who is in heaven.'"

As we talked together about God's plan for men and nations, we both agreed that the most famous, wealthy and powerful in the world are soon forgotten, and little that they do during their brief sojourn on earth is long remembered apart from their contribution to the spiritual welfare of mankind. There can be no question that only what is done for Christ and His kingdom lasts for all eternity.

Total Dedication

In 1903, Lenin started communism with 17 people. In 1917, he took over Russia with only 40,000 followers. Today communists control more than one-third of the world's population, and most of the rest of the world has been influenced and infiltrated by them.

Why have the communists been so successful? Because of their dedication and because they have a definite strategy, a plan of action, to take the world for communism. They have responded to the challenge and are willing to pay the price of personal sacrifice to achieve their goals.

Dr. Bill Bright is founder and president of Campus Crusade for Christ International, San Bernardino, California.

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Such was the dedication of the disciples and other first-century Christians. Such has been the dedication of every servant of God who has made any significant impact for Christ and His kingdom through the centuries.

We, however, must not merely match their commitment—we must exceed it! God is looking for disciplined soldiers of the cross—completely committed Christians through whom He can accomplish mighty exploits for His kingdom and fulfill the commission our Lord gave nearly 2,000 years ago.

In 1 Samuel 14, we read that the army of Israel was paralyzed with fear as they faced an overwhelming force of Philistines. But Jonathan, with his bodyguard, decided to go out against the enemy: "Yes, let's go across to those heathen....Perhaps the Lord will do a miracle for us. For it makes no difference to him how many enemy troops there are!" (1 Samuel 14:6, LB)

God honored Jonathan's faith and gave victory that day to Israel against overwhelming odds.

We look at a world of more than 4.5 billion people, and we are reminded that the God who created the heavens and the earth and to whom the nations are but a speck in the universe is not overwhelmed by the herculean assignment of reaching these billions of people with the gospel. It is we who are overwhelmed. Our Lord is the God of miracles; He is the God of the impossible. It is He who has commanded us to go and who has promised to go with us. He is waiting to do for us what He did

for Jonathan if only we will trust and obey Him as Jonathan did.

When I grasp the magnitude of God's great plan and the incredible privilege of belonging to Him, I am overwhelmed with joy to think that I am alive in the most dramatic, exciting and fruitful spiritual harvest in history. God has given to our generation the technology, the manpower and the money to reach out to mankind with "the most joyful news ever announced."

As I think about this great privilege, I want to shout to all those throughout the world who do not know our Lord, "Come to Christ and experience His supernatural love and forgiveness, and be assured of a life of purpose, peace, meaning and joy—of eternal life."

I want to encourage all Christians to believe God for the impossible, to help fulfill the Great Commission now while the spiritual harvest is so ripe, to invest of themselves totally and completely—their time, talent and treasure—to help change the world.

This is your challenge to a New Testament lifestyle—a call to supernatural living.

"The harvest truly is plenteous" (Mt. 9:37).

"The fields...are white already to harvest" (Jn. 4:35).

Putting Prayer Into Practice

Working out of a Boston office has introduced me to a whole new mode of travel—public transportation. With a subway and bus comes people, and sometimes many, many people in a small space—a la sardines! I enjoy it though, because of a whole new awareness I have towards my fellow sardines. I pray for those people packed in my subway or bus. Not all of them, but just an individual who appears to be hurting and needs God's loving touch. I'm learning to shoot prayers at people. It's fun and exciting! Although most often I'm not aware of God's immediate answer, a few occasions proved most remarkable.



A woman on the subway was obviously afraid or disturbed in some way, because she was shaking and tearful. I simply prayed for her. Before two stops she was calm and remained peaceful for the rest of the trip.

Then there was a young man at the back of my bus in a highly excited state. Talking loudly to all around him, he was saying things like, "I'm very nervous today. I'm on my way to see my psychiatrist. I want to smoke...if I can't smoke I'll be very upset." Putting out the cigarette as requested he said, "I have a gun in here you know." I lifted him up before the Lord.

His growing composure within a few blocks shouldn't have been a shock to me since I had prayed for it.

People—glorious, wonderful, and sometimes troubled people. God loves and calls me to love them. It's fun and humbling to watch God work as I "zap" them with prayer.

—Rev. Paul A. Johnson

On Being Christ's Church

By Roland E. Griswold
Director of Church Expansion

Two different views of the church are being expressed today. One is despair. Some church leaders are disturbed by the rapid decline in giving, in membership, in attendance, and in general interest in the work and message of the church. They point to the increasing lawlessness of the day and assert that we are in the Laodicean age. Their conclusion is that nothing can be done to improve the situation.

Other Christians look at the flip side of the coin. They are impressed with the tremendous opportunities confronting the church today. They interpret the current slide of society toward moral degradation, lawlessness, loneliness, and meaninglessness of life as the potential open door for effective ministry and service by the Advent Christian church. These people refer often to words of Paul in similar circumstances: "Where sin increased, grace increased all the more;" and "A great door for effective work has opened to me."

Which view do you take?

As I see it, God is not finished with His church yet. The church is lacking in many ways. It is guilty at times of a lack of concern and effective involvement with the world around it. Yet the fact remains that she is still **HIS** church. She still bears the continuing responsibility to BE His church, the salt and the light and the leaven in the midst of a sinful culture and a continuing witness to the fact that "God was in Christ reconciling the world to Himself."

I'm convinced that God intends to do new things through the Advent Christian church in our time. He will do it at the local church level through individuals. That's where the action should be. Since we've been involved in the *HARVEST NOW!* Thrust in Evangelism, whenever and wherever a congregation really opens up to what God is doing, new life begins flowing. The solutions to our problems are not easy to come by; they may be very costly and time-consuming. They certainly will involve the kind of commitment characterized by the New Testament church if we are to see victories won. Today God looks for a deeper quality of commitment among His followers.

Have you considered seriously the way in which God wants to use you to touch lives for Him in these last days? Many Advent Christians are like the man who had "quit looking for *signs* of Christ's return and was listening for shouts and trumpets." Our belief in the soon-coming of Jesus Christ to judge and establish His eternal Kingdom should motivate us to an all-out eleventh-hour thrust to win people for Christ and bring them into responsible church membership.

HARVEST NOW! is not a "program." It is a serious call to restore evangelism to a position of priority in the life of the Advent Christian church. The primary verb of the Great Commission is not "go;" it is "MAKE DISCIPLES"! *HARVEST NOW!* provides tools for motivating people and congregations, assists in setting evangelism goals, and suggests resources for carrying out of the goals. But the program must be developed by a group of concerned and committed Christians in each church. This will be the secret of success.

God is not finished with the church. Speaking of the church universal, Christ said, "I will build My church; and the gates of hell shall not prevail against it." However, that promise is *not* given to any particular congregation. Revelation chapters one through three point out the awesome truth of that. Christ is saying to some Advent Christian congregations: "You remain true to my name...I know your deeds, your love and faith, your service and perseverance...You have kept my word..." But He may also be saying to others of us, "You have forsaken your first love...You tolerate false teaching...You tolerate immorality...I have not found your deeds complete in the sight of my God...You are neither hot nor cold..."

Yes, the hour is late. Our Lord's return is at hand. Soon it will be too late to win the people in our community who do not know Christ as Savior. But—until He comes, let us become so engrossed in reaping the harvest for Christ that we have no time to become discouraged by assassination attempts on our President, turmoil in the Mideast or Poland, or any number of other events that simply point out the lateness of the hour.

HARVEST NOW!



Ten Rules for High-Level Wellness

1. Reorganize your priorities to allow time daily for quiet meditation, and let God shoulder some of the burdens you have been carrying. Concentrate on the fact that the work is His work; you are responsible only for what He has delegated to you.

2. Exercise daily in the fresh air vigorously enough to increase your pulse rate, get sufficient sleep, and eat nourishing food in moderate amounts. (A high-fiber diet with reduced sugar and fats is best.) Enjoy something in nature, or work in your yard each day.

3. Develop a thankful and joyful attitude toward life. Sing and give praise to God. Express gratitude to others. Enjoy a good laugh.

4. During times of deep concentration or problem solving take a five-minute vacation to step aside and enjoy a bird's song, a flower, or children at play. Relax; the Creator has you in His hands.

5. Rest one day a week besides your day of worship.

6. Spend time with someone you love, enjoying his or her fellowship and expressing your caring. A spouse or friend is very important to your well-being.

7. Be master of your time; do not let circumstances control your life.

8. Learn something new. It need not be in a classroom situation. Whatever appeals to you and is a change of pace from your normal routine will be relaxing.

9. Avoid getting your "high" from mood elevators. Alcohol, tranquilizers, coffee, and cigarettes only deplete your energy supply and give a false sense that all is well. Restrict television viewing.

10. Identify the gifts God has given you and those with whom you work. Seek to develop them under the direction of His Spirit rather than pursuing "success" and asking God's blessing on self-generated efforts.

Ruth M. White, PhD
Associate Director of the Health Department
General Conference of Seventh-Day Adventists

Christian Under Construction

I'm a Christian under construction.
My foreman is Jesus Christ,
The master of all He surveys
Building my freeway of life,
Clearing paths of jealousy and envy
So others may follow me,
Clearing forests of deep despair
Into life's eternity.

Trees of pride, discord, and contempt
Overturned beneath the sod,
Clearing the path for true love and peace
And a freeway straight to God.

Among craggy rocks of confusion and fear,
I find purpose for being.
Pressure applied, a gentle push and shove,
Life before me I'm seeing.
Edges worn smooth, scars leave their mark
Upon rock of heartache and strife;
The Master Foreman approves of His work,
My lapidary of life.

Forest cleared of defeat and woe,
Mountain tops where eagles nest
Thought too high to climb;
Instruction given by the Master Foreman,
Reaching summits sublime,
Laying foundations of care and love,
Standing firm on solid ground,
What once was unstable and wavering faith
Is now all knowing and sound.

O' yes, I'm a Christian under construction.
There is work still to be done
Under instruction of the Mighty Foreman.
So I might not walk alone
But rather, hold someone by the hand
Thru forest of deep despair,
Assuring others along the way
They will find their Foreman there.

To be able to work for the Master Foreman,
Our ultimate in life should be
Helping others build their freeway of life
On earth for eternity.

—Amy N. Hewlett
Wilmington, N.C.

The Significance of the TRINITARIAN DISCUSSIONS For Advent Christians

by David A. Dean

For almost twelve decades of denominational existence, Advent Christians have debated the doctrine of the Godhead without a satisfying resolution of the issues. Today, as at the beginning, the majority adhere to the doctrine of the Trinity and thereby follow the generally accepted positions of historic, orthodox, and evangelical Christianity. They do this not from a prior commitment to follow the major outlines of creedal Christian theology, but out of a sincere conviction that the evidence of Holy Scripture is best explained in trinitarian terms. An equally sincere minority continues to reject the trinitarian explanation. They find it rationally unsatisfying and, in some respects at least, outright contradictory. And they believe that trinitarianism does not do justice to the biblical materials which touch upon God's nature. Trinitarians and non-trinitarians in the denomination do not appear to be much closer in 1981 than they were in 1860.

A Reflection of Denominational Roots

Anyone who examines these lengthy debates throughout our history will be given opportunity to uncover much concerning origins of the Advent Christian denomination. *The trinitarian discussions provide a mirror which reflects the roots of the Advent Christian denomination, particularly those which go back into the "Christian Connexion."*

In the name "Advent Christian," the first term refers to our concentration as a people upon Christ's return at the end of this age. But, the word "Christian" derives from a loosely associated group of churches called the "Christian Connexion." Composed of common folk and located in the northeastern United States, this group was actually a fellowship of baptistic and congregational churches. They were fiercely opposed to "sectarianism" both as organization and as attitude. Converts from this group into mid-nineteenth century adventism were to

become the strongest single influence upon Advent Christian denominational life. Trinitarian discussions demonstrate the outlines of their influence.

For one thing, adherents of the Christian Connexion were committed to an exclusive use of the Bible as the source of Christian teaching. "No creed but the Bible" was their slogan. They were suspicious of theological statements, especially the historic creeds of church history. The Bible is all we need for doctrine. And since this was thought to be true, theology—with its technical words—was rejected. "Bible words for Bible doctrines" was another slogan. Christian Connexion people opposed the doctrine of the Trinity because the word itself came from the creeds rather than from the English Bible.

Advent Christian trinitarian discussions reveal this background. Those who opposed the doctrine of the Trinity maintained that it could not be a biblical teaching because it was not expressed exclusively in scriptural terminology. They further insisted that trinitarianism could not be true because the doctrine had originated in the creeds rather than in Scripture. True doctrine about God must be simple enough to ex-

Dr. David A. Dean is Vice President and Academic Dean at Berkshire Christian College, Lenox, Mass. This article is taken from the last chapter of the book Alpha and Omega, Essays on the Trinity in Honor of James A. Nichols, Jr. © 1980, Henceforth Publications, reprinted by permission.

press in the words and phrases of the Bible alone. On the other hand, those who defended trinitarian theology during the nineteenth century (and much of the twentieth) were equally committed to present their case in biblical terminology. With the notable exceptions of C.H. Hewitt and James A. Nichols, Jr., few trinitarians in Advent Christian ranks have called themselves that or used the word "Trinity" to designate their doctrine. As in the denominational "Declaration of Principles," most Advent Christians have been content to express their own views in biblical wording.

Trinitarian discussions reflect our Christian Connexion roots also in the strange phenomenon of trinitarians and non-trinitarians co-existing in the same denomination for 120 years. Why has not the majority excommunicated the minority when the debate heated up? Continuance of the two groups, side by side in mutual fellowship, demonstrates another important influence of the Christian Connexion: the insistence that Christian character (or conduct) rather than doctrine is the only proper test of fellowship.

Those who believe that the Bible is their only creed will logically view it as a believer's duty to study the Scripture for himself, to believe what it teaches, and to do what it commands. When a fellow believer lives a Christian life, you must accept him as a Christian. You cannot reject someone from Christian fellowship simply because he does not understand the Bible just as you do. The Christian Connexion had also affirmed "Christian character the only test of fellowship;" and this too became an Advent Christian way of thinking. Ungodliness, not unorthodoxy, is the heresy which cannot be tolerated. Because they could discern within one another Christian character and evidences of God's gracious working, Advent Christians could extend fellowship to one another even when divided over the doctrine of the Trinity.

The Christian Connexion also stressed the duty of searching Scripture for oneself, each believer making up his own mind. We should come to the Bible without preconceptions, examine the evidence therein, and interpret the Bible as seems best to us. This emphasis, by the way, is not unlike the Protestant Reformation's call to a constant reformation (*semper reformanda*) of doctrine and conduct according to Scripture. But, as Advent Christians followed the Christian Connexion here, they tended to devalue theological training and the need for scholarly knowledge of the biblical languages. Theological education was sometimes viewed as unnecessary (no one should have to tell you what the Bible means); at other times, it was viewed as a hindrance to the proper understanding of the Bible.

The trinitarian debates also reveal a confidence in the adequacy of a believer's "common sense" judgments in doctrinal matters. This also has antecedents in the Christian Connexion. The same God who has given each believer the right to private examination and interpretation of Scripture has also given him a logical mind with which he can distinguish between truth and falsity. If Advent Christian debates over the nature of the Godhead show that participants had studied the Bible for themselves, they further show strong evidence of this "common sense" rationalism. A proper use of this faculty was thought adequate to exclude certain possible answers from the very outset.

And so it is that trinitarian discussions reflected attitudes and values with roots in Christian Connexion soil: emphasis on Scripture rather than creed, on biblical words rather than theological terms, on Christian character rather than doctrine, on personal Bible study rather than theological education, and on common sense logic rather than complicated doctrines.

A Demonstration of Advent Christian Freedom

Trinitarian discussions among Advent Christians also serve to demonstrate a unique quality of personal freedom within the denomination. Few denominations accord their members and their clergy anything like the freedom Advent Christians enjoy in their personal study and understanding of the teachings of Scripture. Our doctrinal unity centers in a high view of biblical authority and reliability, in the blessed hope of Christ's second coming, and in the doctrine of Life only in Christ. But, this unity inheres in a fellowship of Christians who refuse to demand of each other total adherence to details of doctrine.

Dr. James A. Nichols, Jr., saw the unique aspects of Advent Christian freedom in one of his editorials for the *World's Crisis*:

There is a real sense in which our group cannot be regarded as a denomination—certainly not in any narrow sectarian sense. Advent Christian doctrines are based squarely upon the Bible. It is true that we have a statement of principles, but these are not rigidly binding rules to which every Advent Christian must give assent in order to remain a member. They are merely descriptive of what most Advent Christians believed at

Continued next page

the time when they were formulated. Their basis is Scripture. Advent Christians believe all that is taught in the Bible; and whenever they can be shown that their belief on any point is not biblical, then they should be willing to change their views.

In short, we accept the Protestant contention that the Scripture is our authority for matters of faith and practice and that we have a right to interpret the Bible for ourselves without the dictation of officials, priests, or self-appointed critics. We believe that our declara-

tion of principles is an accurate statement, as far as it goes, of the teaching of Holy Writ. We fully concede to others the right to study the Bible for themselves; and, so long as they do not abandon it as authoritative, we fellowship with them, work with them in evangelistic and humanitarian efforts, and acknowledge them as Christians.

Few denominations afford such freedom to their members and no feature of Advent Christian life demonstrates this freedom more than the extensive exchanges in our trinitarian controversies.

An Unfinished Theological Task

Another significance of our trinitarian discussions is that *the Advent Christian denomination has not yet completed its task of presenting to the world a systematic expression of its view of the biblical position.* Although two or three individuals have aspired to do so, no Advent Christian writer has produced a complete systematic theology in the 120-year history of our group. If one had succeeded, his views would probably not have been widely accepted. One of the reasons for this void lies in our denominational failure to resolve the trinitarian question.

If a denomination cannot reconcile its divergent views of the Godhead, how can it hope to develop a comprehensive expression of the doctrines of the Bible? Is it not time for a resumption of denominational discussion of the doctrine of the Godhead? And, for a concerted attempt to draw closer together as we seek to express a truly biblical teaching on the topic? For my part, I should like not only to urge such a resumption but also to propose some guidelines to make the explorations more profitable.

1. Let the foundation of continuing the discussions be our common desire for conformity to Scripture in our thinking. The aim of our theological quest should be truth. To vindicate one's own position or to prove one's opponent wrong are both understandable—and yet unworthy—goals. Several years ago Dwight S. Banks, representing a non-trinitarian perspective, yearned for greater doctrinal unity over this point based upon “the continuance of that spirit of tolerance which allows fellowship in spite of doctrinal divergence and which has been the characteristic of real Adventism from the very beginning.” Amen! When brethren share a common faith in Christ and a common commitment to the authority of the Word of God, they already possess a secure basis for openness, mutual acceptance, and respectful exchange of scholarly opinions.

2. Let us rescue the words “Trinity” and “trinitarian” from their low estate. Let's recognize them as something other than theological “swear words” to be cast at those who differ from us. Let us restore them and employ them as legitimate terms which denote a particular teaching and those who accept that view. If we are ready to receive technical terms in medicine, space technology, and jurisprudence, why not accept precise and useful terms in theology as well? Technical terms in all of these fields serve to provide precision, clarity, and effective communication. The proposal is two-sided. Let non-trinitarians employ the terms respectfully; and, let those who accept the trinity use these terms to designate their positions as clearly as possible.

3. Let an early aim of the discussions be to set forth clearly our variant understandings of the doctrine of the Godhead. Let trinitarians explain precisely what their doctrine is so that its meaning and content is clear. Let those who oppose trinitarianism be clear concerning precisely what it is they oppose, and what it is they offer in its place. Too often in the past, proponents of the Trinity have left their position undefined and unexplained. And too often in the past, opponents of the doctrine have attacked ideas and teachings which are not held by trinitarians at all. Any renewed discussion of the Godhead should place top priority upon a clarification of our different understandings of the doctrine of Trinity.

4. Let those who hold divergent views listen carefully and courteously to one another before they seek to answer. Doctrinal discussions will progress towards a deeper unity only when participants seek to learn from one another before seeking to teach one another. Participants should so listen to each other and learn from one another that they can express the view which they oppose with enough clarity and fairness to satisfy the one who holds that view. Theological discussion needs no more “straw men” for us to attack; it needs rather to address the strongest positions held by our fellow Chris-

tians. How refreshing it is when those who disagree with one another know what their opponents are talking about!

5. In Advent Christian loyalty to Scripture, let us test our views and those of one another by the teachings of the Bible. If the trinitarians have leaned too heavily upon church history and theology, let them test their doctrines by Scripture. If non-trinitarians have rested too much on materialistic philosophy or "common sense" rationalism, let them examine the Bible on the nature of the Godhead. Certainly, there are biblical passages worthy of careful examination and exegesis to expose their contents. Certainly, there is more doctrinal gold in the mine of sacred Scripture than Christian searchers have yet found. We face a priceless opportunity to seek for the harmony of our doctrine of the Godhead and the

other golden teachings of the Word on kindred matters like man, creation, salvation, the church, and the last things.

As Advent Christians, we stand before an as-yet-unfinished task of capturing and expressing the teachings of the Bible in a connected body of doctrine. The various teachings of Holy Writ may not readily demonstrate their unity, but there is no contradiction in God's Word. What a privilege to uncover the unity and coherence of biblical truths! Call it "doctrinal studies" (as some wish) or "systematic theology" (as I prefer); but let's take the challenge of the task and do it! Let discussions of the Trinity be the first step in the expressions of the consistency and harmony of biblical teaching, of an Advent Christian systematic theology.

A Dynamic Opportunity for Spiritual Growth

Trinitarian discussions within adventism have also afforded a dynamic opportunity for spiritual growth. To talk about God and his eternal nature requires that we first think about him. And can there be any more uplifting topic for mortal man to contemplate than the nature and personality of his Creator? We agree with Charles H. Spurgeon, "Nothing will so enlarge the intellect, so magnify the whole soul of man, as a devout, earnest, continued investigation of the great subject of the Deity." Over a century of concentration on the doctrine of the Godhead has thus afforded this denomination a marvelous opportunity for growth in grace and in spiritual discernment.

Yet, in far too many instances, we have not captured this opportunity for spiritual growth. Some of the written argumentation fails to elevate the reader to the heights of divine reverence and brotherly love. Nor does it convince the reader that the participants are fresh from the presence of God in their defense of their understanding of him.

What godliness and spiritual maturity should have developed among Advent Christians as they directed so much of their attention to the subject of God's nature!

That this growth did not in fact manifest itself as widely as one would have anticipated is perhaps indication that the search for truth and the actual study of Scripture may not have been pervasive. In some cases, there may have been wrong motives and less than noble intentions. We may have needed to hear something like James I. Packer's warning, "that if we pursue theological knowledge for its own sake, it is bound to go bad on us. It will make us proud and conceited." When various disputants have been haughty, arrogant, and bitter in trinitarian discussions, we have been straying. Humble

and submissive searching of God's Word coupled with a determination to force our thinking into submission to Scripture—this is the path to spiritual progress.

At times we may also have failed to advantage ourselves of spiritual growth by overstating our denials. Sometimes, in denying what trinitarians have affirmed, zealous non-trinitarians have tended to diminish the honor and majesty accorded to the Son and the Holy Spirit by the Bible. Denials which never would have been made in the calm of personal contemplation have been made in the furor of debate. Strangely, those who have sought to express their views solely in scriptural terms have failed to say of Son and Spirit all that the Scripture ascribes to them. To hold and propagate views on the Son and the Holy Spirit which are lower than those of the Bible will never lead to spiritual growth. Doubts and denials need to be expressed carefully and tentatively.

Still, we have grown through these discussions of the Godhead. To read the literature is to be introduced to careful thinkers whose attitudes reflect the spirit of worship and devotion to Christ. Many, in contemplating the majesty and glory of God, have been moved to a more profound dedication of themselves to the true and living God. They like Isaiah in the year of King Uzziah's death have seen the Lord and have been transformed by the vision. With the knowledge of God's forgiveness and his greatness, they have spoken carefully and humbly about these heavenly matters. With their thinking purified by the fountain of truth, Scripture itself, they have gone forth to write, to preach, to pastor, to evangelize, to claim a world for Christ, and to await his return. Their number is legion. Their service is sacred. And, in them the great contribution of the trinitarian discussions is to be measured.

Advent Christian Foreign Missions—

*A public relations man said to me recently that if I want to get my message across to people, I need to say it over and over and over again. With that and a recent statement by a friend, "I didn't know that!", in mind, let me tell you something of what **Advent Christian Foreign Missions** is all about.*

In accordance with the eighth objective of our denominational projection for 1988, which is a strong mission interest beyond our national borders, we have pledged to maintain at least one-third of our United Ministries income toward foreign mission outreach. Also contained in this objective are the goals of expansion into new types of mission work, development of the work on present fields, increasing indigenization of foreign conferences and cooperation with other groups and/or individuals who are compatible with our missions philosophy.

by J. Edgar Hickel
Director of Foreign Missions

Status of Field Work

- We have active work in the countries of India, Japan, Malaysia, Nigeria, the Philippines and the People's Republic of China.
- We have expatriate missionaries from North America and New Zealand, missionaries who are paid through the Department of Foreign Missions of the Advent Christian General Conference. These missionaries serve in India, Japan, and the Philippines.
- Advent Christian Tamil-speaking Indian citizens of Malaysia act as our leaders and our main contacts in Malaysia.
- Our contacts in the People's Republic of China are members of a family who worked with our Advent Christian missionaries there prior to the Communist takeover in 1949. We correspond monthly with them. Sylvia Whitman and Austin and Dorothy Warriner have visited with them, and we send them some financial aid as money comes in.
- The work in Africa is centered in the Cross River States of the country of Nigeria. The work there is headed up by two men I visited and came to some agreement regarding our affiliation with them and our proposed support for the work there. This group of people, the Ibos, are those who were contacted by Clarence and Elsie Kirby years ago when the Nigeria A.C. Conference was formulated. Marion Damon visited them later, and I was able to visit with them in 1975. We are in communication with them and send some financial assistance. They are carrying on a very viable work.

India



The Advent Christian foreign missions thrust in India is a long-standing work, having celebrated its centennial in January, 1980. The Director of Foreign Missions was able to be present for the celebration. There are 38 to 40 churches and preaching stations plus various other prayer groups which have been established by the nationals and the missionaries. The latest reports from India indicate that the membership is approximately 2,800.

Where We Are — Where We're Going

There is a well-organized Christian Education Committee which is very active within the national conference. This committee is composed of nationals. The Youth Fellowship is well established, and the meetings are well attended. There have been over 2,500 in attendance at some of the Y.F. Conference meetings.

All of the properties, with the exception of the missionaries' bungalows, have been turned over to the India A.C. Conference. The total responsibility for the conference is now in the hands of the national Advent Christians, though the missionaries serve as advisors in various ways. The conference is well organized.

The Advent Christian School System operates under the auspices of the A.C. Conference. It consists of approximately 9,600 students in 15 schools. There are over 2,000 students in the Velacheri school alone. We have about 140 teachers employed in the school system. This school system has won top honors in the Tamil Nadu State of India for several years. According to state officials, the government views favorably the qualifications of the teachers and the high educational standard which characterizes the school system. If the government had its way, we would be asked to take several thousand extra students into our school system. The India A.C. Conference, including the school system, is well recognized in the Tamil Nadu State of India and highly appraised by non-Advent Christians as well.

Since the government of India does not grant visas for missionaries, it has not been possible to increase the corps of missionaries or replace those terminating their foreign missions work. There are four Advent Christian missionaries still in India: Marion Damon, Mary Brown, and Barbara White from the United States and Beryl Joy Hollis from New Zealand. These four along with hand-picked Indian nationals constitute two "teams." The ultimate objective of the teams is to see self-sustaining national churches planted. Leadership for the new congregations will be national lay workers trained by the teams. The trained person will pastor the congregation(s) until such time as the people desire full-time leadership and are able to support a pastor. Until then, the pastor will be self-supporting.

To illustrate the ministries of our missionaries, the Damon/White team conducts evangelistic meetings with follow-up work, enrichment classes, Bible studies, and leadership training sessions. Marion Damon, who serves as superintendent of the India Field Council, also translates Gospel literature into Tamil for use by the

teams and the A.C. Conference. Barbara White specializes in counseling and follow-up work.

The Hollis/Brown team conducts English worship services and Christian film festivals and does home visitation. Beryl Joy Hollis, treasurer in the field council, also writes Christian literature for publication by the A.C. Conference, New Zealand Life and Advent Churches of Christ, and the Conditional Immortality Mission in England. Mary Brown's specialty is in the use of 16 millimeter Christian films.

The teams are reaching people in the upper castes of India as well as in the lower. They not only minister to those on the faculties of the universities but also involve themselves in their Food for the Hungry ministry, which is made possible by contributions from our denomination.

After years of being encumbered by administrative responsibilities in the India A.C. Conference, the missionaries are now freer to engage more actively in evangelism.

JAPAN



There are presently five missionaries serving on the Japan field: Floyd and Musa Powers, Austin and Dorothy Warriner, and Sylvia Whitman.

Continued next page

Tyrolean Hills Campground is supervised by Floyd and Musa Powers. This ministers primarily to the Japan A.C. Conference. The facility is used for cooking classes with Musa teaching the nationals in cooking procedures, at which time there is also prayer, Scripture reading, and classes regarding the Christian faith. There are opportunities for the Christians from various churches to rent the facility for Christian retreats and other activities. There are also opportunities for non-church groups to come in for various meetings. At all occasions, there is a required devotional time and an opportunity for Christian witness by the Powers.

The outreach ministry of Floyd Powers includes being a counselor and "father image" to some of the younger national pastors, deputational activities in the various churches primarily in the Tottori area, working with some Christians who are not affiliated with any particular A.C. church, and carrying responsibilities relating to the Japan Field Council.

Sylvia Whitman serves as treasurer of the Japan Field Council, business manager, a minister serving the A.C. churches, organizer of Christian-oriented activities, and Bible teacher. Part of her activities involve meetings with various groups of women in the area for the purpose of fellowship.

The Warriners are involved in various facets of ministry, one of which is Austin's position as principal of the Shijonawate Bible Institute. There is an effort to move toward national leadership in that institution. Austin also serves as superintendent of the field council and teaches Bible classes in the area. He is involved with such ministries as counseling pastors, working with nationals in regard to conference organization, and visitation evangelism.

Dorothy Warriner works with her husband in these capacities and also teaches English and Bible classes in the housing units in their area. She works with women's groups and is active in the greater Osaka area with Christian ministers and missionaries of other denominational groups.

The Japan Conference is self-governing and well organized. There are about 16 churches and preaching stations in addition to the various classes which are taught by the missionaries. The churches are self-supporting. The membership in the Japan A.C. Conference now stands at approximately 800. Nearly all of the pastoral leadership has come through the Shijonawate Bible Institute. The leadership is of a very high caliber.

MALAYSIA...

The outreach of the India A.C. conference ultimately resulted in the formation of the Malaysia A.C. Conference. A student from our Chadsey-Kenney Memorial Bible College in India felt led to go to Malaysia as a missionary among the Tamil-speaking Indians. His going resulted in the conversion of many people, some of whom are the leadership of the Malaysia A.C. Conference. The work in Malaysia has been primarily among the people who work on the palm oil and rubber estates. The conference has been divided into North and South Districts with one pastor chosen from each district to act as the liaison between the conference and the Department of Foreign Missions. The liaison pastor from the North District is Lucas Devasahayam and from the South District is Thambusamy Devairakkam. Gain in membership has been very slow, primarily due to the area in which our people are working and the difficulty under which they work on the estates. The



poverty level of the nationals is a factor. There are four primary churches, each having its own satellite church. There are also numerous prayer groups and preaching stations. We affiliate with the Tamil Bible Institute in Johore Bahru, whose principal, Dorai Raja, is one of our main Advent Christian leaders and is also a clergyman. Many of our Advent Christian youth are presently being trained at this institution.

Philippines

Our work in the Philippines consists of church planting by the missionaries in cooperation with the Advent Christian Filipino nationals. We have constructed Oro Bible College which is located in Cagayan de Oro City on the island of Mindanao. It is in use at this time though not completed. The Bible College is recognized by PABATS (Philippine Association of Bible and Theological Schools) and is held in high esteem in the city itself. All of our active pastors have been trained at the college.

We presently have nine missionaries in the Philippines: Alice Brown, David and Melodie Dean, Margaret Helms, Laura Putnam, Bessie Smith, Howard and Anna May Towne, and Luree Wotton. Alice Brown is Academic Dean of Oro Bible College and works in the conference. David and Melodie Dean, our newest missionaries, live in Cagayan de Oro where David teaches at OBC and participates in conference activities. David and Melodie are now planning for formal language study in the city of Davao. Margaret Helms teaches at OBC, acts as official liaison between the missionaries and the national conference, serves on various conference boards, and does deputational work. Laura Putnam is director of OBC and serves as counselor to Filipino Christians including the pastors. Bessie Smith serves as treasurer of the field, business manager, and Christian Education consultant. Howard and Anna May Towne work in the Marawi area at Dansalan College. Howard teaches agriculture at the college and works with Muslim farmers in the area. Anna May works with native crafts and also teaches religion at the college. The Townes also affiliate with our people in the Claveria area. Luree Wotton serves as superintendent of the Philippine Field Council, works in TEE (Theological Education by Extension), and works in the field of linguistics. The listing of missionary responsibilities on any field is never exhaustive, however, as



many unexpected situations arise which must be dealt with.

There are 18 churches in the Northern Mindanao Advent Christian Conference (NMACC). There is also a missions outreach on one of the smaller islands of Mindanao which is sponsored by the Santa Cruz A.C. Church (Philippines). This is the beginning of a new phase of outreach by the national conference. All of the properties are owned solely by the NMACC. The Department of Foreign Missions cannot own property in the Philippines. The conference is self-governing, though it invites our missionaries to serve on the conference board and committees. The Board of Oro Bible College consists primarily of nationals but does have representation by the missionaries. The conference has entered into a five-year program which is called "Operation 15-85." This was adopted at the last semiannual conference of NMACC. This long-range goal envisions 15 new churches and 1500 new members in the conference by the end of 1985. As one person put it, this will mean "stretching their faith" as the Filipino nationals reach out in more evangelistic work. There are presently about 1000 active members in the 18 churches and preaching stations. The pastoral leadership is well trained (as the result of OBC) and is a closely-knit organization within the conference which assures adequate preparation, training and internship for those who will enter pastoral positions and other phases of ministry.

This is Part I of a two-part article which will be concluded next month. It should be of special interest to pastors, WHFMS program chairpersons, Sunday School superintendents and teachers, and leaders of King's Jewels, Junior Action and YWA groups. Use the information in this article to enlighten others about the foreign missions enterprise of the Advent Christian denomination!

WHAT MAKES YOUR BELLY SWELL?

Photo by JEH



TOO MUCH

or



TOO LITTLE?

“Make us worthy, Lord, to serve our fellow men throughout the world who live and die in poverty and hunger. Give them through our hands their daily bread, and by our understanding, give peace and joy.”

—Mother Teresa

REMEMBER: All World Hunger funds which are sent to the Department of Foreign Missions will be remitted **100%** to the mission fields to be distributed by our missionaries who already have established hunger programs. JEH

More From The Uenoshiba, Japan A.C. Church And Their "Vision Kan"

1 昔主イエスの
いとこさき
芽生え枝

2 歴史の
返らぬ
主イエス
民より

3 時代
思想
すべて
主イエスの国は

4 父なる神よ、
世界の民を
地をばあまねく
みちかいをとく

讃美歌 234 番A



Dr. Yoriaki Oshikata,
Representative Officer
of the Uenoshiba
Church.

播きたまいし
生命のたね、
地のはてまで、
樹とはなりぬ。

旧きものを
押しやる間に、
愛の国は
ひろがりゆく。

吹きたけりて、
あいうてども、
超えてすすむ
永久に榮えん。

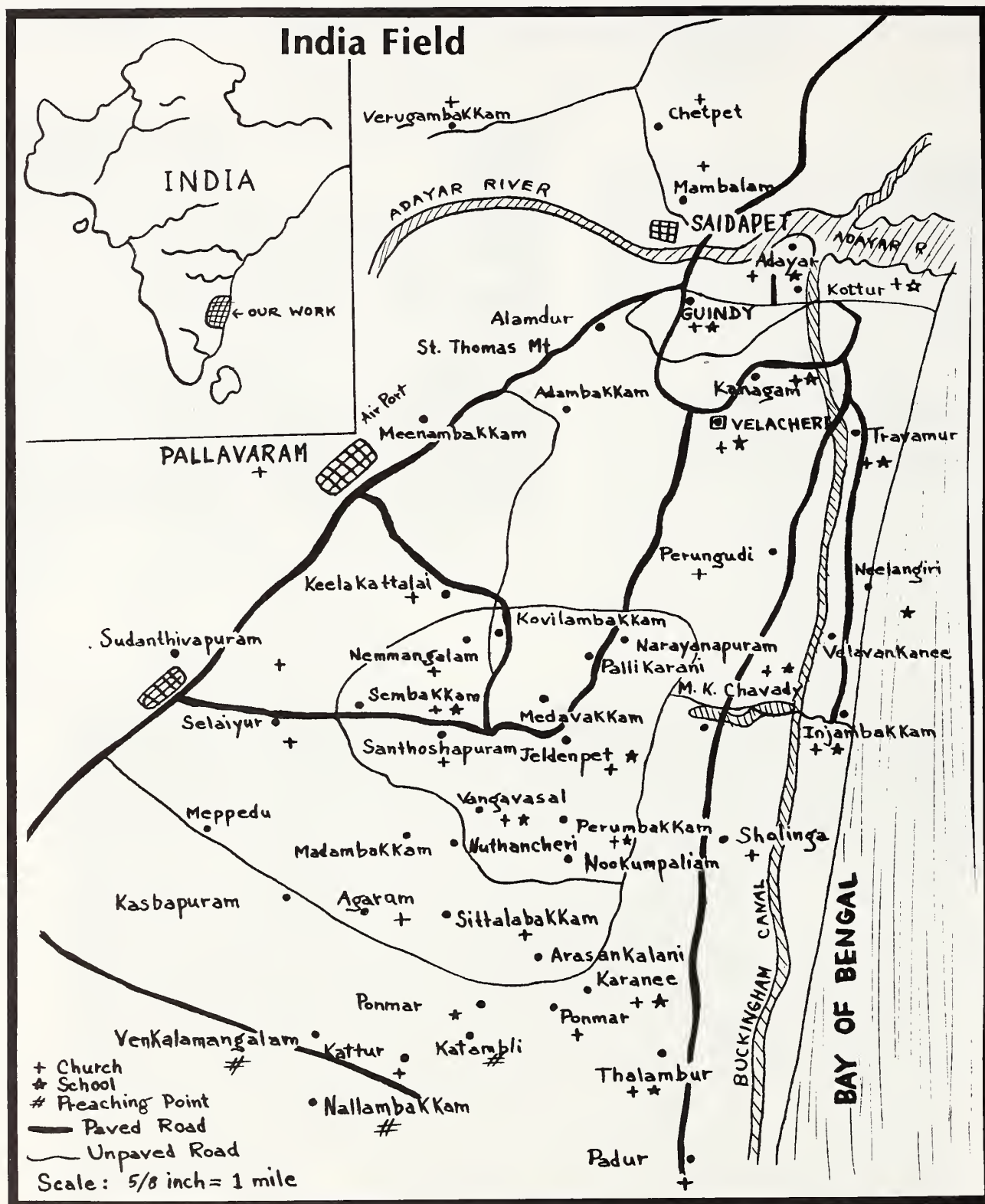
み名によりて
ひとつとなし、
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はたしたまえ。



An exterior view of the "Vision Kan" Building, a multi-purpose facility for the Uenoshiba A.C. Church.



The Uenoshiba church members group for a photograph inside their new "Vision Kan" facility



For several months, we will be publishing maps of the countries in which we have mission work. We hope that this resource can be used in conjunction with auxiliary groups, such as WHFMS and Men's Fellowship, and simplified for use with King's Jewels and Junior Action groups.



Barbara White

an INSPIRATION

by Charles H. Lampard

That music really sends me! Look at the majesty of those mountains over there! Many are the things that inspire us. I would like to share with the readers of the *Witness* the inspiration of a missionary, Barbara White.

Barbara arrived from India in May, 1980. She was met at Bradley International Airport in Hartford by Rev. Raymond Taber and his wife. They brought her to the mission cottage at Plainville campground which was to be her headquarters while home on furlough.

There was a small welcoming committee waiting at the cottage for her consisting of my wife Alma's family and Eastern Region WHFMS President Bea Moore. Barbara was sort of adopted as part of Alma's family at the campground. Even though the welcoming group was small, it was a surprise to Barbara and perhaps a bit overwhelming as she was travel-weary and experiencing jet lag.

As Barbara spent her first night back in the U.S., we departed to our homes, none of us aware of the inspiration that she would bring into our lives. The people of the Plainville and Bristol churches would be particularly blessed since both are in such close proximity to the campground, thus making it possible to enjoy fellowship with Barbara and come to know her in a more personal way.

Blessing and inspiration! It came through the life of our missionary, Barbara White. How could this missionary make herself heard to the many who would be listening? How would she convey her message? The secret was that, in spite of the fact that Barbara is small in physical stature, she is big in spiritual stature! She has a strong, clear voice and a deep, abiding faith that conveys the message in an inspiring and challenging way. She is filled with the Spirit and dedicated to serving Christ and making Him known.

I was privileged to be at a number of the services where Barbara spoke and represented Christ and the mission work. One comment that I heard many times was, "I have never heard the work of missions presented in such a *positive* and challenging way." Wherever she went, the response was enthusiastic. People were talking about the blessing and inspiration that Barbara had been to them.

One of the things that has impressed me about her ministry is the fact that the inspiration and blessings have not been momentary. So often we are blessed and inspired by a message, but too often it is not a lasting effect. I find that the blessing and inspiration that Barbara has brought to so many lives is still having its effect. I thank God for the ministry of this humble, dedicated servant to my heart and life and for the many others who have been touched in the same way.

What a privilege to get to know Barbara in a more personal way as she was at the campground between speaking engagements. Her ministry was not only in the churches but wherever she was. She counselled with many individuals, always ministering in the love and spirit of Christ.

Alma and I were privileged to be at the Greene, Rhode Island, Campmeeting with Barbara. At Greene, Barbara ministered not only to adults but also to the youth group and the children. This same broad spectrum of ministry was evidenced at the Peace Dale, Rhode Island, church while she was there for services. Blessing and inspiration! Yes, this was multiplied over and over again at many other churches and campmeetings and in the lives of countless individuals.

Another privilege in my relationship with Barbara was the sharing of concerns in prayer. When she was preparing to return to the India field, she received some disturbing news. The dentist found what seemed to be a growth in her jaw, so he wanted a bone scan done. Barbara shared this and the concern that it might hinder her from returning to the work in India. Here was an opportunity to intercede in her behalf. Many joined in prayer for her, and the results from the bone scan showed that the growth was nothing to be concerned about. God answered prayer!

Then there was the matter of her visa. The way God so wonderfully answered prayer in regard to her health certainly generated more confidence that God would answer prayer concerning her visa. Again He provided. The visa came about a week before she was scheduled to leave for the West Coast.

Barbara White has returned to her labors in India, but the depth of her faith, the graciousness of her spirit, and the witness of her faith in Christ will live on in the many lives that she touched while home on furlough. I thank God that my life was one of those that she touched. Praise His Name!



Advent Christian Women Organized for Service

*Jean Balser,
Director*

News From Clovis, New Mexico

The local WHFMS in Clovis reports a very active group of 17 members. During the past year their main local church project was cleaning of the church. They gathered both papers and bottles to be recycled, and this project helped handicapped in their area. Meals were prepared and served to bereaved families, bibs and lap robes were made for both Vernon Home and Dowling Park, four missionary food boxes were sent, and tray favors were made for hospitals. Six socials of special nature were prepared and hosted including a Valentine's Party, a Father and Son Banquet, a Mother and Daughter Tea, Christian Education Banquet, a banquet for the church softball team and their families, and a farewell party for a church family. They also hosted three game nights and two potluck affairs for the entire church.

They sight as their most challenging project "Meals on Wheels" in which they participated three different times during the year for a one-week period each time. They used the Christmas Party as an opportunity to raise money for Berkshire Christian College and contributed \$340 to the project.

In addition to the regular budget, this group answered three "Minute Men" calls. President Rada Winkles concludes her fine report by saying "We are thankful to our Lord for providing the means and giving us the power to accomplish all the above in 1980."

Dear Friends in the WHFMS

Oh, I hope you have had a good year—that the presence of the Lord was very close inside you, even if you didn't receive everything you may have desired. I didn't either—I'm still waiting for a handful of mail!! There has been such a scarcity of it it seems.

...Recently I traveled by bus, ferry, bus, and motorboat to visit our newest conference outreach—an island named Naburos (pregnant!) off the coast of Misamis Occidental, southwest from Cagayan. Edi Naelga, my former companion in Surigao, is working there. I enjoyed

about 2½ days of new friends, rain, plenty of fresh fish, and even shrimp aplenty. Please pray for the people there as they plan to start building a place of worship on the island about an hour's ride from the mainland.

...Thanks again for sharing with us in the work of our Lord. Continue to pray much for our national workers as they push ahead in church maturity and into planned and spontaneous church planting. At the moment there seems to be a real vision and inspiration for this. How pleased it will make our Lord as we altogether work for the growth of His Kingdom.

Thank you indeed for the Christmas in October gift. It enabled us to have a nice dedication program for our new Oro Bible School Building with traditional snacks for the visitors. Another part of it enabled me to be with Luree in Manila while she had surgery. The balance was used for Christmas gifts for God, children, faculty, etc.

...In Christ, Laura Putnam

Happening in Augusta, Maine

At a recent installation service of the Augusta Area WHFMS, president Dawne McGrath gave a summary of the program and activities planned for the year. She encouraged the church women to reach out and help the group become more aware of this year's theme, "Meeting the Needs of God's Children." She encouraged each woman to bring to the meetings their ideas of community needs and also ideas of how these needs could be met. "Together We Can" was the theme and challenge she left with the women.

Pastor George Woodward conducted the installation service in which he gave a charge to each of the officers. Miss Barbara J. Astbury brought the evening message based on Mark 12:34, "Thou art not far from the kingdom of God." Her closing challenge was in the form of a question, "Are we trying to keep just as close to the edge of the precipice (world) as we can and be safe; or are we endeavoring to stay as far away from the edge as we can?"

National WHFMS Convention '81

Calling all women to the National WHFMS Convention June 19, 1981 in Wheaton, Illinois. It's going to be a great gathering of Advent Christian women from all parts of the United States and from parts of Canada and our Foreign Mission Fields.

Business sessions will begin at 9:00 a.m. During the afternoon (1:30-4:30) there will be four workshops from which women can choose two to attend:

1. **"What To Do With Mother?"** led by Pomeroy Carter
A discussion on alternate care for the elderly and infirmed.
2. **"Christian Families In a Changing World"** led by Dory Hagin and Mary Crockett
Constructive ways to strengthen the home in a world of change in the family structure.
3. **"Women—The Middle Years"** led by Char Dillon
After the children are grown...? Vocational awareness, etc. Discussing the problems of the mid-life.
4. **"Permissive Society—It's Effect On Our Teens"** led by Mim Smith and Irma Pierce
A discussion of the effects of permissiveness especially as it relates to the problem of teenage pregnancy.

Following the two sessions a wrap-up session will be held for those attending the workshops.

The evening promises to be a very special occasion. At 7:00 p.m. there will be a **"Missionary Extraordinaire!"**—A tribute to Bertha Cassidy by Dr. and Mrs. Moses Crouse. Following this special occasion, **"He Keeps Me Singing"** will be a concert of sacred song by Bibletown's Steve Boalt.

Central Regional President Joyce Mays and the program committee, of which Irma Pierce is chairman, invite all Advent Christian women to attend this meeting. An invitation is extended to both women and men to attend the evening program.

A Growing Conference

During the year 1980, at least one conference experienced growth in every WHFMS local. This may be a record and we salute the women of the Pocahontas Conference for this fine achievement.

The Pocahontas Conference is small, but nevertheless it took real work and dedication to end a year with every local receiving new members. The local in Elbert reported 13 members, having received 2 new ones. Cedar Bluff reported one new member for the year making their total membership 13. The local at East War had three new members raising their total membership to 11. Princeton, the largest local in the conference, was able to raise their net increase by one making a total of 28 members. The Adria group grew from 16 to 18 members.

The Director of Women's Ministries, Jean Balser, was able to visit in the area during 1980 and made contact with women from each of these locals. There was evidence of a good spirit among the churches and especially among the women of the area, so it was no great surprise to glean this kind of growth information from the annual reports.

Yes, we do indeed salute the women of the Pocahontas Conference and challenge them to even greater growth during 1981.

In Memoriam

Mrs. Clara Grover and Mrs. Estella Powell
by South Vernon, Vermont WHFMS.



United Ministries

...doing the whole job, together!

Lifestyle Adjustments

a challenge to *"Live Simply So That Others May Simply Live."*



"A child born in the United States will consume during his lifetime twenty times as much as one born in India."

"Americans are 5.6 percent of the world's population of 3.5 billion people. We consume 52 percent of the world's disposable resources."

"At the present American standard of living, the earth could support only one-seventh of its present population."

"It probably will take an epidemic of 10 to 50 million deaths from famine to awaken world leaders to the true implications of the food and population crisis."

"The concept of global consciousness has, in only a year or two, grown from a mere intellectual interest to a compelling necessity."

"Simplicity is not the final answer but rather the questioning that keeps us hard at the search."

"The basic resources we are using or misusing—food, fuel, land and water—are either non-renewable or limited in supply. We need to put a stop to our overconsumption."

The above are samples of the many statements you see these days if you have any awareness of the world hunger problem and give any time to the advocates of a more simple way of life.

Teetering on the very top of the American plate is multitudinous waste. Schools have problems disposing of the unbelievable waste of our children. Garbage disposal systems in many cities have difficulty handling the volume. But this vast waste has little meaning to the average American whose refrigerator is full.

Bread for the World, a Christian citizens' movement against hunger and poverty, urges Americans to adopt an "alternative diet" in the face of mounting food crisis:

"We who affirm Jesus as Lord seek to respond to hungry people. One response, promoted by the needs and the love of God, is to eat less meat. Meatless Mondays, Wednesdays, and Fridays can be a powerful symbolic action, a sign of personal solidarity with suffering brothers and sisters throughout the world. It can also

heighten our own awareness, and that of our children, to the urgency of the hunger problem. And, like fasting, it can remind us each week how precious life is and how utterly all of us depend upon the gifts of God."

The first step in an alternative diet is to eat less beef, the least efficient form of meat. From eight to twelve pounds of grain are needed to produce one pound of beef. Pork drops to 4, poultry to 2½. Fish, which requires no grain in production, is an excellent, low-fat source of protein.

The second step in an alternative diet is reducing the size of meat portions. Very little actual meat is needed to give main dish soups, casseroles, and pasta dishes an adequate amount of protein.

Oriental stir-fry cookery combines small slivers of fish or meat with crisp tender vegetables. Served with soy sauce and brown rice, such dishes provide ample protein. Soy extenders or the use of legumes with meat, as in chili, can boost the protein level of many meals. With ingenuity, one chicken might be stretched three ways for a family of three. Chicken soup made from the whole chicken but served with only one-third of the meat would be a nutritious, satisfying meal. The other two-thirds of the meat could go into such dishes as egg foo yong, chicken pot pies, chicken salad, or chicken casseroles.

HANDLES FOR SIMPLE LIVING

Don't drive a car at all if you don't have to. Walk or ride a bike. If you must drive, drive a small car. Avoid quick starts and stops. Turn the engine off if you stop for more than a minute. Keep the car tuned up to conserve gas. Drive in a car pool whenever possible.

Buy beverages in returnable bottles only.

Never use aerosol sprays. There is evidence that they destroy the ozone in the atmosphere, the layer that protects us from the sun's ultraviolet rays.

Avoid items in aluminum or plastic packaging.

Avoid prepared "convenience" foods like TV dinners and prepared snack foods.

Think of clothing in terms of health, practicality, and personal expression—not style.

Continued



Consider cooperative ownership of such things as lawn mowers, garden tillers, utility trailers, fishing boats, etc. These expensive items sit idle 98% of the time and household expenses could be cut considerably by cooperative ownership.*

If all of us, especially we who call ourselves Christian, take seriously the challenge to "Live simply so that others may simply live" and use every mechanism we can find, those called "insignificant" as well as the big, dramatic ones, we may have a chance to avoid catastrophe.

*Order a copy of a recently published book *Back to Basics* from the Readers Digest. It is an expensive book, but it is worth it. "Back to Basics is a book about the simple life. It is about old-fashioned ways of doing things, and old-fashioned craftsmanship, and old-fashioned food, and old-fashioned fun." It is over 400 pages filled with how-to-projects, step-by-step sequences, charts, tables, diagrams, and illustrations to help you and your family reestablish control over your day-to-day lives.

A Tribute To Eastern North Carolina

This month we pay tribute to the women of the Eastern North Carolina Conference. The ENC Conference WHFMS is the largest, having more locals than any other conference in our five regions. There were 26 reporting locals last year with an average membership of 17+ per local.

January 24 was the annual meeting for the women of ENC. Approximately 80 women gathered at Camp Dixie for this important time of election of officers and sharing of goals. Mrs. Lila Peterson of the Ogden Church shared about her recent experience as a short-term missionary in the Philippines during the morning devotions. She was able to make those present feel they were a very vital part of missions in the Philippines.

During the business session it was voted to contribute \$1,200.00 to the purchase of a new piano for Camp Dixie. It was voted to request each local to contribute to the "Craft Exchange '81" to be held at the National Convention in June, and that proceeds from sales would be given to the Southern Regional WHFMS.

It was voted that Assistant Auxiliary Superintendents be appointed to help coordinate the rallies held for the Junior Action and YWA groups.

A presentation was made to outgoing president Ann Jackson who had served faithfully for 5 years. New officers elected for the coming year are Linda Register, President; Paula Jones, Vice President; Betty Hobbs, Secretary; Eloise Wood, Assistant Secretary; Edna Phipps, Treasurer; Jeanette Jackson, Assistant Treasurer; Doris Tart and Rochelle Norris, Field Workers; Wilma Dunn, King's Jewels Superintendent; Juanita Brown,

Continued next page



MAY

- 16 PRAY for physical well-being in the midst of danger for our missionaries in the Philippines.
- 17 PRAY for the students and faculty at Berkshire Christian College as we celebrate B.C.C. Sunday.
- 18 PRAY for Christian families that they may build Christian morals and values into the lives of children and that parents will live out those values daily.
- 19 PRAY for complete recovery for Rev. Richard Polk as surgery has been performed. The move to the new Tallahassee mission has been delayed until June 1.
- 20 PRAY for David and Melodie Dean and their children as they are now living in Davao and attending language school.
- 21 PRAY for teens to respond to the call of God to full-time church-related ministry.
- 22 PRAISE for the new church which is in the planning stage for erection in northern Malaysia.
- 23 PRAY for our furloughing missionaries—Mary Brown, Marion Damon, Margaret Helms and Sylvia Whitman — as they minister in the States.
- 24 PRAISE for Sunday School teachers and officers as they teach God's Word and reach the unsaved in their communities.
- 25 PRAY for the financial needs of our denomination.
- 26 PRAISE for Men's Fellowship groups involved in ministry in their local churches and conferences.
- 27 PRAISE for the 5,000 Advent Christians in China who have actually been counted by our leaders there.
- 28 PRAISE for the recent trip of Sylvia Whitman to the People's Republic of China where she was able to deliver a Chinese Bible to our main leaders.

- 29 PRAISE for A.C. conferences which are laying plans for establishing new churches.
- 30 PRAISE for the life and work of retired missionary Frank Toothe on his birthday.
- 31 PRAY for those who live and work in the Advent Christian Village in Dowling Park.

JUNE

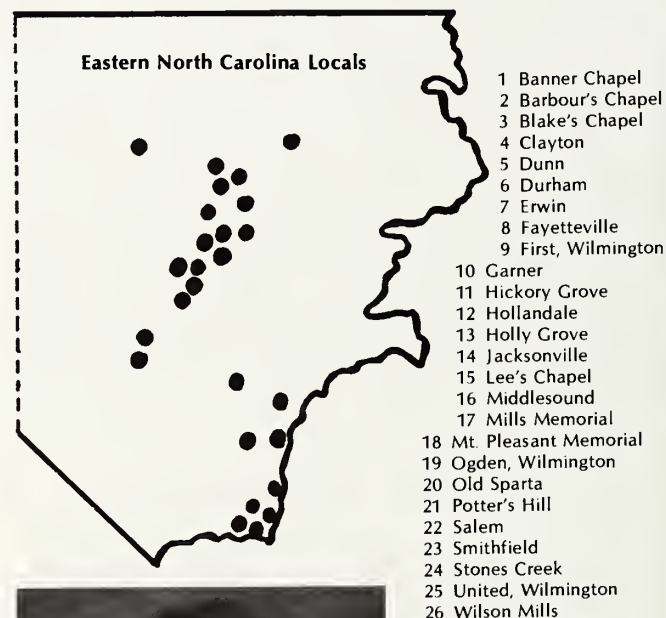
- 1 PRAY for mercy and grace during this National Week of Confession and Repentance.
- 2 PRAISE for the three new churches which will be built in India during 1981.
- 3 PRAY for the proclamation of the gospel over radio.
- 4 PRAY for the faculty and students of Shionawate Bible Institute in Osaka, Japan as they reach out into the Japanese community proclaiming Christ.
- 5 PRAY without ceasing on this denominational day of prayer and fasting.
- 6 PRAY for A.C. camps as they prepare to minister to approximately 3,000 teens this summer.
- 7 PRAISE for the life and work of Anna May Towne on her birthday.
- 8 PRAY for the salvation of many children and youth through Vacation Bible Schools this summer.
- 9 PRAISE for the A.C. School System in India which serves around 9,600 children.
- 10 PRAY for summer ministry teams as approximately 42 young adults and 15 teens travel to all parts of the U.S. to minister in camps and churches.
- 11 PRAY for Foreign Missions Director Ed Hickel as he oversees the foreign missions outreach of our denomination.
- 12 PRAISE for adults who are willing to minister to teens in the local church. Pray that they will have wisdom, understanding, love and energy.
- 13 PRAY for the 1981 session of General Conference to be held in Wheaton, Illinois later this month.
- 14 PRAISE for this day on which we can unite together as a denomination in prayer. Praise also for our children, our future leaders, on this Children's Day.
- 15 PRAY for Jean Balser and the national WHFMS officers as they plan for the WHFMS Convention to be held in conjunction with General Conference in Wheaton this month.

Junior Action Superintendent; Mickie Raynor, YWA Superintendent; Ann Jackson, Spiritual Life Chairman. The new president of this active conference is a young, vivacious, dedicated worker from the Ogden Church in Wilmington. There seemed to be a general feeling of excitement that this young woman would bring many gifts to the office of president and continue the strong leadership that has marked this conference.

During 1980 ENC gave approximately \$8,000.00 to United Ministries for Christ, \$750.00 to regional work, \$2,300.00 to Conference work, \$18,300.00 to ministries in the local church and to community outreach, and \$5,000.00 to various other ministries.

In addition to having the greatest number of WHFMS locals, this conference also has the greatest number of auxiliary groups. YWA and Junior Action Retreats are common at the lovely Camp Dixie located in the center of the conference. The first Women's Retreat was held in 1980 and plans are underway for another retreat in 1981.

We salute President Register and other conference leaders and pray that God will abundantly bless them during the coming years.



*Linda Register, Pres.
Eastern N.C. WHFMS*



Lead Me

Lead me, I will follow.
Where do you want me to go?
To the ends of the earth?
Or right here at home?

I feel this heavy burden laying on my soul
It's telling me that I must go—
But to where? Tell me how—
Let me think on this awhile;
Am I ready, Lord, to follow you?

I know there's a place for me
In that vast eternity,
And there's something that I must do for you.
Must I search both high and low,
Before my place I know,
Or can I just begin and end with YOU?
With Your help there's a way
To change the night to day—
All I need to do is follow You.

And now at last I see
That to be where I need to be,
I must travel with my soul, not just my feet.
My soul must fly up to the Son,
And proclaim that He's the One
To cleanse all my sins and set me free!
With Your help there's a way
To change the night to day
All I need to do is follow You—
Now I'm ready, Lord, to follow You.

by Rebecca C. Dulin

MISSION DIRECTORY

INDIA

Barbara White (January 14)*
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

PHILIPPINES

Alice Brown (March 24)
David E. Dean (December 20)

Melodie Dean (August 9)

Laura Putnam (August 22)

Bessie Smith (March 27)

Luree Wotton (August 29)

Address for all listed above:
Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

ON FURLOUGH

Mary Brown (June 24)
c/o Mrs. Harriet Brown
3 Howe St.
Rochester, NH 03867

Marion Damon (March 27)
c/o Mrs. Elbert Damon
209 Wendell Rd.
Miller's Falls, MA 01349

Margaret Helms (Sept. 18)
c/o Mr. Martin Helms
Route 2, Box 500
Monroe, NC 28110

Sylvia Whitman (Sept. 29)
c/o Mrs. Elvira Whitman
RFD
Wells River, VT 05081

*The missionaries' birthdates follow their names.

An open letter to friends of Aurora College:

During my 27 years with Aurora College I have met many of you. Some of these associations have been brief contacts at General Conference, camp meetings and church visits. Many others have grown into lifelong friendships. I wish that I might visit with each one of you in person. While that is not possible, I would like to take this opportunity to share with you information about my work at Aurora College and the part you can play in it. (I can hear you say to yourself — here it comes — the pitch for money! You would be right except that the pitch for money may be totally different than what you might expect.) I am not asking for a check although we constantly seek funds for current operating expenses. I am asking that you read this letter to learn a little bit more about the endowment program at Aurora College.

Some people have the idea that a gift is not acceptable unless it is a substantial one. Many people feel they cannot make a sizable gift. If you own a home, have some life insurance, enjoy modest savings, then you are in a position to consider a bequest to Aurora College that will have lasting value. We gladly accepted the gift of \$330,000 from the estate of an alumni couple two years ago. By the same token, we were most appreciative of a \$10,000 endowed scholarship contribution from an alumna in Wisconsin and a bequest of \$500 from a local friend. All of these together, along with other funds, have gone into the endowment program which is used to provide financial assistance for worthy students, insure a quality faculty, maintain and improve academic programs and provide some of the extras that make Aurora College unique.

There are opportunities to share in this work at any level. Here are just some of the possibilities for your consideration.

Named Scholarships: The minimum amount needed to name a scholarship is \$5,000. It can be named in honor of someone or in their memory. It can have specific guidelines as to how the earnings are to be used or it may be totally unrestricted. For example, a recently named scholarship to the college was given in memory of a nurse from the local community. She had spent her life in caring for others. She died of cancer. The scholarship is to be used for nursing students to continue where she left off. One young girl has already benefitted from this fund with a \$300 tuition gift. This is a lasting memorial as only the interest income can be used.

Campus Ministries: Three years ago the General Conference initiated a fund drive which raised \$15,000 from many of you to help support the work of our campus chaplain. During the past three years our campus ministries budget has grown to more than \$50,000 per year. A bequest to be used as an endowed fund can be specifically tied into the Campus Ministries program, an integral part of student life.

The Jenks Collection: There is a need to endow a fund to help preserve these valuable, historical denominational documents. They need to be properly catalogued, filed and safely stored. A gift or bequest of \$25,000 would provide an annual income of \$3,000 for that purpose.

This is not an exhaustive list. There are many, many more places for endowment gifts. My purpose in writing you is to show that there are ample opportunities for modest bequests as well as the larger ones, and that these gifts are important to the future of Aurora College.

To help students make a life as well as provide the tools with which to make a living is a responsibility we at Aurora College take seriously. You can play an important role in that process through your gifts now as well as in the future.

In the days ahead I hope to visit with many of you and discuss these things in person. In the meantime, if you have any questions or would like some specific information, I will be glad to provide that. You can reach me by either writing or calling me at Aurora College.

Sincerely,



Roger K. Parolini
Director of Endowment
312/892-6431

Aurora, Illinois 60507

Founded in 1893 by the Advent Christian Church

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June 1981

**ADVENT CHRISTIAN
WITNESS to the WORLD**



REGIONAL MINISTRY is the

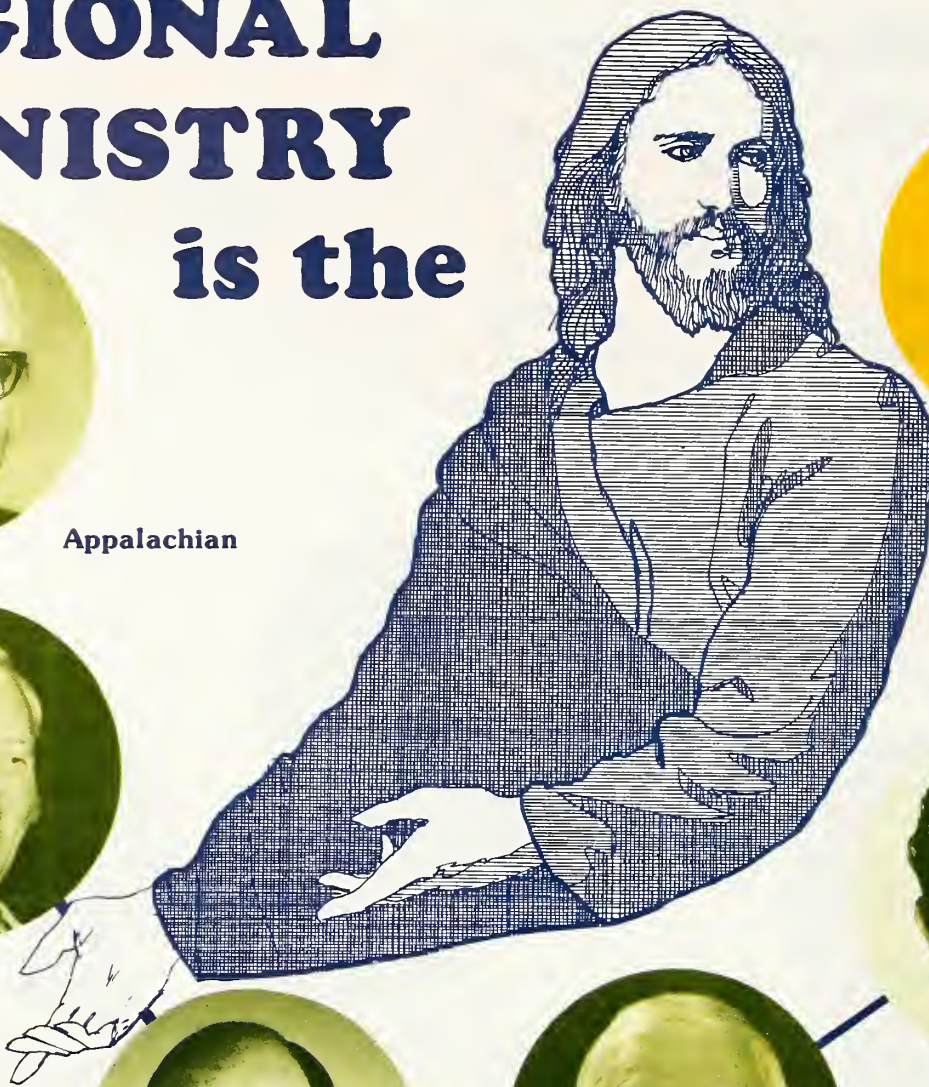
JOB



Appalachian



Central



Eastern



Southern



Western



United Ministries

...doing the whole job together!



“Pack Up Your Troubles...”

“Nobody knows the trouble I’ve seen,” intones the old spiritual. One version follows with “nobody knows but Jesus.” It is common to feel that my problems are unique and that nobody else could possibly know nor understand except maybe Jesus. But is it true? The Bible emphasizes that everybody has troubles, and they are strangely alike.

The Bible tells us that even God’s very best people had serious problems. Moses lost his temper at God’s rebellious people and was disobedient; King David murdered and committed adultery; Jonah evaded God’s call to preach; Elijah hid from his enemies in a cowardly manner and prayed to die; and Peter cursed and lied about his relationship with the Lord. These great men and millions of others have had real problems, and they sometimes failed, but eventually they were able to find the solution.

So, do we think that Christians will have no problems? Nowhere in the Bible is it stated that this will be so; in fact, the Word doesn’t even say that we will always find perfect solutions to all our problems. But there is an attitude, given by God, which will enable a person to squarely face the problems of life and find strength and peace.

The Apostle James said, “When all kinds of trials and temptations crowd into your lives, my brothers, don’t resent them as intruders, but *welcome them as friends!* Realize that they come to test your faith and to produce in you the quality of endurance...” (James 1:2-4, Phillips).

Testing is always necessary to determine real worth. In our own mechanical and technological age, we see extensive testing of machines and systems. These undergo trial after trial in order to correct weaknesses and to develop a better product. Isn’t this just exactly what God wants us to do when problems and trials enter our lives. When we “resent them” and fret and worry and constantly ask “why?”, we only weaken our lives and character. James said to “welcome them as friends” because they produce endurance and strength.

Here are some specific guidelines for a Christian attitude toward problems: First, *expect problems*—why should you be different? All human beings have troubles, always have had them, and always will have them until Christ’s kingdom is completely fulfilled.

Second—*Value your problems*. Realize that each trouble can become a stepping-stone to greater maturity of faith and be a source of divine strength. We have the promise that God “will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it” (1 Corinthians 10:13).

Finally, *seek to understand your problems*. If they are your fault, ask forgiveness and make the necessary corrections in your life. If they seem to come from other sources, turn to God for wisdom to solve them—“Commit your way to the Lord; trust in him, and he will act” (Psalm 37:5).

A wise man once said, “No man is more unhappy than the one who is never in adversity; the greatest affliction of life is never to be afflicted.”

—C.W.B.

ON THE COVER

Hindu converts in the Ponmar, India Advent Christian Church, David Manaoh, pastor. The couple asked Foreign Missions Director, Ed Hickel, to dedicate their new child while he visited their church. The baby was named (among other more “Indian” names) Edgar Albert Edison, after three “famous” people. The young man took up leadership in the church immediately after his baptism. This is another example of “Harvest Now!” in action.

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Editor-in-Chief
C. William Bailey

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Jean Balser

Graphic Arts Designer
Mrs. Rickie Hickel

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MEMBER OF
EVANGELICAL PRESS ASSOCIATION

June 1981

'WATER TO WINE'

The story of Jesus turning water into wine is found in the 2nd chapter of the Gospel of John. You can read it in verses 1 through 11.

Please note that there were 6 water pots, each holding 20 to 30 gallons each. Jesus had them filled with water. That's 120 to 180 gallons total. I believe that a close reading of the text indicates that Jesus did not turn all this water to wine, but that the water became wine as it was served, and that in the jars remained water. The miracle performed by Jesus was to turn the water to wine as it was served.

Is it not the same kind of miracle that happens when we witness or share the Gospel of Jesus Christ? As we witness, that word is transformed by Jesus into a vehicle for the conversion of another. God's Word will not return void. Valid, authentic witness bears fruit. In the sharing, Christ performs His work.

This is terribly important because it places the emphasis where it needs to be placed. We as the witnesses are like the servants who drew the water. They drew and served the water. Jesus turned it to wine. In witnessing a human action is used by Christ for an eternal purpose. Our witness does not change people. Jesus does.

In order for this to happen effectively in a local church certain things need to be present in the membership. In each of these the lesson of "Water to Wine" is of great importance.

1. There must be sound Biblical teaching. The "sheep must be fed." It is the role of the Pastor/Teacher to see that the people of God are taught the Word of God. The believers must be well-nourished on a sound well-rounded diet of Biblical instruction. This ought to take place in Sunday School classes, worship services, and study groups. Extra-biblical materials can be used as aids but not as substitutes for the Scriptures.

2. The people of God must be trained in ministry. There needs to be a clearly defined, well-developed program for "equipping the saints for the work of the ministry." Any pastor who shirks this is denying his calling. That is his job as pointed out in Ephesians 4:12.

In our situation we use one year non-elective programs for training men and women. They are called "Timothys" and "Hannas" respectively and are given training in induc-

by Pastor Clio Thomas

tive Bible study, spiritual gifts, witnessing, and personal ministry to folk in need.

3. There must be loving nurture of all the members. Every individual regardless of age, sex, social standing, or any other distinction, must be loved, supported, and cared for.

4. There needs to be creative outreach into the surrounding community. Church members must sit down together and pinpoint the needs which exist around them and then develop ministries which will meet those needs. Responses might include such things as a halfway house, a community coffee house or drop-in center, emergency food bank and clothing center, community dinners and picnics, or sponsoring a refugee family. Use your "sanctified" imaginations.

5. "Winsome witnessing" must be present as the bottom line. The people in our neighborhoods do not need our arguments. They don't need to be cornered or collared. They need our friendship and love. We need to get to know them as other human beings with the same hurts, heart-aches, frustrations, longings, and joys as we have. They will not respond to condescension or badgering. They will respond to genuine friendship and kindness. Jesus was a perfect gentleman. As His agents we need to be ladies and gentlemen.

What does all of this mean? How does it fit together? I believe it is tied up in the lesson to be drawn from the "water to wine" account.

We are the drawers and dispensers of water. Jesus turns it to wine. We do what we are called upon to do, but Jesus meets human need. If we are faithful with what the Lord asks us to do, He will perform the miracles, lives will be changed, and people will be won to Christ.

Several years ago I was asked to write a series of short prayers for a syndicated feature appearing in newspapers across the country. I didn't really want to write them because I had a negative feeling about such prayers. However, I did write the series, and they were printed. A short time later I received a letter on the letterhead of a large firm in New Jersey. It was from one of the firm's executives. He said, "Your prayer brought me back to the Christ I had left. Thanks." That was water to wine. I had not wanted to write it at all. But Jesus wanted it, and He used it.

All the Lord asks of us is to be faithful. He'll perform the miracles.

I Found a Place for Ministry

September had come and I had entered my last year of college before entering into pastoral ministry. My mind was darting around the regions of the country asking, "Where will the Lord provide a place for me? What church will be the place of my service for Him?" With only one more year before entering ministry, this was becoming a serious concern for me.

It was early in the school year that I received a note informing me about a weekend for pastoral students to be held in Charlotte. We would be visiting the national denominational offices and viewing the operation of our Advent Christian General Conference. During that weekend we would have opportunity to learn first hand about denominational life and ministry. I noticed that the regional executives would be participating in that weekend, thus we would have opportunity for meeting them. Since the concern for my place of ministry was rather heavy on my mind, it was a relief to know that I would be "touching base" with the leaders representing all the places of service in the denomination.

The student weekend came in November. With a van full of students, we drove for sixteen hours to be welcomed by the persons of the General Conference Headquarters and to be in touch with our regional leaders. I found myself very much at ease and feeling very much at home after an early informal time of getting acquainted. In that time it was my privilege to meet the five regional persons representing all of the churches in the denomination.

There were many things packed into the student weekend—an inspirational film, informative forums, informal fellowship, and individual dialogue. But among the

most helpful and important things were the interviews with regional leaders. I found that they were sensitive to my concern about where I would be serving in less than a year. We talked about my gifts for ministry, and they shared with me some things regarding those places that might be best suited for me. Those interviews gave me a much better picture of the possible places for ministry. It was also good to develop a personal relationship with regional leaders.

It was not long after that student weekend that I received a communication from one of the regional leaders. We began to discuss some possible places of ministry. Very soon contact was made with a local church and within a short time my wife and I went for a weekend to candidate. It became obvious that God was leading us in the direction of that church, and we accepted the call of the church to begin work shortly after graduation.

During that weekend in Charlotte I learned much about different ministries that are being done in the various regions, including regional retreats, new church planting, camping ministries, continuing education programs, lay ministry development, and many others. But one of the things I am most grateful for is the concern of regional leadership in helping me discover God's will for my life through a place of ministry.

•••••

This article is a composite of a number of students' experiences, but it is a true representation of one of the vital ministries of those regions funded through United Ministries.

The five regions of the Advent Christian General Conference of America received approximately 20% of all United Ministries funds for implementation of their ministries.

If God Can Use

*If God can use my hand or voice
To make a better world,
A happier child,
Should I hesitate to lend it,
Just because I know its frailty, defects,
Its unworthiness?*

*He has other hands and voices, too,
And He may use a myriad as tools,
Before the work is finished.
He knows what little part of any task
He needs my talent to perform,
How my obedience may be
All that He needs or wants.*

—James Asa Johnson

SURVIVAL

in our Pressurized Society

by Dr. Larry M. Withrow

I was completely exhausted after the hard day yesterday so I overslept this morning. I am going to be late getting to work today. My mind begins to operate in high gear before I finish my cup of instant coffee. I really don't like instant coffee but I didn't have time to perk coffee today. Let's tap into the mind and see what's going on so early in the morning.

"I'm going to be late for work today. That report should have been in yesterday. Those tomatoes are going to spoil if I don't get them in right away. I've got a doctor's appointment today at three. Oh, I promised Tom that I would discuss that new project with him at two-thirty. There's no way I can do that and still make the doctor's appointment. I can't put Tom off. This deal is important. Maybe Tom and I can meet for lunch. No, can't do that. Today is staff meeting at lunch. Did I let Bill know about the meeting today? He gets upset when he isn't told a day or two in advance. I've got to do something about this. I've got to slow down. I don't know why I feel so tense all the time. I've got to take something for this headache."

Sound familiar? We live in a society that exerts tremendous pressure on us. How can we survive successfully in our pressurized society?

First, determine your priorities. Many live frustrated lives because they have never set priorities for their lives. To survive successfully, you must set priorities for your life, and stick to it. Setting priorities at times means saying "no."

Second, practice mental conservation. Today there is a lot of emphasis on energy conservation—and rightly so. Most of us waste an enormous amount of energy every day, and I don't mean petroleum. How many times do you worry and fret over a particular problem or situation before you tackle it? Every time you worry or fret over a particular problem or situation without doing something constructive about it, you are wasting energy. Have you ever come to the end of a day completely exhausted and when you look back on the day you really didn't accomplish much? If you examine the reason for your exhaustion you will discover a lot of wasted energy. More energy is used in worry and frustration than in solving a problem logically. This is why priorities are



so important. Don't waste a lot of mental energy running from one problem or situation to another. Practice mental conservation.

Next, take time for rest and recreation. God spent six days creating the world and rested on the seventh. God in His laws gave man a day of rest—because we *need* it. Tests have proven that man works more efficiently when he has time to rest and get away from his job. You cannot continue to work at peak efficiency without rest. You cannot continue to abuse your body mentally or physically without paying for it. Rest helps to make you complete. One of the Hebrew words translated rest means completeness or peace. The word is *Shalom*. So to be complete, you need rest—both mentally and physically.

This is where recreation comes in. Summer months are the months most of us take a vacation. Vacations are vital to your life. During your vacation, you need to get away from the pressure of your job for recreation. Recreation means to re-create. A time away from the pressure and routine of life should be a time for re-creation. Then when you return to the routine of life you come back with renewed vigor. Everyone needs a hobby or something to break the routine of life.

Finally, to live successfully in our pressurized society, you need time for worship. God created us in such a way that we must recognize our Creator. Listen to the promises God makes to those who worship Him. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isaiah 26:3). And, "They that wait upon the Lord shall renew their strength." (Isaiah 40:31).

You can survive successfully in our pressurized society.

Revival of the Fittest

by George Sweeting

Several years ago Newspaper Journalist Roger Babson wrote "The test of a nation is the growth of its people. Intellectually and spiritually. Money and so-called prosperity are of very little account.

"Babylon, Persia, Greece, Rome, Spain and France all had their turn in being the richest in the world. And the very fact they had a turn is significant, because it was just their turn at being great. And then they declined. And instead of saving them, their so-called prosperity proved to be the ruin of them.

"Our nation is now the richest, but it could easily become a second-class nation and head downward. Money will not save us."

Babson concluded with these powerful words: "Only a sane, spiritual revival which changes the desires of our people will save us. We must be filled with the desire to render service, to seek strength rather than security, to put character ahead of profit."

That's very upsetting, isn't it? But if we honestly face ourselves and our national condition, there is at least some hope. Our nation needs divine help. We need a spiritual revival.

The word *revival* comes from two Latin words: *re*, which means "again," and *vivo*, which means "to live." The literal meaning is "to live again."

J. Edwin Orr calls revival simply, "Times of refreshing from the Lord."

Revival in the spiritual realm means to love Jesus Christ in a new and significant way. Revival means to regain spiritual consciousness.

When Jonah repented of his disobedience and prejudice, God caused the people of Nineveh to repent. Jonah's big-gest problem was Jonah.

The greatest obstacle to the conversion of Nineveh was not to be found in Nineveh. It was not the corruption of the Ninevites, although that was great. It was not the graft-ridden police or corrupt politicians. It was not the cults. The biggest obstacle to the salvation of Nineveh was in the heart of a pious, prejudiced man named Jonah. There was no deceit in all of Nineveh like the deceit in Jonah's heart.

Jonah was the key to the salvation of Nineveh. God's people are the key to the spiritual condition of our nation and world. Revival starts with you and me!

Let me suggest some practical steps to revival.

1. *Develop the desire to know Jesus Christ better.* Cultivate a holy dissatisfaction. The contented Christian is an unproductive Christian. Paul said, in substance, "Jesus arrested me on the Damascus road. Now I want to experience everything for which He laid hold of me."

2. *Pray for a revolutionary change in your life.* Remember how Jacob wrestled with God? He wanted blessing. He wouldn't be denied. Throw your entire life into knowing and doing God's will.

3. *Do what you know to do.* To long for revival and neglect prayer is hypocrisy. To pray for spiritual growth and forsake the local church is foolishness. To pray for maturity and ignore the Bible is nonsense. Put yourself in the way of blessing.

4. *Totally repent.* "Create in me a clean heart!" David sobbed. For approximately a year David was out of fellowship with God. Then he fully confessed and turned from his sin.

5. *Make the crooked straight.* If you owe a debt, pay it or seek an understanding with the people you owe. Zacchaeus said, "Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (Luke 19:8).

6. *Seek a seriousness of purpose.* Keep off the detours. Let nothing deflect the magnetic needle of your spiritual calling. If there is a Trojan horse in our day, it is the television set. Beware lest it rob you of purpose and purity.

7. *Major on majors.* The Christian life requires specialists. Jesus said, in effect, "Be a one-eyed man" (cf. Luke 11:34-36). Paul said, "This *one thing* I do." Too many of us waste time and energy without engaging in things that bring us nearer to Jesus Christ.

Refuse to rust out. Share your faith. Make yourself available. Back your decision with your time, talent and dollars. Finally, ask God for great faith in Him and begin to expect great things from God.

My friend, Jesus Christ is saying, "Come alive."

DATELINE ***

Christian World

PASTOR SAYS CHRIST IS A BOUNDARY AND NOT A BARRIER

CHAMPAIGN, Ill. (EP)—“Boundaries are natural and necessary to any faith,” John A. Thomason said in a recent sermon at Sinai Temple here. “(But) barriers are nearly always artificial and unnecessary.” Thomason, pastor of Temple Baptist Church in Champaign, added that “Any Christian worth his salt is obliged to say that Christ defines the boundary between a Christian and a Jew. We believe that God’s act in Jesus is his supreme revelation. For us, Christ is unique. But to transform Christ from a boundary into a barrier is an unwarranted move.”

Thomason was invited to address the Jewish audience after he wrote a letter to their rabbi, Isaac Newman, expressing dismay over remarks by SBC president Bailey Smith last summer that “God Almighty does not hear the prayer of a Jew.”

Four years ago, as a part of January Bible Study, Temple Baptist Church invited Rabbi Newman to teach the book of Exodus on two Sunday nights. In his message, Thomason made clear his faith in Christ as the Messiah, but stated his position that no one should be disenfranchised from approaching God in prayer.

Thomason also quoted the closing sentence of a letter of protest that Glenn Hinson of Southern Baptist Seminary in Louisville wrote to Bailey Smith, “Statements such as this are the stuff from which holocausts come.”

EVANGELICALS ASSESS EVANGELISM AND SOCIAL INVOLVEMENT

GRAND RAPIDS (EP)—The relationship between evangelism and Christian social responsibility has become a lively topic in evangelical circles. Many leaders are concerned that it should not develop into a divisive issue. Recent evangelical advances in North America and phenomenal church growth in many parts of the Third World have demonstrated a commitment to evangelism. At the same time, however, there has developed an insistence—especially among younger evangelicals—that legitimate spiritual renewal is accompanied by dynamic social involvement and action. Some critics within the movement contend that liberal churches emphasize social service to the exclusion of evangelism, and they warn that the same danger faces evangelicals today if evangelism is not given undisputed priority in their churches. They see social involvement as secondary and optional.

An international consultation in 1982 will attempt to come to grips with the issues involved and reach a genuine consensus based on Scripture. The Consultation on the Relationship Between Evangelism and Social Responsibility will be held next year in Grand Rapids, Michigan from June 19 to 26.

Co-ordinator will be Dr. Dick Van Halsema, president of Reformed Bible College in Grand Rapids where the consultation will be held. It will be sponsored by the World Evangelical Fellowship and the Lausanne Committee for World Evangelization and involved 40 invited participants and ten observers.

GOSPEL LITERATURE DISTRIBUTION UPHELD BY COURT

SAN FRANCISCO (EP)—The United States Court of Appeals, Ninth Circuit, issued a written decision this week on a free speech issue concerning Jews for Jesus. The Court decided that airport authorities may not require pre-identification or pre-registering of persons wishing to exercise free speech activities, such as the distribution of religious literature.

Moishe Rosen, executive director of Jews for Jesus, brought this appeal after the District Court of Oregon upheld an ordinance by Portland International Airport for distributing gospel literature without first registering. He maintained that his First and Fourteenth Amendment rights were violated by the Portland ordinance. Circuit Judge Reinhardt reversed the lower court decision.

Moishe Rosen, commenting on the decision said: “We went to court not only for our own right to preach the gospel, but in order that free speech might be protected for all peoples who desire to make a statement. The requirements set forth by Portland International Airport, as well as many other airports across the country, are designed to intimidate evangelical Christians and others who desire to make their views known...It’s our hope that other Christians will be encouraged to share their faith through gospel literature distribution, knowing that they are protected by the United States Constitution.”

EDITOR URGES CHURCHES TO MOBILIZE RESPONSE TO REAGAN SLASHES

WHEATON, Ill. (EP)—Evangelical Christians will have to mobilize new efforts to raise funds in light of Reagan administration budget cuts, according to a newsletter published here. But the newsletter also predicts there will be a hiatus in the growing government regulation of charitable and not-for-profit organizations.

“The more the government cuts out of social programs, the more they will have to turn back to traditional sources of charity—and that means more reliance on churches and religious fund raisers,” says the Rev. William T. Bray, editor of

Evangelical Marketing Report/Outreach News.

“Born-again Christians have come a long way in the last two decades,” observes Rev. Bray, “and most are now more open to the preaching of a wholistic Gospel that addresses both the spiritual and physical needs of man. But they still oppose the social activism and social Gospel theologies that were popular in the fifties and sixties. So the need for more private charity, education, and ministry is coinciding with both government attempts to extricate itself from the welfare burden and with a new evangelical willingness to get involved.”

Rev. Bray also said that the wave of “anti-religious legislation” that had threatened to engulf religious charities in “additional miles of red tape” seems to have passed without much damage to Christian groups. Rev. Bray said that the formation of the Evangelical Council on Financial Accountability, a self-regulating watch-dog association, is one alternative to protecting the public interest. “It seems to be working very effectively,” he said, “but it is costing us millions of dollars in additional record keeping and related expenses that we really can’t afford.”

PHILIPPINES EXPERIENCE NATIONAL AWAKENING THROUGH SCRIPTURES

NEW YORK (EP)—The Philippines is experiencing a national awakening to the Scriptures but they face a crisis. There aren’t enough Bibles. Recent reports from those islands say there are not enough Bibles in the stores and not enough Bibles in warehouses to meet the growing demand. There are more than 70 languages and dialects in use among the 7,000 islands. The American Bible Society is urging its supporters to take up the cause of that diverse people in providing Scriptures for them.

YOUR KIDS CAN LEARN MORE IF YOU KEEP THEM AT HOME, PSYCHOLOGIST SAYS

WACO, Texas (EP)—A nationally known developmental psychologist, Dr. Raymond Moore, believes that children who do not start school until they are 8 or 9 years old may experience many advantages over the child who is pushed into school at 5 or 6. Dr. Moore, a pioneer in the movement to encourage parents to teach their children at home, claims that research reveals many advantages for late entry into school. Readiness for learning is one such advantage.

“Despite early excitement for school,” he says, “most early entrants (ages 4,5,6) are tired of school before they are out of the third or fourth grades—already burned-out at about the ages and levels they should be starting.” His findings indicate that their vision, hearing and other senses are not ready for continuing formal programs of learning until at least age 8 or 9. Socialization

takes place faster at home than at school, he maintains.

"Little children are better socialized by parental example and sharing than by other little children," according to Dr. Moore. "Negative, me-first, sociability is born from more peer group association and fewer meaningful parental contacts and responsibility experiences in the home during the first 8 to 12 years." Dr. Moore and his wife Dorothy announced their conclusions in a book of guidance for parents. Their new book, *Home-Grown Kids* follows their research-based *Better Late Than Early* and *School Can Wait*. Their new work focuses on ways parents can enhance the child's development from birth through the ninth year.

SOVIET BIBLE PRINTERS SENTENCED TO JAIL

GLENDAL, Calif. (EP)—In an action indicating continued persecution of evangelical Christians in the Soviet Union, eight believers were recently sentenced to lengthy jail terms for their activities as underground Bible printers. The eight are from the village Glivenki near Krasnodar in South Russia.

Countering claims of some groups that Bibles are readily available in the Soviet Union, head of Evangelism To Communist Lands, Paul Popov, disputes the accuracy of such claims. "Why," Popov asks, "should Christians risk their jobs, families, and even their lives to print materials that are allegedly 'readily available' in the Soviet Union? If Bibles really are available, these people would not be so rash in their actions as to resort to underground printing of Scriptures."

GROUP SAYS CATHOLIC CHURCH SHOULD PAY FOR PHILADELPHIA'S PAPAL PLATFORM

WASHINGTON (EP)—A federal appellate court was right in ordering the Philadelphia Catholic Diocese to pay the city \$204,569 for the cost of a temporary platform used by Pope John Paul II in a Mass there and the U.S. Supreme Court should not hear the city's request for a review of the decision, according to Americans United for Separation of Church and State. In a brief filed on April 22 in behalf of a group of local plaintiffs, the organization asked the high court to refuse Philadelphia's petition for a writ of certiorari in *Gilfillan v. Philadelphia*. The city, at the urging of the local Catholic diocese, has asked the court to consider overturning the decisions of the Third Circuit U.S. Court of Appeals and a lower federal court.

Americans United legal counsel Lee Boothby, writing in a response to the city, noted that Philadelphia in building a platform for the pope violated all three of the Supreme Court's tests in disputes over the First Amendment's no-establishment-of religion provision. The action

had a primarily religious purpose, he said. It had the primary effect of advancing religion. And it fostered government entanglement with religion. A group of Protestant and Catholic lay people and clergy filed suit to require that the Catholic Church, not the taxpayers of Philadelphia, pay for the platform. The suit was backed by Americans United and others.

"RUNNERS" MEET UP WITH GRADUATING EVANGELISTS

JOS, Nigeria (EP)—One hundred and twelve recent graduates of ECWA Bible schools have now been deployed in receptive areas throughout the country for one year's service in evangelism. The 112 families are working under the Evangelical Missionary Society, missions arm of the Evangelical Churches of West Africa.

"These evangelists will be aliens in new communities," explained an EMS spokesman. "But they are looking to God for a great harvest. Many of them will be serving among the Maguzawas." The Maguzawas are Hausas who have been turning to Christ in great numbers in the past three or four years. The name means "runners," a reference to the fact that their ancestors fled the Islamic invasion of northern Nigeria in the early 19th century, rather than become Muslims.

MOTEL CHAIN DISTRIBUTES OVER ONE MILLION NEW TESTAMENTS

NEW YORK (EP)—Days Inns of America, one of the country's major motel chains, has distributed nearly 1.4 million New Testaments to its guests. The Good News for Modern Man, the New Testament in Today's English Version has been a popular feature at the motels since they were first placed in rooms nine years ago.

The Rev. Denny Spear, the Atlanta based chaplain to Days Inns, noted that if the Bibles were stacked end to end they would be five times higher than the Peachtree Hotel, the tallest hotel in the country. The newly opened luxury Palace Hotel in Manhattan recently purchased 1,000 copies of the Good News Bible to be placed in guest rooms.

CHURCH PAINTED WITH SATANIC ART ON EASTER

HARVARD, Ill. (EP)—When pastor Ken Holtgreve arrived at the 1st Baptist Church here on Easter Sunday morning, he was greeted with a Satanic slogan which someone had spray-painted on the front door. And on the threshold of the church, someone had painted a Satanic star. Several other buildings in town were also spray-painted, including a Methodist church, just a hundred feet from the Baptist church.

Holtgreve saw some good in the attack, noting that "If we weren't doing something right, Satan wouldn't be upset."

AGE NO BARRIER TO MISSION ENDEAVOR

SCOOBA, Miss. (EP)—A 77-year-old man and his bride of nine months are on their way to Hawaii from Scooba, Miss., to serve two years in the Mission Service Corps. Edward and Mary Farr will work in the First Southern Baptist Church of Pearl Harbor in Honolulu in church administration, religious education, evangelistic visitation, literacy and Woman's Missionary Union work.

Farr had been a widower since 1959. "I had prayed for 21 years that the Lord would reveal to me (a new wife)," said Farr. When he met Mary Wallace while both were in Israel in 1979, he thought, "This is a strange phenomenon, a person with lights in her eyes." He compared meeting her to Moses seeing the burning bush. "He turned aside to see what was happening," he said. A traveling companion for Mrs. Wallace, a widow, told Farr that "Mary thinks God is going to put a rope around a man's neck and lead him to her." Farr said he knew the rope was around his neck.

Farr talked with his prospective bride about mission involvement and found ready agreement. Her experience teaching people to read with Laubach method and teaching English to Laotians helped the couple win their appointment to the Hawaiian church where the congregation ministers to many language groups.

SOUTH AFRICANS OVERCOME FEAR, FLOCK TO HEAR GOSPEL

SOUTH AFRICA (EP)—26,000 people in South Africa's crime-filled black township of Elsie's River heard the Gospel April 5-12. The township carries the country's highest crime rate for 1980 with 131 murders, 1239 robberies, 205 rapes, 1292 cases of violent assault, 1473 burglaries and 1525 cases of malicious damage to property. The one-week campaign was sponsored by African Enterprise and the local clergy of the colored community. South African evangelist Michael Cassidy spoke on the "Hope for South Africa" in the closing rally attended by 9,000 people.

"We saw a most remarkable response to the Gospel," said Cassidy after the meetings. "In spite of the chronic fear factor which inhibits people from going out at night, we saw thousands attending our meetings. This gives me fresh hope for South Africa. There is still time for the Gospel to bring answers in our critical situation. There are very wonderful people in our black townships. They deserve to be remembered, not forgotten."

The 17-man multiracial AE team fanned out each day to speak in schools, women's teas, and in youth meetings. They also visited the Elsie's River Transit Camp of "unhousables" where hundreds of people displaced by Group Area Legislation wait impatiently for some form of government accommodation.

THE FATHER—



An extreme patriarchal system that disenfranchised women prevailed in most cultures until the twentieth century. The father's word and authority were absolute, and women were often treated as chattels. That whole system is disappearing in most industrialized nations, and the proper worth of the woman is being increasingly acknowledged.

Reaction, however, has set in, and as is often the case the pendulum has swung to extremes in the women's liberation movement. The militant feminists now are insisting that five major institutions—love, marriage, family, heterosexual sex, and religion—must be destroyed to free women from oppression. The absence and loss of visibility of male authority in the home are fast turning America into a matriarchal society. We are only now beginning to feel its impact. We need understanding and balance in the father-mother roles in the home if we are to produce well-adjusted children. The roles ascribed to fathers and mothers in Scripture do not imply superiority or inferiority, but rather define functions and structure. The God-ordained structure is for the nurture and protection of fathers, mothers, and children.

MORE THAN A BIOLOGICAL NECESSITY

by
Rev. Truman Dollar
and
Dr. Grace Ketterman

One hundred young people were asked the following question: "What person in your life has exercised the greatest influence in determining your behavior and beliefs? The influence can be either for good or bad, and the person may or may not be a part of your immediate family." The quick response of the majority was "My father." In each instance where a child named someone other than his father as the principal influence in his life (unless the father was deceased), there were clear evidences that the teen had fairly serious personal problems.

The role of the father in the American home has changed radically since World War II. Those changes, at least statistically, have been in direct proportion to the increase in teenage problems. There has been an enormous amount of criticism about the changing role of women and rebellious children. The birth of the women's liberation movement, the phenomenal increase in the number of working mothers, and the newly heightened female sexual aggression, have been cited as principal sources for most of our nation's home problems. With the intense focus upon the woman and her changing role, the man has almost gotten off scot-free in the discussion about child rebellion. That analysis is both unfair and untrue.

WHAT CHILDREN NEED FROM THEIR FATHER

Strength. In our culture, with its confusion of sexual roles, men commonly do not know who they are. They are usually taught they must be strong, and this is interpreted by many as "be tough." "Don't cry, don't show fear, and don't admit to confusion or indecision." The macho image, currently discussed and acted out, does not necessarily reflect true strength. In fact, it may well be an attempt to project a toughness that such a man secretly fears does not exist. Men learn early in life to negate most of their vulnerable feelings.

Real strength comes from healthy self-acceptance. In a search for humility many people have forgotten that God made man in His image, and they have made of themselves

“worms of the dust.” A father who has the courage to accept himself as the reflection of God Himself can revel in the beauty of this image because it speaks of God’s greatness. Theologically, it is understood that man is a fallen being, but even in that state he is capable of incredible intellectual and creative achievements. The redeemed man is capable of fellowship with God Himself. In Christ, we have all resources available to us. Let’s live like it!

Protection. Children are vulnerable and sensitive, hence they are easily hurt, and they feel those hurts deeply. They are also relatively helpless. They need a protector. Fathers often step aside and are gone when the child runs to them for strength. Fathers need to be there, not just physically, but for the child’s emotional nurturing.

A treasured memory from Dr. Ketterman’s childhood illustrates this:

“In the springtime, Kansas often had severe thunderstorms. There was little to break the force of the violent winds on those plains and the rain was blown in torrents onto the porch of our home. It would even run into the house at times. While my mother would go to the basement, in a logical search for safety from possible tornadoes, my father was calmly standing on the porch, sweeping off the water to keep the house dry. As a child I had a choice, to join my mother in the safe comfort of the basement or to stay with my father. My childish mind, however, saw no need for a choice. I was truly safe only by my father. He and his broom were all the protection I needed.”

Discipline. Some years ago, the Mormons observed that they were losing young people from their beliefs. There was great concern among the leaders of this faith since they highly value the family. Two students at Brigham Young University studied the problem in an unpublished master’s degree thesis. Their findings revealed that children were lost through the quality of the father’s discipline.

The principles they proposed are sound. In summary, they concluded there are basically four types of fathers: *neglectful*—low in love, low in discipline (he avoids his children and flees all responsibility); *permissive*—high in love, low in discipline (he actually fears his children, who lead him); *authoritarian*—low in love, high in discipline (he fights with his children and forces obedience); *authoritative*—high in love, high in discipline (he leads his children and fellowships with them). It is clear both from this study and from Scripture that the authoritative father is the most successful.

Children generally spend more time with a mother than a father. It is she who feeds, nurses to health, and supervises daily events. She scolds and guides, sometimes nags, or even yells out her frustrations. There seems to be a callous

that forms on a child’s eardrums so that he no longer hears her scolding. It is good for mothers to deal with disciplinary problems as they arise. The father, otherwise, becomes her whipping boy! The child needs a new voice, and it is desirable for dads when they are at home to observe misbehavior and deal with this appropriately. A father’s masculine voice, physical strength, and the fresh approach of his methods, makes him effective.

Value. Through their early relationship, children no doubt take for granted that they are special to their mothers. Today it is not so common that they feel secure with the father. Much of the time, children must test out this significant quality in their relationship with their dads. “Does Dad really care about me?” “Am I important to him?” “How can I be sure?” These are questions most children feel and rarely ask orally. They may, however, act them out in various attention-getting behaviors.

Partly due to vocational demands, dad’s opinions and values are not as familiar to the child as the mother’s. Dads rarely talk about their values or beliefs with their children. In our survey, one hundred young people were asked this question, “Does your father personally communicate to you his moral and spiritual ideals?” Only two responded affirmatively. It is often a cop-out when a father says, “It is not the quantity of my time that counts, but the quality.” A child needs time with his father. Lots of it!

It is our experience that dads do deeply love their children. They do not want a barrier of fear to replace the healthy respect that should exist. They can earn this respect by teaching the child how much they value him. That means they must discard their unreasonable specifications and accept the child as he is. It requires time with the child, exploring his interests and abilities and then letting him know the importance of these, even if they differ from dad’s.

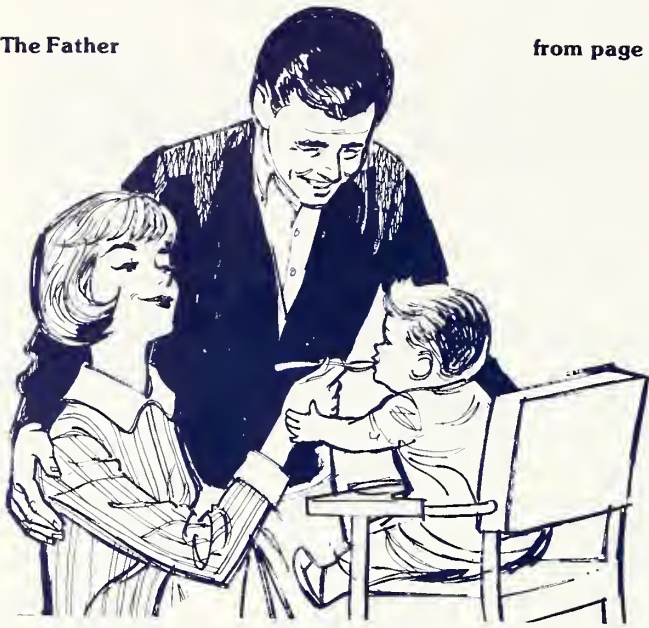
Respect. When the father truly acknowledges the value of a child, he will respect that child. Respect does not set the child above the father or, even in some ways does it see him, as a child, having equality with the dad. It looks within the child and by faith, beyond, seeing his potential.

Respect is an inner quality and is shown by one’s attitude and manner. When a child wants to talk, he needs to be heard with the intent listening of the heart as well as the mind. He needs to have a listener, within reason, at the time his ideas or problems arise. A child, for example, may come home bubbling with excitement about school or boiling with some injustice. He needs someone then to hear, care, and validate his success or control his anger. If he waits too long, the memories fade, the feelings quiet down, and it seems pointless to him to remember.

Respect also includes sensing the child’s needs and helping him to meet those appropriately. It does not permit

The Father

from page 11



ignoring or discounting the child's feelings and problems, nor does it magnify them. Respect does not rescue the child from a hard job or consequences of misbehavior. Respecting a child says, "I know that is hard to do (or take), but I know you can do it." Of course that presumes the parent does know he can!

Laughter. Life, like our book, gets very heavy at times! During times of stress, a good laugh may relieve tension and permit resolution of the problems. A father who takes himself too seriously is often ridiculed by his children. Fathers need, however, to exercise good judgement regarding the time for humor or seriousness. A father who can laugh at himself, is likely to create a climate that is comfortable for a child. Being able to play together, share jokes and mistakes and laugh together appropriately, will help families stay together. Fathers can set the tone for such good humor!

Prayer. Dr. Ketterman shares this from her childhood:

"As a family, we gathered every morning around a big circle in our living room. No matter how busy he was or who was visiting, dad read from the Bible. He preached no sermons, never used the Bible to point out our "sins," but his absolute faith in its wisdom never wavered. It showed in his face and voice and was a rock I learned to rest on. He prayed simply, about matters that concerned me—and each of us. This became a tradition and a priceless one. Even more meaningful, however, were dad's private prayers. I vividly recall getting up late one night for a drink of water. The house was lighted only by the moon as I tiptoed to the kitchen. I felt, rather than saw

at first, my big, strong daddy, kneeling humbly by the kitchen chair, silently pouring out his own deep needs to the Heavenly Father. I knew then, rather than believed, that God was real and that He must be very big indeed if my strong daddy needed Him. Even now, I can't imagine how I could have rebelled against such a father."

A Role Model. There is a difference between men and women. Twenty years ago, to make that simple statement would have drawn laughter from any group. Today it raises the ludicrous accusation of sexism. We are in a new process of stumbling over the terms *chairperson*, *his* and *her*, and *committee person*... This unisexual trend takes away from a child the means by which he identifies the qualities of maleness and femaleness.

The father is the child's first role model of God. God is not a psychological extension of a child's imagination, as humanists have argued. The child's view of God will be distorted if his dad does not exemplify godly qualities.

Both sons and daughters learn about manliness from their fathers. The type of man a son becomes and the type of husband a daughter marries will be strongly influenced by their perception of their father.

A man's treatment of his wife becomes a pattern for both sons and daughters. Boys learn how to be good husbands and daughters learn what to expect from their mates by their dad's example. A father whose attitude and actions in his marriage are confused and inconsistent is a role model of unhappy marriage for his children.

The father provides the role model for value systems. In these crucial days of competition for the child's attention, it is imperative that fathers provide positive values.

Fair and Prompt Decisions. Mothers and fathers often defer to one another in decisions regarding a child... Father needs to determine what areas of family life he can delegate to the authority of his wife and what he needs to retain exclusively. This should be explained and maintained consistently. When such a plan is followed, there is little room for manipulation, the child has a clear response which avoids frustration, and the home functions more smoothly.

Confused Role Models. It takes more than a man living within the same four walls to be a father. Some biological fathers never become functional fathers to their children. The problem is especially acute among professionals.

Many pastors find it very difficult to adjust to the dual role of father and God's minister with a divine message. The minister walks out of the pulpit and into the home where he has a responsibility both as husband and father. Often he maintains a godlike image in the home and speaks with the

same sense of authority as in the pulpit. He is unbending and authoritarian. The children find it confusing and difficult to distinguish between his dual role as pastor and father. Frequently, because of role confusion, the children have no functional father, only a pastor. They miss the warmth, humor, and love of a normal home.

The reverse may also be true. A child whose father is a minister may not have a functional pastor. The family relationship is the most intense social contact known to man. The intimacy of the home, which exaggerates all the flaws and shortcomings, often makes it difficult for a pastor to minister to his own family. The visible mistakes in his life make him an ineffective spiritual leader in the home. His children have heard him publicly plead for better homes while they know their own is not what it should be. Tragically, a congregation demands eighty to one hundred hours each week from a pastor, depriving the minister's children of the physical presence of their father.

A boy inevitably becomes much like his father unless he rebels. In such a situation he may make mistakes opposite to his dad's, but equally problematic. A folk song written by Harry and Sandy Chapin piognantly expresses the former:

My child arrived the other day; he came to the world in the usual way.

But there were planes to catch and bills to pay; he learned to walk while I was away.

And he was talkin' 'fore I knew it, and as he grew he'd say,

"I'm gonna be like you, Dad, you know I'm gonna be like you."

And the cat's in the cradle and the silver spoon, Little boy blue and the man in the moon.

"When you comin' home Dad?"

"I don't know when, but

we'll get together then; you know we'll have a good time then."

This article is excerpted by permission of the publisher, Fleming H. Revell Company, from the book Teenage Rebellion. It is the joint venture of a Baptist minister and a child psychiatrist. Rev. Truman E. Dollar, pastor of the Kansas City (Mo.) Baptist Temple, is known as a lecturer on teenage and family problems, and has authored two other books. Dr. Grace Ketterman is Medical Director of the Crittenton Center for children and adolescents in Kansas City, Mo. Dr. Ketterman, a member of the Evangelical Covenant Church, is a frequent lecturer and magazine contributor.

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by **Rev. Ronald T. Fordham**
Benson, North Carolina

(Note: This article is an exposition of 1 Corinthians 12:7-31. Be sure to have your Bible open to this passage as you read it.)

One day a pastor was asked, "Do you have any willing workers in your church?"

"The church is full of willing workers," he replied, "the few who are willing to work and the majority who are willing to let them work."

The greatest problem facing most churches today is not a shortage of money. It is unemployment. Did you know that the average church is operated by only 15 to 20 percent of its members? Most Christians do not view themselves as ministers. They think that the pastor is hired to be the minister and to run the church. These Christians feel that their only responsibility is to come and listen on Sunday. As a result of this approach, there are many discouraged pastors, there are many churches that aren't growing, and there are still many unsaved people.

According to the New Testament, God's design for the church is a shared ministry. This idea was not developed by a group of pastors in order to get lay people to do what pastors don't want to do. It is God's plan of accomplishing His redemptive mission in the world, and we have missed it. For years we have been trying to do it some other way.

A shared ministry is based upon the work of the Holy Spirit in our lives and in the church. The Holy Spirit gives to every Christian a spiritual gift and a particular ministry to match that gift. In other words, each of us is a minister of the Lord Jesus Christ, not just the pastor.

There are a variety of spiritual gifts. A spiritual gift is a supernatural ability given by God to every believer in order to serve Him. In 1 Corinthians 12:7-31 the apostle Paul gives us a list of some of the spiritual gifts. This passage also helps us to better understand how the church should function.

Paul states in verse 7 that every Christian has a spiritual gift and should be exercising that gift in the ministry of the church. God never intended for the church to be a variety show for spiritual gifts. The primary purpose of spiritual gifts is for the edification of the Body of Christ. They are for the common good. We must be careful not to misuse our spiritual gifts for our own self-edification.

Let's take a closer look at the spiritual gifts which are listed here in these verses.

1. The gift of *wisdom* (vs. 8) is a supernatural ability which enables a Christian to apply God's principles to contemporary needs and problems. Have you ever noticed how some Christians seem to know what ought to be done when a decision needs to be made? While most of the people just sit there scratching their heads in confusion, one Christian suddenly offers a suggestion or a possible solution. Almost immediately everyone says, "Hey, that's the answer we've been looking for!" This is how the gift of wisdom operates.

2. The gift of *knowledge* (vs. 8) allows a Christian to supernaturally know certain facts that cannot be known through normal means. For example, Peter knew that Ananias and Sapphira had not given all the money from the sale of their land to the Lord's work (Acts 5:1-3). No one else knew about this. How did Peter know? God revealed the information to him.

3. The gift of *faith* (vs. 9) is a supernatural ability which allows a Christian to trust in God in a tight place or in an impossible situation. This is not a presumptuous faith which puts God on the spot with a show of false confidence. God cannot be manipulated. Neither is it saving faith which Christians already have. Instead it is a "mountain-moving" kind of faith. The church needs more Christians who have this gift.

4. The gift of *healing* (vss. 9, 28) is a supernatural ability to believe that God can heal people. It is a multiple gift. The Greek text actually says, "healings." Paul is talking about emotional and spiritual healing as well as physical healing. This gift involves the whole person. We must remember that there are times when God heals and there are times when He does not.

5. The gift of *miracles* (vss. 10, 28) is a supernatural ability which enables a Christian to minister in ways that are contrary to God's normal way of doing things. That's why God does not often use this gift today. Miracles always authenticate the message and the messenger. But they cannot bring people to faith. Voltaire, the French atheist, declared: "I would not believe a miracle if it were confirmed in the open marketplace by a thousand sober witnesses. I would rather distrust all my senses than believe in a miracle."

6. The gift of *prophecy* (vss. 10, 28) involves both *foretelling* and *forthtelling*. In the Biblical sense, a prophet is God's messenger who announces good news for now as well as future news. This gift was especially necessary for the early church because the writing of the New Testament was not complete. God gives prophets to the church today in order to proclaim spiritual truth based upon the Scriptures for the purpose of instruction, correction, and edification.

7. The gift of *discernment* (vs. 10) is the supernatural ability to distinguish between the Spirit of truth and the spirit of error. A Christian with this gift can spot a spiritual phony and flush out false teachers. Even though all Christians are instructed to "test everything" (1 Thessalonians 5:21), some believers seem to have a special power to do so.

8. The gift of *tongues* (vss. 10, 28) is a supernatural ability which enables a Christian to speak in a language that he/she has not previously known or studied. God intends for this spiritual gift also to edify or build up the church. Also, the New Testament never makes a "big deal" out of tongues. But some Christians today are abusing it by making tongues a basis for fellowship and a test of spirituality.

9. The gift of *interpretation* (vs. 10) enables a Christian to understand the meaning of a message in tongues and to explain that message to others. Because this gift is so closely related to the gift of tongues, there should always be an interpretation when a message in tongues is given (ch. 14:27-28).

10. The gift of *apostle* (vs. 28) is the supernatural ability of starting new churches in areas where the gospel has not been proclaimed. In New Testament times the apostolic gift was limited only to those who had personally seen the Lord. Jesus Himself chose twelve apostles from among His many disciples and sent them out with a special ministry (Luke 6:13). Today this gift is being demonstrated by those who are establishing new churches in nearby communities and in foreign countries.

11. The gift of *teaching* (vs. 28) allows a Christian to explain God's Word in a supernatural way. This gift does not have to be exercised from the pulpit or in a classroom setting. It can be used at home to teach one's family or a small group of Christians.

12. The gift of *helps* (vs. 28) is the supernatural ability to do practical things for others. This gift enables certain Christians to lend a helping hand joyfully and diligently whenever and wherever there is a need. It may include repairing someone's car, babysitting, or even doing some office work for the pastor so that he can do what God has called him to do.

13. The gift of *administration* (vs. 28) is a supernatural ability to manage the church. Every church should have at least one person who possesses this gift. This person may or may not be serving as the pastor.

This is not a complete list. Other spiritual gifts are mentioned elsewhere in the New Testament (Romans 12:6-8; Ephesians 4:11).

By the way, do you know what your spiritual gift is? The emphasis here is not on finding or discovering our spiritual gifts but rather using our gifts. God has given us spiritual gifts so that we can serve Him. In other words, we need to get involved in doing God's work. And what is God's work? It is building the church.

According to verses 12-27 there should be unity in the church even though each of us may have a different gift and a different ministry. Paul states that we have been baptized by the Holy Spirit into the Body of Christ (vs. 13). He also points out that there should be no divisions in the church (vs. 25). We need each other (vss. 14-24). Every spiritual gift and every ministry is important to the church. There aren't any non-essential parts! So don't put yourself down because your spiritual gift seems less honorable than someone else's. The church needs to function as a unit, not like a bunch of individuals.

These verses indicate that the church has every spiritual gift that it needs in order to do whatever God wants the church to do. God has placed you in a local church not just to sit and listen on Sunday and then go home, but to use your spiritual gift for His glory and for the edification of the Body of Christ. If we fail to exercise our spiritual gifts, the whole church will suffer.

The Lost Sheep

Usman (not his real name) came into the classroom hot and sweaty. He had been playing volleyball in P.E. class down on the playground in the hot sun.

"Mum, you leave the back door open because it is very hot," he said in a voice just short of being insolent. The classroom had two doors opening onto the corridor, one near the back of the classroom and one near the front.

The teacher shook her head and went back and closed the door, sliding the latch into place. Experience had taught her that if she allowed the back door to be open students slipped out to go home early when writing on the blackboard with her back turned to the class.

It had been a bad morning for Usman. He had had to come to school in dirty clothes because the family wash lady had not delivered their laundry. That meant he received demerits for not wearing his uniform. Then he had had to wait in a long line in the office to get a permission slip because neither of his parents had attended the P.T.A. meeting. He missed most of his first period class. He could feel anger and frustration welling up inside. He got up out of his seat and went and opened the door.

"Usman," the voice of the teacher was loud in order to be heard over the voices of students not yet settled down in their seats, "I SAID that door must be closed. I'm sorry but I cannot trust you. I will leave the door here by my desk open so it will not be so hot."

Usman then decided to move up to a seat in the front row so he could get full benefit from the breeze.

"Usman, will you take your assigned seat?"

Usman would not.

"Usman, will you please return to your assigned seat?"

Usman still would not move. There was a defiant look on his face.

The teacher, weary of confrontations with Usman simply left the classroom and went down to the office to report her problem. The guidance counselor immediately came to the classroom and asked Usman to come down to see her in her office.

Angrily he got up. He picked up all three seats (fastened together) and slammed them down again on the floor—hard.

Anna May and Howard Towne are Advent Christian missionaries who work at Dansalan Junior College, Marawi City, Philippine Islands.



by Anna May Towne

"God damn," he said in a loud voice as he stalked out of the room using the back door and glaring at the teacher.

The teacher opened class by talking about the quiz she was about to hand back. Almost no one had remembered Luke 4:18,19. Who wanted to write that verse on the blackboard? Also they had done a poor job of writing the Beatitudes. Eight students were assigned to write one each on the board. She had just started to hand back the papers when Usman came back into the classroom through the open front door. He pushed all of the teacher's books and papers off from her table onto the floor and deliberately tore the plastic covering. Then he was gone again.

The other students quickly picked up everything from the floor and reassembled the books and papers back on her desk. Then they resumed their work, more quiet than usual.

After passing out the quiz papers and reviewing the verses written on the board, the teacher began a new lesson. The overall theme this week was "Jesus (or Nabi Isa as he is known in Islam) as a great teacher." She wrote on the blackboard, "Jesus taught that every person has value." Underlining the word *value* she asked, "What does this word mean?"

Most were not sure. One student wondered if it meant the same as valuable. He knew that something valuable would cost a lot of money.

The teacher asked them to open their Bibles to Matthew 18:10-14 and one student was assigned to read it out loud to the class. The teacher made stick figures on the blackboard in an attempt to help her students see as well as hear what was being read. There was laughter at the crude figures which was all right with the teacher as long as they were also getting the point of the parable—that one lost sheep was so valuable to the shepherd that he went out to look for it and he searched until he found it.

"Are each one of us valuable in God's sight?" the teacher asked.

Some nodded yes, but most looked puzzled. Three boys in the back row were talking among themselves. Friends of Usman, they were upset by what had happened and wondering what Usman's fate was going to be.

The teacher went on to make the point that each member of the class was indeed very valuable in God's sight. Did they remember one of their very first lessons from the book of Genesis? God had created man in the image of God. They were very *important* to Him. And she began to name each student to emphasize her point. Finally, almost as an afterthought she added, "And Usman, too, is valuable in God's sight."

Then unbidden came the thought which the teacher did not share with her students, "And Usman is *my* lost sheep! Oh dear. I don't want to go out to look for him. It is easier to teach when he isn't present."

She wondered if any of the students had made that same application, but the bell had rung and they were busy collecting their books and notebooks to go home for it was now the noon hour. One of the smaller boys passed by her desk to say, "Thank you for teaching me today, Mum!"

On the way out of the building she learned that Usman had never stopped to see the guidance counselor in her office and that he had been placed on suspension which meant that he could not attend any of his classes.

Two mornings later the teacher wrote in her prayer diary "I pray for your guidance, Lord, as I talk to Usman's mother this morning. Most of all work in Usman's heart and life."

Usman's mother turned out to be a large woman, middle-aged, who brought a little girl with her, a granddaughter. The resemblance to Usman was striking the teacher thought. Usman was big for his age and had the same round face with plump cheeks that had dimples when he smiled. But the mother still had all her teeth. What a shame that Usman had already lost several of his permanent front teeth. She wore a *kombong* on her head and a long sleeved blouse with a *malong*, a tube-like garment that covered her from under her arms to the floor, traditional dress for the Muslim women of this area.

The mother was fairly fluent in English. She did not excuse her son's behavior but readily admitted that they also had trouble with him at home. She and her husband had spent a long time talking with Usman the night he had been suspended, and they hoped he could finish the school year since it was so close to the end. They wanted him at Dansalan because he would be disciplined here.

The teacher who didn't really want Usman back in class heard herself asking, "Does Usman really WANT to come back? Is he willing to apologize? Usman is a bright boy and I do not like him. It is some of the things he does that I don't like and cannot permit in my classroom."

Usman's mother said she understood that very well. She was sure that Usman did want to come back to school, and she would talk to him again.



Three OJC students from several years ago. Beyond and below them is the playground, part of the city and the lake.

After expressing her pleasure that the mother had come to school to see her, the teacher left Usman's mother with the guidance counselor. Usman would be put on probation, and the mother would have to sign a statement that if there were any more problems he would be suspended for the remainder of the year. The teacher sighed as she left the office—the trouble-makers always wanted to come back.

That afternoon when the teacher was descending the steps from the main classroom building on her way to the lower campus she heard someone calling. "Mum, Mum." and finally "M-U-M!" So she turned to look and there from the outside corridor of the science building emerged several of her students with Usman bringing up the rear, a somewhat sheepish look on his face. So she stood there and waited for him to approach her.

"Mum, will you let me come back to class?"

"I don't know, Usman. Do you want to come back? Do you understand that this is your last chance? Will you be a good boy from now on?"

"Yes, Mum. I am sorry for what I did. I will try to be good."

"All right, Usman. I will let you come back...THIS time."

"Thank you, Mum. Good-by." And he smiled so that the dimples showed in each plump cheek.

"Thank you, Lord, for one victory in Usman's struggle to grow up. Thank you that the lost sheep will be back in class tomorrow. And help me to cope!" was the teacher's silent prayer as she continued her way.

Advent Christian Foreign Missions—

This is Part 2 of an article published last month. It should be of special interest to pastors, WHFMS program chairpersons, Sunday School superintendents and teachers, and leaders of King's Jewels, Junior Action and YWA groups. Use the information in this article to enlighten others about the foreign missions enterprise of the Advent Christian denomination!

III. Fund-Raising Programs

The Department of Foreign Missions continues what has come to be known as "Penny Crusade." Last year's income was \$156,917.13 as of November 28, 1980. The 1979 total was \$162,971.72. This is a good fund-raising program and is also a teaching aid in Sunday Schools and other phases of local church ministry.

We also have a program called "Mission Minute Men" which consists of a quarterly call for contributions for specific purposes in covering expenses incurred by the department. These needs include missionary transit costs, emergency costs; furlough expenses, etc. This effort brings between \$25,000-\$30,000 into General Conference each year.

IV. Missionary Furlough and Deputation

Our missionaries work on a basis of one furlough within each five-year period. That is after approximately four years of service on the field, they are given a furlough time up to 12 months to be spent in the States. During this time, they are given a regular vacation. The furlough however is not looked upon as a vacation time for the missionaries. The furlough is a work time during which the missionaries do deputational work and engage in some type of self-improvement endeavor. During their deputational activities, which include preaching, participating in missions conferences, etc., they are also expected to explain the financial needs of General Conference to the constituency and to receive funds which the constituency contributes.

The Department of Foreign Missions is not what is called a "faith mission." That is to say, the missionaries are not forced to raise their salaries and expenses prior to going back to the field. The department through various means such as Penny Crusade, Mission Minute Men and missionary deputation, as well as deputation by the Director of Foreign Missions, raises money and advises people of the needs. It participates in the United Ministries program of the Advent Christian General Conference. The foreign missions activity is financed then through United Outreach and through various contributions which are designated specifically for foreign missions.

In missions directors' circles, the idea of a "faith mission" usually suggests (somewhat jokingly) that the directors are expected to have the faith, and the rest of the work somehow is dependent upon their faith. It is the feeling of this department that the missionaries, though expected to "raise funds" for the work, are nevertheless somewhat encumbered when they are saddled with the burden of being forced to raise the equivalent of their own salaries and other field ministry needs prior to being allowed to return to the field. We view missionary deputation as more than just fund-raising. The primary goal of missionary deputation is Christian education, as it pertains to a person's call by God, responsibility under His will and the knowledge and fulfillment of the Great Commission. Missionaries on deputation are expected to fill out a report regarding all financial matters during their furlough and throughout their stay on the field.

V. Missionary Salaries and Other Benefits

The area of finance as it relates to foreign missions and missionaries is sometimes a gray area. It is not always easy for someone outside the department to understand the intricacies of the financial picture. It would be well for people to understand some of these areas of finance. The Department of Foreign Missions pays each missionary in the Advent Christian foreign missions work a cash salary based on the dollar exchange rate in the country of service, the country's rate of inflation and the cost of living index. Therefore, the cash salary amounts vary from field to field. However, married and unmarried missionaries on the same field receive the same cash salary. We do not have a graduated scale in salaries for our expatriates. The missionaries in Japan in 1981 receive as a cash salary in U.S. dollar \$556 per month per missionary. In India, the cash salary per month per missionary is \$318, and in the Philippines it is \$327. Our Malaysian leaders receive some money which goes toward their salaries. The rest of their salaries is made up by contributions from their churches. Our retired missionaries receive a pension payment each month from the department. In 1981, the amount is \$137 monthly which is over and beyond any other income such as Social Security which they may receive. All of our present missionary staff are members of the A.C. Pension Plan being employees of the Advent Christian General Conference.

Beyond the cash salary paid the missionary, the Department of Foreign Missions pays all mission-related transportation costs on the field. When missionaries use their own automobiles in the States, a per mile amount is paid. Other

Where We Are — Where We're Going

costs incurred in missions-related work, whether on the field or in the States, are paid by the department. Housing accommodations on the field (and at home when necessary) are paid for by the department also. A cash allowance is granted missionaries' children figured at a percentage of the father's salary plus cost of living allowances. The allowances are figured as follows:

Birth through 5 years	— 12%
6-12 years	— 20%
13-17 years	— 25%
18-21 years	— \$700 per year

Allowances continue through the age of 21 or until the person has received a total of \$2800 while pursuing full-time post-secondary study. School expenses, including tuition, fees and books (through high school) within normal and reasonable limits, are paid by the department.

Since the missionaries are not covered under our present General Conference medical insurance plan, and since it is necessary that we cover them through an agency which affiliates with expatriates, each missionary is covered in a medical insurance plan through a Stateside agency which provides coverage of medical costs by the company minus 3% of the annual salary of the missionary. In addition to maintaining a health insurance program for the career missionaries, the department provides general aid for the missionaries' medical expenses in excess of 3% of their salaries on an annual basis:

1. To meet deduction provisions of the insurance policy up to \$500.
2. To meet the medical costs to the missionaries as funds are available in a Medical Aid Fund of the department upon request by the missionary. The medical aid provision will be extended on an annual calendar basis. There is a ceiling amount for what can be spent during one calendar year.

As previously stated, the department will aid the missionaries by depositing into the Advent Christian Pension Fund an amount equal to 9% of the highest dollar salary plus 20% for the housing allowance. (For couples, the 20% for housing will be paid on the husband's salary only.) The basis for using the highest dollar salary is to allow for the variance of the dollar salary from field to field.

The department pays an outfit allowance to each new missionary and to career missionaries on each furlough. The department also maintains an Automobile Loan Fund from

which the missionaries can borrow toward the purchase of an automobile for use during their furloughs.

VI. Departmental Affiliation

The Department of Foreign Missions of the Advent Christian General Conference is a member of the Evangelical Foreign Missions Association and affiliates with the Interdenominational Foreign Missions Association. This gives the department a wide coverage in its ministries and affords it counsel from others in the field of foreign missions. These memberships also provide access to materials relating to cost of living indexes, inflationary spirals in various countries, various practices/theories of missiology and opportunities for input into the ever-growing and ongoing mission of the Church in foreign countries.

The department is fully integrated into the Advent Christian General Conference of America, having had as its forebear the corporation name of the American Advent Mission Society which was chartered in the state of Massachusetts. The Executive Council of General Conference is one and the same as the previous AAMS Board. The Director of Foreign Missions has an Advisory Committee consisting of five members, two of whom are members of the Executive Council, and also a Standing Committee consisting of members of the Executive Council. The Advisory Committee has the responsibility of advising and assisting the director. The two members of the Advisory Committee who are also members of the Executive Council serve as liaison between the two operating bodies.

For additional information and inspiration regarding the foreign missions thrust of the Advent Christian General Conference, you are urged to refer to the **Advent Christian Witness to the World**, which is published monthly, and the **Advent Christian News**, which is published twice a month. Your continued prayer support and financial contributions are appreciated. **ADVENT CHRISTIAN FOREIGN MISSIONS** constitutes a very viable ministry. As the eldest Advent Christian in China said, "The work of the missionaries and AAMS has not been in vain."

J. Edgar Hickel, Director
Dept. of Foreign Missions
A.C. General Conference

Three Testimonies From Malaysia



These three young people, G. Joseph Sekaran, Peter Subramaniam, and G. Perema Kunaseeli are future ministers and Banting A.C. Church members. Please pray for their needs and for God's ministry.

The following reports are testimonies of part-time Bible course students of Rev. L. Devasahayam of the Banting A.C. Church in Malaysia. The Bible course was started this year.

MY TESTIMONY: THIS IS A FAITHFUL SAYING, AND WORTHY OF ALL ACCEPTATION, THAT CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS: OF WHOM I AM CHIEF. (1 TIMOTHY 1:15)—A. Peter Subramaniam

I am from a Hindu family and was known as Subramaniam. I was indulging in sins with boldness. Smoking, cinema going, horse racing, gambling, lust after worldly pleasures, speaking bad words, joining bad company, lying, and stealing were some of the sins I was committing. I was a man empty of peace and of God.

Then at the age of 19, I heard about Jesus Christ and wanted to accept Him as my personal Saviour, but I did not know how. Rev. L. Devasahayam met me at this time. He spoke to me about Jesus Christ and how I too could be saved. I asked Rev. Devasahayam to baptize me and accepted Jesus Christ as my personal Saviour.

I got married the same year to a girl who was already baptized. We attended church regularly and grew in faith day by day. I gave up all my old ways and became a new man. In addition to everything, the Lord saved me from a very bad accident. He was with us through trials and tribulations. He has blessed us with three children and given us a life full of

peace and understanding. We wish to share this with others. With this aim in mind, we are following a part-time Bible course given by Rev. Devasahayam. We are sure that the Lord will guide us through everything and fulfill our wish of serving Him as a family.

PRAISE BE TO THE LORD JESUS CHRIST—MY TESTIMONY OF HOW I ACCEPTED JESUS AS MY PERSONAL SAVIOUR by Perema Kunaseeli

My name is Perema Kunaseeli. I am from a Hindu family. From a very young child, I was brought up in the worldly ways and was taken up by the pleasures of the world. I have committed many sins and hidden many of them from my parents. I used to steal, lie, join bad company, and lust after many worldly pleasures.

I took baptism at the age of 13 from Rev. L. Devasahayam but continued to live in sin up to the age of 19. At this age, I got married to a Hindu who was converted also. Only after my wedding I really came to know Christ and started living a real Christian life. After many trials and tribulations, the Lord has taught me how to be patient and a responsible Christian mother. I have been blessed with three children. The Lord has really touched me and has changed my life into a meaningful one. I believe nothing is impossible with God. I long to serve the Lord who has done so much for me. He has given me everlasting peace and joy. I wish to share this with others. I am following the Bible course given by Rev. Devasahayam with my husband. We wish to serve the Lord together and are sure that He will guide us through everything.

HOW I ACCEPTED JESUS CHRIST AS MY LORD AND SAVIOUR by Joseph Sekaran

Before accepting Jesus as my Lord and Saviour, I was a Hindu who worshipped many Hindu idols. I used to eat only after offering food to idols. I started taking strong drinks from the age of 21. I got drunk very often. I have used force to get money from people, lusted after women, lied, and stolen.

My church pastor, Rev. L. Devasahayam, met my family at this stage and told us about the Saviour Jesus Christ and His wonderful love and deliverance for sinners like ME and mankind. I was soon baptized, but then I did not give up my old habits entirely.



G. Perema Kunaseeli



Peter Subramaniam

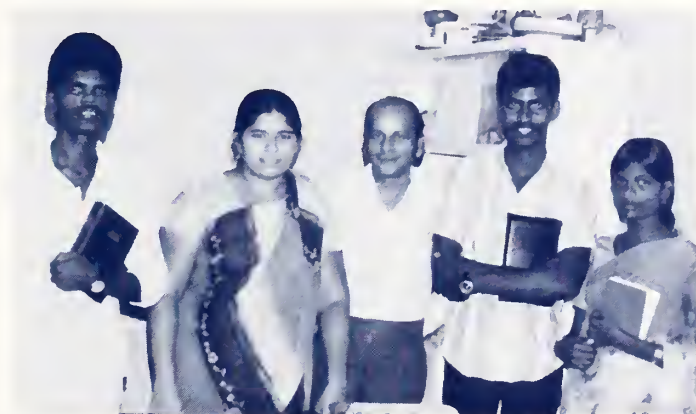


Joseph Sekaran

One day when I was praying in a New Year watchnight service, the Lord touched me and pointed out all the sins that I still did not give up. That day I truly repented of all my sins before the Lord. Now the Lord has given me peace and joy that I never knew before. I am happily married and have

been blessed with a son. My wife, too, has accepted Jesus Christ as her personal Saviour. Our life, which was full of burden once, is overfilled with peace and joy.

We read in Luke 2:23, "AS IT IS WRITTEN IN THE LAW OF THE LORD, EVERY MALE THAT OPENETH THE WOMB SHALL BE CALLED HOLY TO THE LORD." I have given myself (as the eldest member in the family) to the Lord and am following the part-time Bible course given by Rev. Devasahayam with the main aim of serving the Lord.



Banting A.C. Bible School staff, Rev. and Mrs. Lucas Devasahayam, and students.

A.C.'S PARTICIPATE IN SEMINAR ON MALAYSIAN CHINESE PROBLEMS

About 300 people, including Advent Christians, recently attended a two-day seminar on the problems of Malaysian Chinese in Kuala Lumpur. The seminar was sponsored by the Malaysian Chinese Cultural Society.

Mr. Chew Hock Thye, executive director of the M.C.C.S. and organizing secretary of the seminar, said the seminar aimed at identifying the problems and the predicaments of the Chinese as well as finding ways and means to tackle them. He added that the findings and debates of the seminar will be published in a booklet for circulation.

Several papers were presented in the seminar. They included: Social Changes of Malaysian Chinese and Problems; Malaysian Chinese and Linguistic Problems; Merits and Demerits of Chinese Guilds; and Problems of Chinese Unity in Malaysia.

It was revealed in the seminar that a large Chinese Culture Center will be established in Kuala Lumpur to strengthen the study of Chinese communities in Southeast Asia. Noted scholars will be invited to research on the history, culture, and economic success of overseas Chinese in the region.

In the seminar paper entitled "Cultural Interaction Between the Chinese and the Malays," Mr. Chew urged that the Malaysian Chinese must change their attitudes to adapt themselves to living in a multi-racial society. "The Chinese need to change their traditional ways, especially about living in isolation from the other communities," he said. He further stated that the Chinese, since coming to the country to seek their fortune, had been content with their business and wealth. "They organized a way of life which centers on themselves, solving whatever problems they have within the framework of their guilds and societies as if they are living secluded from the other communities. They do not involve themselves with the community and whatever relationship with the government there is, is at the top level," he concluded. He added that there was a need for the Chinese to be more aware of all these so as to be able to readjust themselves and fit into the multi-racial society.

One of our A.C. Pastors in Malaysia, Rev. Thambusamy Devairakkam, works with Chinese in helping them adjust their cultural norms to those of Malays.

A Look At The Church In JAPAN

"Oh come to the church in the wildwood...the little brown church in the vale," is a favorite hymn in Japan, even though there probably isn't a brown church in a wildwood in the whole land. But some things are the same as in churches anywhere. There is singing. There is worship. There is joy.

Differences are noticed, too. Shoes are left in the entryway and everyone enters worship services in slippers — funny at first to foreigners. Churches seem small and cramped compared to home churches in America. Many do not have the luxury of multiple classrooms, etc.

There are few children in church, for they attend Sunday School (none for adults!) and go home. A church with a nursery for babies is rare.

In many churches almost no one leaves after worship service. The whole church stays for lunch and fellowship and singing. Sometimes the ladies make the food; sometimes the young people. By then it's 1:30. After dishwashing, the Bible study and/or young people's and prayer time begins at 2:00. Then choir practice runs through 5 p.m. (There is no evening service.)

That's the general pattern, although different churches make slight variations.

Some Problems

Churches in Japan face some special problems not so prevalent in other cultures.

Land prices and building costs in Japan rank among the world's highest. What can a new church group do? They borrow heavily and pay it back...forever, it seems. church groups meet in homes or rented quarters. In some cases even high rise apartments are used as churches. Many church buildings would not be recognized as churches.

Many churches run a kindergarten on weekday mornings. This provides goodwill and contact from the neighborhood, and the income helps pay for the building. Churches with a willing missionary friend use English classes for the same reasons (income, contacts, goodwill). Several churches have full-time English teachers with a complete program.

Another problem is that religious teachings of Shintoism and Buddhism are woven into the very warp and woof of Japanese culture and society. All community life, school life, sports, national life, and family life are part of the "web society" and are built on practices opposed to Christian living. It is hard for a Japanese to withstand opposition from these groups, and it is hard to break into a new group, even church.

The churches also face the fact that for most, Sunday is the only day free from employment. At least in big cities most workers commute long hours, and it's not uncommon

for fathers to be away at work from 7 a.m. to 10 p.m. day after day. Any evening church meeting will be very poorly attended.

Some Advantages

But in Japan church planters have helpful tools, too. Nearly everyone can read, and there is now a variety of helpful Christian books in Japanese. Each Christian even owns and brings his own hymnbook to church. A home without a TV, radios, or tape recorders would be most rare. Slides, movies, etc. are common.

The world's best transportation system makes travel to camps, retreats, etc. easy and popular.

The same "web society" culture traits that build loyalty to family, school, or business also produce loyal, hard-working church members when they finally become part of the "church group."

Finally, a stable government and remarkable religious freedom are God-given assets.

Who can say what God will do through the Japanese church in the 1980's?

(From the *Pacific Broadcasting Association Announcer*)

Bertha Cassidy Memorial Established

The following is a copy of the cablegram which the Department of Foreign Missions sent to the family of Bertha Cassidy to be read at her funeral.

"We lovingly remember Bertha Cassidy, a career missionary in China and Japan under the American Advent Mission Society, headquartered in Charlotte, North Carolina. The Advent Christian denomination and the world has lost a warrior in the cause of Christ. We pause with you all to thank God for Bertha's life and work. A memorial fund will be established in her name for Advent Christian Foreign Missions, P.O. Box 23152, Charlotte, N.C., U.S.A.

—J. Edgar Hickel, Director"

It was Bertha's request that any memorial gifts sent to AAMS be designated for the China field where she spent so many years of her life. All gifts should be sent to the Department of Foreign Missions at the above address.

FOREIGN MISSIONS MATERIALS AVAILABLE LIST

I. PRINTED MATERIALS

1. Missionary Birthday List
2. White Unto Harvest (Brief outline of each field)
3. Historical Outline of Missions in Japan, India, Malaysia, Philippines and Nigeria
4. How To Send Parcels To The Mission Field
5. How To Prepare Greeting Cards For India
6. Biographies of Missionaries with Maps of Fields
7. Pictures (small) of Missionaries
8. Moms and Dads Help Too! (Good to promote mission education in the home)
9. Beaten, Because... (Tract)
10. Growing A Church (Play—The Philippines)
11. Grandmother and The New Religion (Play — The Philippines)

II. COLOR SLIDES, SCRIPT AND/OR TAPE

CHILDREN'S SLIDES

- | | | |
|--------|--|-----------|
| #C-1 | Filipino Children | 27 slides |
| #C-2 | Life in the Philippines | 14 slides |
| #C-3 | A Visit with Taro San
(A Japanese boy) | 16 slides |
| #C-4 | A Visit with Hanako
(A Japanese girl) | 14 slides |
| #ACM-1 | Advent Christian Missions
(an overview) | 50 slides |

INDIA

- | | | |
|-------|--|-----------|
| #I-2 | India—Land of Cultural and
Spiritual Contrast | 28 slides |
| #I-5 | Sowing & Planting in Kerala | 26 slides |
| #I-6 | Harvest in India | 44 slides |
| #I-7 | Kodaikanal Trip to Forest Hut and
Bryant Park | 25 slides |
| #I-9 | Occupations and Scenery of
India | 27 slides |
| #I-10 | India Kaleidoscope | 51 slides |
| #I-11 | Velacheri School Welcomes
Ed Hickel | 24 slides |
| #I-12 | India—1975 | 21 slides |
| #I-13 | Churches of India | 28 slides |
| #I-14 | Velacheri Compound | 26 slides |
| #I-15 | Teen Team to India | 50 slides |

- | | | |
|-------|-----------------------------|-----------|
| #I-16 | From Missionary to National | 80 slides |
| #I-17 | India—1880-1980 with tape | 88 slides |
| #I-18 | Candid Pictures of India | 61 slides |

JAPAN

- | | | |
|-------|--|-----------|
| #J-16 | Shukugawa—A Church in
the Making | 18 slides |
| #J-18 | Japan—Life in a Bible School
and Church | 35 slides |
| #J-19 | The Warriners—Missionaries
to Japan | 35 slides |
| #J-20 | Religions of Japan | 23 slides |
| #J-21 | Shinobugaoka Church | 36 slides |
| #J-22 | Churches of Osaka | 59 slides |

MALAYSIA

- | | | |
|-------|---------------------|-----------|
| #MA-1 | Life in Malaysia | 16 slides |
| #MA-2 | Mission in Malaysia | 19 slides |
| #MA-3 | Miracle in Malaysia | 20 slides |

PHILIPPINES

- | | | |
|-------|---|-----------|
| #P-14 | Philippines—People, Places
& Things | 48 slides |
| #P-16 | Lawawan SA Pilipinas (Philippines
Picture) | 52 slides |
| #P-17 | Margaret on Mindanao—
Agricultural | 51 slides |
| #P-18 | Another Macedonia | 40 slides |
| #P-20 | Margaret Views Mindanao | 50 slides |
| #P-21 | Entrust to Faithful Men
and Women (OSB) with tape | 80 slides |
| #P-22 | Missionary Life and Work in
Cagayan de Oro with tape | 88 slides |
| #P-23 | Forward Together in the Lord's
Work with tape | 71 slides |
| #P-24 | The Townes at Lake Lanao | 10 slides |
| #P-25 | A Visit to the Philippine
Churches with tape | 69 slides |
| #P-26 | Literacy in the Philippines
with tape | 28 slides |
| #P-27 | Literacy in the Philippines
with tape | 35 slides |

These materials are available to the constituency without charge. However, due to rising printing and mailing costs, contributions to help cover these expenses are appreciated.

“Just Au Revoir, Bertha!”



by Helen Swain

Those were my last words to precious Bertha Cassidy on that sunny August afternoon as we stood face to face in close embrace there on the “dear old campground at Alton Bay.” Our eyes were brimming, and we had lumps in our throats. But at the same time, both of us had happy memories and fond hopes stretching into the joys of a coming eternity when there would be no “goodbyes” or “au revoirs.”

Bertha’s niece recently wrote asking me where and when I first met her Aunt Bertha, and my reply was “at Alton Bay Campmeeting” when I was a very young child, probably 7 or 8 years old. When I admit having enjoyed life for some 82 summers and winters, readers will realize that my relationship with Bertha has been a lifelong experience. Never was there any age gap between us; always there was a wonderful sense of rapport.

I did not have the privilege of being a co-worker of hers when she was in China or Japan (as did Helen Lyman who also cherishes a special friendship memory of Bertha), but Bertha knew me through my childhood days, through growing-up years, through young adulthood, and at last through senior citizen days.

At campmeeting time, I would rush to the old Tabernacle for the 4 o’clock mission meeting. I would sit way up front and absorb Bertha’s every word and gesture. Even in childhood, I sensed her complete dedication to the Lord and to the cause of missions and her love for the people whom she served in far-off China.

She probably little realized what a wonderful influence she was in my life as I grew into maturity and into deeper Christian experience. Even now that she is not with us, I still thank God daily for her and for my precious memories of her...memories of very humorous situations, memories of very serious and spiritual concerns. She “being dead, yet speaketh,” and her works follow her.

Bertha and I shared precious prayer times together when she would be visiting in our home while on furlough or when I would be taking her to some speaking appointment. As we rolled along over the highways, we would sing together favorite hymns. And how much she enjoyed playing my little organ or the old Blackmer piano! One time she sat down at the piano and began to play from memory, one of Beethoven’s concertos (both of us were fond of Beethoven). She hadn’t touched a piano keyboard for years, which made it all the more thrilling for her and for me as I watched and listened. And her Irish wit! She could always see the funny side of a situation. Her British accent always fascinated me!

She referred to Helen Lyman and me as “my two Helens,” and I join Helen Lyman in paying a personal tribute to a choice soul whom God used marvelously through the long decades of her life. May all of us, as a continuing tribute to her, spend time in prayer for China and the Chinese Christians and also send our financial support to the cause of the Chinese Christians on both mainland China and Taiwan.

ME! "and the Needy!,"



J. Edgar Hickel
Director of Foreign Missions

Paul, the "first" missionary, said to the Roman Christians, "share your belongings with your needy fellow Christians" (Romans 12:13).

I had a sumptuous supper last evening with extra helpings of ham, a super-abundance of cooked rice, raisin sauce on my meat, and three pieces of "store-bought" bread. I had two glasses of pure well water with no fear of contamination. I followed the meal with several cups of coffee and finished off two pieces of heavily frosted carrot cake. Afterwards, I drank the rest of the coffee, put the dishes in the dishwasher, and went out to walk my dog. Then I worked for about three hours in the comfort of my family room, in my favorite easy chair, with good protection about me, enjoying the opportunity and privileges of "the land of the free and home of the brave."

As a white Anglo-Saxon Protestant (WASP) living in the United States of America, *I am a minority!* When I think of the hundreds of millions of people in the world today who are on either starvation or subsistence-level living, I must admit that I am part of a *privileged* minority. A question as to whether I deserve this gracious situation is debatable, to say the least.

It was a *command* of God that I should share my belongings with my fellow Christians. This is a *mandate* and not just a suggestion. Therefore, how can I consciously go on living the life of ease and not share more measurably my belongings with my needy fellow Christians? Now many will say that since "those people" have "made their bed," then

"let them lie in it." Sorry, I simply cannot agree with that. When I recognize that my fellow Christians represent all races, classes, continents, sexes, and ages, I have no excuse for not sharing more of my goods and belongings with those who are in need.

Confronted with the fact that over seven hundred and fifty million people in the poorest nations of the world are living in extreme poverty with *annual* average incomes of less than \$75.00 (U.S.), I am forced to reconsider my privileges and the ownership of my belongings. The National Academy of Sciences published some studies revealing these statistics and goes on to say that there are "hundreds of millions more in developing countries" who are subsisting "at poverty-level incomes." The U.N. Development Forum reports that "at least four hundred and sixty-two million are actually starving" throughout the world. There are indications that there will be little change in this situation. It has been estimated that at least one-half billion people and possibly as many as one billion people in our world today are starving and/or malnourished.

I personally stood on the streets of Asia and watched the dead bodies of starvation victims loaded like so many sticks of firewood onto bullock carts and trucks to be hauled out and burned. I watched families as they wept, realizing that their children were starving. Some were so far gone that no amount of food or IV's would ever bring them back. I also held some children in my arms who were literally starving to

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Advent Christian Women Organized for Service

*Jean Balser,
Director*

New Locals Formed

A new WHFMS local has been organized at the Calvary Church in Lenoir, North Carolina. We welcome this new group into our organization and hope to be hearing about their work in the future.

A new local has been organized in the Harrington Church, Harrington, Maine. A note from the newly elected secretary Alice Torrey said, "We have eleven members that are very interested in learning more about our Mission work and doing what they can to help the cause of Christ around the world."

A variety of materials (tools) have been sent to aid these two new locals reach the goals they have set for themselves.

Women Busy In Nova Scotia

MIDDLE SIMONDS - The roll call is answered in Middle Simonds by sharing a Scripture verse with a certain word in it, e.g. "new." At a recent meeting, Marguerite Shaw led the devotion using the story of the feeding the five thousand as the basis. She emphasized that "little is much when Christ is in it." Officers are: Helen Shaw, President; Blanche Giberson, Vice President; Karen McLean, Secretary; Beronica Guerrier, Treasurer; Nadine Graham, Spiritual Life Chairman.

BEAR POINT - Susan Trites was a recent hostess for her WHFMS local. Erlene Bryant led the devotions using the National Program Kit, "Meeting the Needs of God's Children." At the meeting names were drawn for the 1981 Senior Citizens Pal. Officers are: Lorraine Nickerson, President; Erlene Bryant, Vice President; Susan Trites, Secretary; Elizabeth Halliday, Treasurer; Louisa Halliday, Ways and Means Chairman.

BEAR RIVER - At the annual business meeting in Bear River the following were elected: Rosalind Rice, President; Beryl Henderson, Vice President; Carol Peck, Secretary; Helen Woodworth, Treasurer; Goldie Henderson, Spiritual

Life Chairman. This local also used the National Program material with Alice Greene being a recent leader.

WEST HEAD - Eighteen were present at the annual business meeting at West Head. The women are working on a mission room which they were hoping to complete by March. Officers are: Joann Newell, President; Renee Newell, Vice President; Margie Atwood, Secretary; Barbara Nickerson, Treasurer.

We Hear From Bethel, Lenoir, N.C.

During the first quarter of 1981 the local WHFMS group at Bethel Church has been busy. Meals for shut-ins with fellowship and prayer is a project of this active group. In February a hamburger/hotdog sale netted over \$200 to help them meet their annual budget. Several members recently had a significant part in a special service honoring deacons. We encourage this local to continue their good work. Bethel was an accredited society in 1980.

WHAT IS WHFMS?

This is the title of a new slide/tape presentation available from the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212. This has been developed especially for Conference Presidents but is available to locals who would like to understand better what WHFMS has done and is presently doing. It would be very appropriate to use in an enlistment program and could perhaps better explain WHFMS to new women than any other way. We urge you to schedule this presentation soon.

There is no charge for the slides but if your local is able, we would appreciate a donation to help cover the expenses of handling and mailing. Donations could mean that we can develop another such presentation for future use in WHFMS.



Family Enrichment

No Christian deliberately plans to neglect the spiritual training of his or her family. Christian families, on the contrary, want their children to be trained in the things of God, secure and happy. But in a world that at times seems to "be falling apart at the seams" and in a time when families are breaking up in unbelievable numbers, we need to find ways to increase the effectiveness of family devotions and times of sharing and learning together. Perhaps some of the following suggestions given by people from different parts of the country will aid you in trying to build communication and spiritual sensitivity in your family.

1. Encourage family members to share a day or time during the week that is hardest for them. Post that need on the refrigerator on the appropriate day so that each member of the family is reminded to remember that family member and his/her need in prayer. For young children it could be just facing school on Monday morning, a ball game, a music recital, etc. Older children could be having struggles with oral or written reports or tests, struggles with outside jobs or relationships. It is good to let children know that Mom and Dad also have times when they need the family support. Share these things around the table or during family devotions.

2. As a family, establish a Scripture memorization program by having a verse of the week or month. Let Dad or some other member select the verse and choose a family member to write it down and mount it so that it can be displayed in a place where each family member will see it often (perhaps on the bathroom mirror). Check at the end of the week or month to see if each member of the family has learned the verse.

3. Read together as a family. If you have young children, try setting aside a time as your family story hour. Select some of the really good books from the secular market in addition to the Bible story books. Such books as Laura Ingalls Wilder's "Little House" series, Charlotte's Web by E.G. White, or other award winning books would be good. It could be a time of building family togetherness and

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Congratulations

HONOR

ALABAMA: Chattanooga, TN
 EASTERN NORTH CAROLINA: Banner Chapel (Mattie Beasley Society), Banner Chapel, First Wilmington, Garner, Salem, United
 FLORIDA: Beachville, East Buffalo, First Tampa, Friendship
 GEORGIA: Bethlehem, Brunswick, Holton's Chapel, Minton's Chapel, New Hope
 MAINE: Friendship, Sunshine
 PIEDMONT: Berea, Shiloh
 POCAHONTAS: Adria, Cedar Bluff
 RHODE ISLAND: Peace Dale
 SOUTH CAROLINA: Hartsville
 VIRGINIA: Waynesboro
 WEST VIRGINIA: Elmore Memorial

ACCREDITED

CONNECTICUT & WESTERN MASSACHUSETTS: Bristol (Hannah Stocks Society), Faith, Hartford
 EASTERN NORTH CAROLINA: Barbour's Chapel, Erwin, Fayetteville, Holly Grove, Lee's Chapel (Neva Blackmon Society), Lee's Chapel, Middle Sound (Henrietta Shepard Society), Ogden (Lillie Shepard Society), Potter's Hill, Stone's Creek
 FLORIDA: Bixler Memorial (Christina Baker Society), Carr, First Lake City (Ella Jones Society), Gainesville, Millville, Springfield, West Jax
 GEORGIA: Dearing, Hope, Stone Mountain (Jeanette Boggs Society), Swainsboro
 INTERNATIONAL: Morrisville
 MAINE: Ashland, Augusta, Bangor, Beals, Eliot, Goodwin's Mills, Middle Simonds (Ada Woodworth Memorial), West Chapman
 MISSOURI VALLEY: Brays, Villisca (Evening Circle)
 NEW HAMPSHIRE: Alton Bay, Portsmouth, West Ossipee
 NORTH CENTRAL: LaVale
 OHIO: Claibourne
 PIEDMONT: Bethel, Boone, Central Lenoir, Dulin's Grove, Fellowship, First Hickory, First Lenoir
 POCAHONTAS: East War, Princeton
 PRAIRIE STATES: LaGrange
 SOUTH CAROLINA: Buckhead, Saluda, Savannah, Walterboro
 SOUTHERN CALIFORNIA: LaVerne, San Diego
 VIRGINIA: Hamilton Chapel, Mustoe

RECOGNIZED

Torrington, CT; Deep Creek, FL; Crouseville, ME; Savannah, SC



A Look At Ourselves

By Jerry Lynne Carter

I. Do I like the way I look?

If I asked the question, "How many of you think you are a beautiful person?" I daresay there would not be many positive responses. Most of us think we are too fat, too thin, too short, or too tall. Add to that those who think their hair is too straight or too curly. Then there are those who have too many wrinkles—and we could go on and on. God made some women beautiful and some homely; He made some short and others tall. We are all shapes and sizes, and probably few of us look the way we would had we designed ourselves. Most people love the lovely and are attracted to the attractive. If a woman is pretty, cheerful, and kind, people are usually attracted to her. They like her and like to be with her. But if she is sullen and gloomy, people naturally avoid her. However, this is not the way of God's love. "Man looks on the outward appearance, but the Lord looks on the heart" (1 Samuel 16:7). As a child I remember hearing the saying many times, "Pretty is as pretty does." By this criteria I know many beautiful people. Yes, some of them are overweight, scarred, or have physical deformities, but they

Jerry Lynne Carter is a native of Morganton, North Carolina. She received her BA degree from Aurora College and is an elementary school teacher in Live Oak, Florida. Jerry Lynne is the wife of Pomeroy Carter, President of the Advent Christian Home. She is the mother of four children.



are beautiful people. They are Christlike—loving, patient, kind, caring—liking people. They are concerned about others and manifest Christ's spirit.

Let us all pledge in 1981 to become beautiful women—the kind of woman we like, full of the fruit of the Spirit. As Paul points out in Galatians 5:22-23, "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." Any woman displaying these attributes is truly a beautiful person.

II. Do I like the way I act?

How many can answer "yes" to this question? Who has difficulty controlling a temper, gossiping, or complaining? I am sure all of us have certain behavior with which we are unhappy. There are areas in our lives which we have to work at constantly to keep in control, and there are areas in our life which we cannot control. While we are unhappy about these areas, we don't really hate ourselves but very often hate the things we do. Sometimes our actions are thoughtless, sometimes selfish, and sometimes bad tempered. In looking back at such actions, we feel shame, regret, and even hate. We despise the things we have said or done, yet at the same time we continue to love ourselves. We make a distinction between ourselves and our actions. It is only as God has control of our life that we can control our actions. We constantly have struggles. However when we



look at the Bible, we find so many instances where Godly men had struggles and were not pleased with the way they acted. Think of David with Bathsheba and his sin in having Uriah killed. But listen to his repentance when he begs, "Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin" (Psalm 51:1-2).

When Christ saw Zacchaeus, certainly He did not like the thieving trickery of the man, yet He took time to help him find the better way. Then there was Paul who persecuted the church. After his conversion, he shows some of his frustrations when he writes, "I do not understand my own actions, for I do not do what I want but I do the very thing I hate" (Romans 7:15).

Think of Christ on the cross. Certainly He did not like the actions of many people that day. They were cruel and crude; they were heartless and unfair. Christ could never like such actions. Yet He looked beyond their actions and He saw them. While He hated the sin, He loved the sinner. Since love always expresses itself in the best way that it can under the circumstances, Christ did something even for those who were crucifying Him. He prayed for their forgiveness. He always expressed His love.

The disciples committed numerous blunders and were limited men in so many ways. Peter had even denied His Lord and acted in a cowardly and shameful fashion. While the disciples were not proud of their earlier behavior, after the experience in the upper room they were changed men. Christ was willing to trust His work into their hands, and He promised His presence and power to them. Those men never faltered after that. When we believe ourselves to be within the will of God and know He is helping us, we will not fail.

When Jesus commands "Love thy neighbor as thyself," He doesn't mean that we must like everything someone else does, just as we do not like everything we do. He does mean we must not hold hatred or ill will in our hearts against the real person. Sometimes we wonder how even God could love some people, but then if we think of ourselves, we realize that with even greater wonder He loves us. Remembering His love for us should help us to obey His command to love our fellowman, no matter what he may have done. God always continues in His love toward us in spite of any trait or deed. "For all have sinned and fallen short of the glory of God" (Romans 3:23).

Love is an active force rather than just an emotional feeling. To love means to give ourselves every possible opportunity of service. The emotion of love cannot be commanded, but service of love can be. And if service of love is sincere, eventually we will feel the emotion of love. The

Continued on page 30

- 16 **PRAY** for fruitful sessions as the Executive Council meets in Aurora College June 15-19 prior to the beginning of General Conference.
- 17 **PRAY** for Publications Director Bill Bailey in his search for more Advent Christian writers to supply material for the *A.C. Witness*.
- 18 **PRAY** that missions education will be emphasized on the local church level so that members will be well-informed and diligent prayer supporters for our work around the world.
- 19 **PRAY** for the WHFMS Convention which is being held today at Wheaton College in Wheaton, Illinois.
- 20 **PRAY** for God's guidance and blessing upon those Advent Christian leaders, pastors and lay people who will participate in the first triennial Advent Christian General Conference being held at Wheaton College June 20-25.
- 21 **PRAISE** for Christian fathers who instill Christian values in their children through their words and their actions.
- 22 **PRAY** for furloughing missionaries Mary Brown, Marion Damon, Margaret Helms and Sylvia Whitman as they carry on their deputational activities here in the States.
- 23 **PRAISE** for the life and work of missionary Mary Brown on her birthday.
- 24 **PRAY** for the new Bible School which has been started in the Banting A.C. Church in northern Malaysia by Pastor Lucas Devasahayam.
- 25 **PRAISE** for the positive response to summer ministry appointments for 1981.
- 26 **PRAY** for the salvation of many children and youth through Vacation Bible Schools this summer.
- 27 **PRAY** for the Advent Christian work and leaders in the People's Republic of China.
- 28 **PRAY** for missionary Bessie Smith who has returned to the Philippines and is preparing to resume her duties there after being home on furlough.
- 29 **PRAY** for the donation of a used mobile home for use as a temporary chapel for the congregation in Roanoke, Virginia.
- 30 **PRAY** for the ongoing ministry of Shijonawate Bible Institute in Osaka, Japan and for its principal Austin Warriner.

JULY

- 1 **PRAISE** for the proclamation of freedom today as Dominion Day is celebrated in Canada.
- 2 **PRAISE** for the ministry of the Davairakkam family in the southern part of Malaysia.
- 3 **PRAY** without ceasing on this denominational day of prayer and fasting.
- 4 **PRAISE** for the liberties which Americans enjoy and celebrate on this Independence Day.
- 5 **PRAISE** for WHFMS locals whose members faithfully support home and foreign missions ministries.
- 6 **PRAISE** for the remarkable recovery of Rev. Richard Polk who is gaining strength daily and who began his duties as pastor of the Tallahassee, Florida, mission on June 1.
- 7 **PRAY** for pastors nationwide today as they share the Gospel message of love and hope with their congregations.
- 8 **PRAY** for Luree Wotton, Philippine Field Superintendent, as she carries out duties related to this important position.
- 9 **PRAISE** for those who have contributed toward the completion of the Advent Christian church in the Uyo area of Nigeria.
- 10 **PRAY** for the A.C. Headquarters staff that God will grant wisdom in utilizing the assets that He has provided, assistance in meeting the challenge open to them, and patience in their daily tasks.
- 11 **PRAY** for the financial needs of our denomination.
- 12 **PRAISE** for Sunday School teachers and officers as they teach God's Word and reach the unsaved in their communities.
- 13 **PRAY** for a suitable meeting place for the new Tallahassee, Florida mission.
- 14 **PRAISE** for the response of Advent Christian people to the needs of Filipinos living in the flood-stricken Butuan area.
- 15 **PRAY** for Stewardship and Tithing Director Joyce Thomas as he challenges Advent Christians to be good stewards with their time, talents and financial resources.
- 16 **PRAY** for God's conviction upon His people that those who are being led into Foreign Missions Service, will submit to the call. All mission agencies need qualified people to "Go and Tell."
- 17 **PRAY** for Alice Brown as she takes a refresher language course.
- 18 **PRAY** for Laura Putnam as she continues as Principal of Oro Bible College.

The Mission Prayer Partnership reminder is now designed to be detached and placed in your Bible or devotional guide for more convenient and helpful daily use.

A Look at Ourselves

Continued

greatest thing a man can do for his Heavenly Father is to be kind to some of His other children. I wonder why we are not kinder than we are? How much the world needs it, and with God's help how easily it can be done. As has been said, "I shall pass through this world but once. Any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now."

John said, "We love because He first loved us" (1 John 4:19). Think of the cause, "because He first loved us"; the effect follows that we love—we love Him, we love all men.

"And be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (Ephesians 4:32). "As the father hath loved me, so have I loved you; continue ye in my love" (John 15:9). "This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends" (John 15:12-13).

To be concluded in the next issue.

Family Enrichment

Continued from page 27

teach the value of reading. It could replace some of the idle hours spent in front of TV.

4. Adopt some community mission project as your very own and encourage each family member to be a part of this. It could be a monthly visit to a nursing home or children's hospital. It could be preparing a meal or treat of some kind for a shut-in and letting the entire family deliver it while making a short visit. It could be a project of community beautification. Whatever you find as a need in your community—make it a family project and work together. Discuss this around the family table and plan your strategy. Above all make the children feel as an important part of the project.

5. Have a missionary of the month for your family. Obtain pictures of Advent Christian missionaries from Advent Christian Witness to the World. Mount these attractively and place in dining area. Pray for the missionary each day, especially urging family members to remember the missionary in prayer at meal time. Encourage one of the children to write to the missionary telling them about the family prayer for them.

Find many different ways to encourage family members to do something special for each other. Maybe you could select a day each week when a particular family member is the target for special favors, compliments, etc. It might be the day Johnny's favorite meal is cooked and each family member is to do something nice for him. This can build self-worth and can teach all family members to think of others.

Above all — go to church together and spend the time going and coming from church to share. Set the stage for worship as you go to church. Share blessings received as you return home.

death. Their brains had been damaged by starvation to such a degree that even if they lived they would be virtual vegetables. My heart has been touched. I held a child whose sores, resulting from malnutrition and the inability to cleanse its body, were literally dripping with pus. *There was no hope!* There was no probability that that child would ever do anything but die. And then the thought crossed my mind—"Hickel, what will you say to God about that in the Day of Judgement?"

But you see, the most frustrating thing about it all to me is that most American families simply cannot comprehend or else refuse to comprehend those horrible facts of life. They will not believe that some young women, in Asia for instance, have only the choice of either starving to death or prostitution. Many people will not believe that *there are no options* open for the great number of people to whom I have referred. Many people do not recognize what it means for a Filipino pastor or an Indian pastor to live on and raise his family on less than \$55.00 (U.S.) per month. Some will say, "but things are different over there." Yes, things are different over there in that these people simply have to live on that income. There is no other option open to them.

And then I realize that there are people here in the States such as a secretary in Chicago who said she had to work to supplement her husband's salary of \$23,000 a year in order

to pay their bills. I wonder where under the sun is the American's ability to comprehend the facts of life! The average annual cereal consumption in the United States is about two thousand pounds per capita compared to three hundred and ninety-five pounds for people of the "developing countries." I am more acutely aware of how "well off" we have been as compared to those others of the developing countries, to say nothing of the many millions who have less than a pound of cereal per day for consumption.

I guess what I am trying to figure out is whether or not there is a way to equitably distribute the wealth, merchandise, and food stuffs throughout the world. Now, I am not naive. I have seen gifts of food wasted. I have seen American food stuffs rotting on Asian docks and in Asian city street-storage areas. I have seen the rats destroying the grain. I have met those who are making an income off our gifts of food supposedly for the poor. I have observed the graft and corruptness of some agencies and persons. I recognize that in many cases the rich are getting richer and the poor are getting hungrier.

I guess I am simply trying to "get my head screwed on straight" so that I can find some formula whereby I can more adequately and equitably distribute my portion of the world's goods which God has allowed me to have. *I must of necessity share my belongings with needy fellow Christians!*

MISSION DIRECTORY

INDIA

Barbara White (January 14)*
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

PHILIPPINES

Alice Brown (March 24)
Laura Putnam (August 22)
Bessie Smith (March 27)
Luree Wotton (August 29)

Address for all listed above:

Box 223, Cagayan de Oro City 8401
Philippines

David E. Dean (December 20)

Melodie Dean (August 9)
Dona Pilar Village
Sasa
Davao City 9501
Philippines

Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

ON FURLOUGH

Mary Brown (June 24)
c/o Mrs. Harriet Brown
3 Howe St.
Rochester, NH 03867

Marion Damon (March 27)
c/o Mrs. Elbert Damon
209 Wendell Rd.
Miller's Falls, MA 01349

Margaret Helms (Sept. 18)
c/o Mr. Martin Helms
Route 2, Box 500
Monroe, NC 28110

Sylvia Whitman (Sept. 29)
c/o Mrs. Elvira Whitman
RFD
Wells River, VT 05081

*The missionaries' birthdates follow their names.

An aerial photograph of a large residential facility, identified as Vernon Homes. The complex consists of several long, white, single-story buildings with dark roofs, arranged in a U-shape or similar layout. The buildings are surrounded by lush green trees and grass. A paved road or driveway runs along the bottom right of the complex. The entire photograph is framed by a thick blue border with rounded corners.

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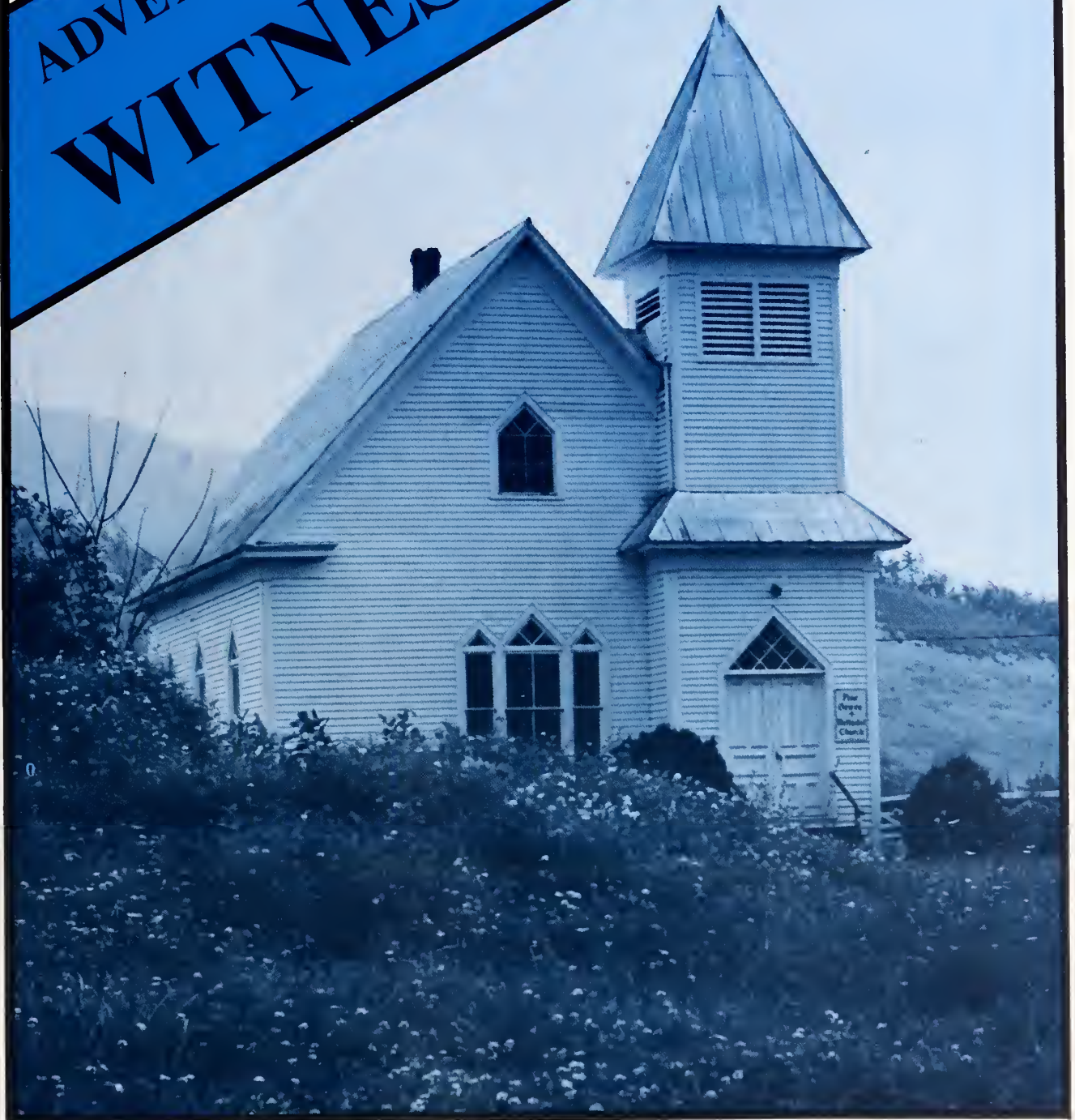
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JULY/AUGUST 1981

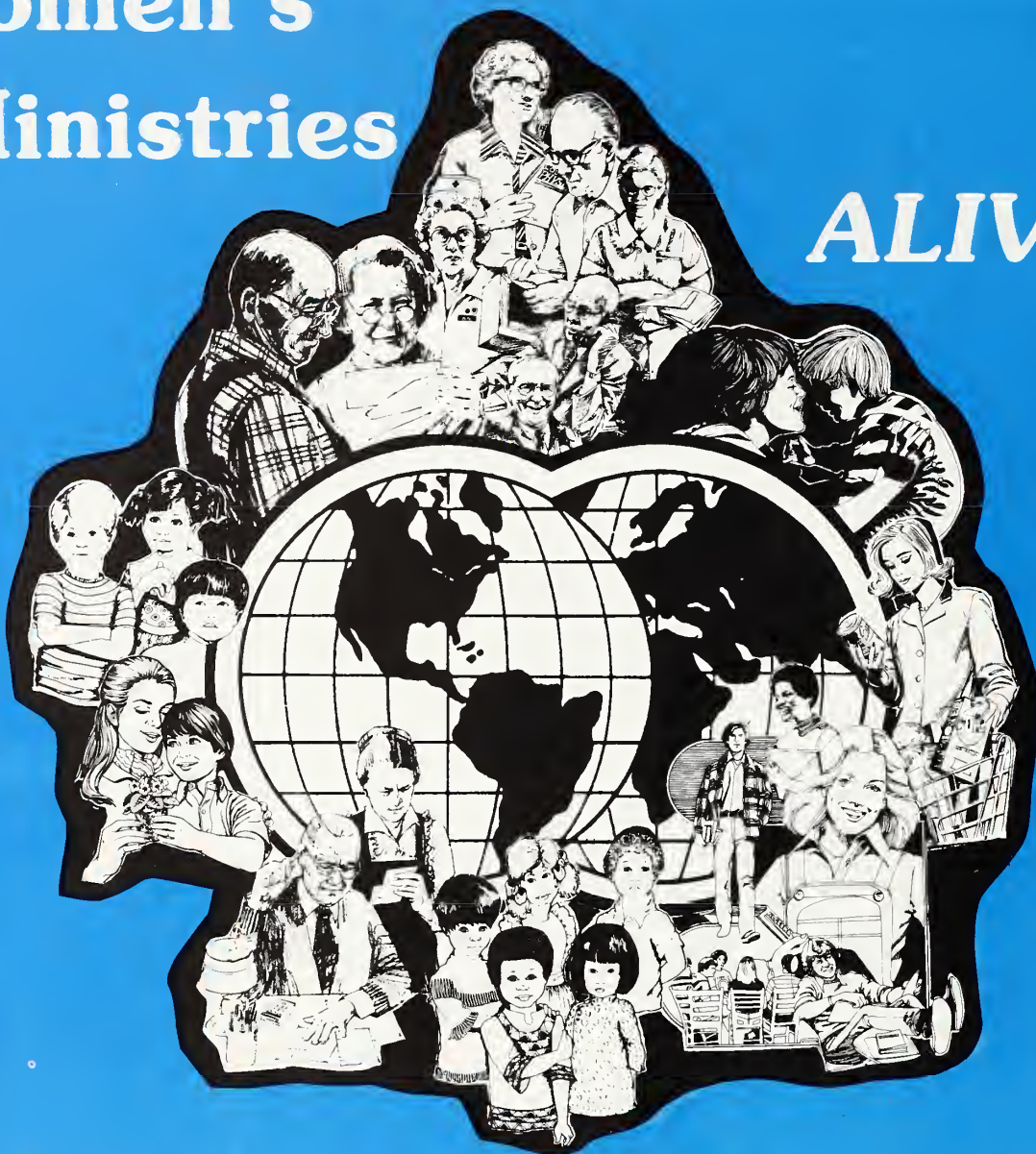
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WITNESS to the WORLD

V.2, no.7

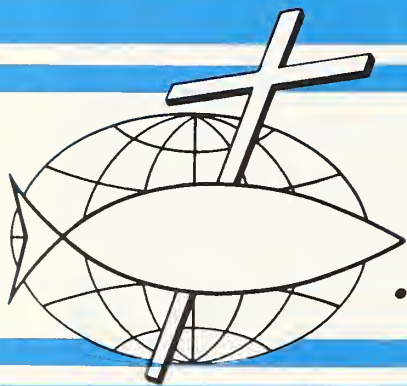


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A Good Heritage Means Responsibility!



Many people today have a renewed interest in their heritage. This has been spurred by such things as Alex Haley's book *Roots* and our nation's recent bicentennial.

There are different kinds of heritages: our religious or Christian heritage, our family heritage, our sociological heritage, and so on endlessly. Everything that has made us what we are and has put us in the situation and circumstances we find ourselves in is our "heritage." And for the blessings of heritage, we are thankful.

However, there is another factor we must take seriously. Heritage should not only produce thankfulness but also a keen sense of *responsibility*. Carl Sandburg once touched on this in relation to our heritage of freedom: "We find it momentous that Lincoln used the word 'responsibility' nearly as often as he used the word 'freedom.' The free men of the world of arts and letters can well ask themselves, every day and almost as a ritual: 'Who paid for my freedom, and what the price, and am I somehow beholden?' The question is not rhetorical. It is a burning and terrible historical question."

When we pause to ponder our heritage, let us carefully consider what it truly should mean to us. In the light of all those who have gone before us and have sacrificed, planned, built, and preserved in the name of our nation, families, and God, let us ask ourselves what we owe. How can we repay and be faithful to these various precious heritages?

It would seem to me that the most important thing we can do is to be thoroughly Christian, to promote righteousness and Godly living, and to encourage others to claim only the highest priorities in life. This is our responsibility as Christians and Americans. When we begin to leave behind self-seeking and self-serving attitudes and begin to accept and act upon all that our heritage imposes upon us, then we start to become the responsible people who are worthy of such a grand endowment.

—C.W.B.

Cover photo by Percy Deverick

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July/August 1981

Editor-in-Chief
C. William Bailey

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Jean Balser

Graphic Arts Designer
Mrs. Rickie Hickel

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Small Churches Are Special

by Carl S. Dudley



Most small congregations are champions in one specific area: all the members can know one another personally. Not every member can keep up with all the others on a continuing, face-to-face basis, but they all know about one another. They can *place* the other members by where they sit in worship, to whom they are related, and what part they play in the social economy of the *village*, whether in the rural community, or in the *barrio* in the midst of the metropolitan mix.

For members of most small congregations, the meaning of membership stretches back to their memories of important people in their lives, and significant events when the church closed around them as a family. They talk of personal crises, moments of adolescent growth or the flicker of Christmas candles, or they tell of a teacher whose love is deeply imbedded in their being. The story of Jesus is remembered not as a creed to be recited, or as dogma to be learned. Jesus Christ is the continuity who was always present in the wide range of experiences shared in the small congregation. People cared, in Jesus' name.

Larger congregations are composed of many groups, many different activities and interests, many separate layers of social life and Christian concern. The small congregation may have many dimensions, but it has only one *social cell* in which everyone knows or knows about everyone else. The small church is a primary group, in which lives are vulnerable and values are learned. Like the family, the small church offers the intimacy and security of people who can be trusted. Persons can ever share their silences of humor

and of death, and their cries of separation and new life. Like the extended family, the small congregation often claims a particular *turf* of land and of culture. The small congregation is often held together by the rhythm of the hymns and the familiar smells of its cooking. Like a family clan, the small congregation is often the proud carrier of the positive values of a particular ethnic, racial, or national group. Within this extended family, the small congregation may embrace a wide range of persons held together by blood, tradition, and turf.

Memberships ties in a small congregation are often strings of the heart more than reasons of the mind. These primary relationships may be warm, intimate, spontaneous, and personally satisfying. Or since they are commitments of the heart, they may reflect other passionate expressions—hot, cruel, petty, and unreasonable. Further, the members of the church may seem to enjoy a good fight among themselves, but will often unite with equal intensity to oppose any intrusion from the outside. A common enemy will bring them together, a function sometimes served unwittingly by denominational executives or educational consultants.

"It feels good to be here," said one older member. "When I walk through those doors, something happens to me inside." Members usually express their faith by how it feels to belong to the small church. This quality of feeling for one another in a particular place gives the small church a unique strength of character. To those who belong, the congregation provides an ideological contact with the present through the experiences of the past. The more the world outside

changes, the more importance the members may attach to their experiential memories. The small church is essentially a conserving group. It finds its strength in the accumulation of feelings about a people who have shared a faith together in a place. It is *naturally* conservative.

The small church often has territorial identity. The building itself is holy space. Some rooms have been dedicated by tradition and usage to the saints of the congregation, the choir room, the Gideon Bible Class, the Lydia Circle, and All Saints in the kitchen. New uses for old rooms are rarely treated rationally.

This sense of *turf* often extends into the community. Buildings and land tracts are referred to by names of owners who may have died a century ago. Often small congregations are rich in storytellers. These informal historians are more important than today's planners in shaping the future for many small congregations.

Time, in the culture-carrying church, is not measured by the clock or the calendar. Time is marked by significant events—celebrations, disasters, times of personal transition—held together by well-remembered pastors. (Of course, some pastors are *forgotten* for their brevity or incongruity.) Small congregations can look forward and plan for the future, but they may see it best through the eyes of the past. History is their greatest asset. Pride is their strongest motivation.

Time is "being together" in the small congregation. In larger churches time is often consumed in doing activities together. Members of larger churches often do not have the time or the temperament simply to "be together." Many small congregations live on *people time*, which was defined by one member as "beginning when I get there, and lasting as long as I remember the experience."

Task-oriented mission statements are not the natural expression of small, culture-carrying congregations. The larger congregation knows who it is because of what it does, and it must keep on doing, in order to reassure its existence. The small church has identity because of the experiences that it brings from the past. Its primary satisfactions are in the relationships among people who share experiences in faith. They find identity in their character, not in their activities.

Entry into the small, culture-carrying congregation may happen through adoption if an outsider remains long enough to learn the stories and feel the rhythm of the extended-family church. But it takes time, *people-time*, for new members to become adopted into the life of the small church. Only a few families can be absorbed at one time, and only as they appreciate the nature of the congregation.

The small church is a demanding membership. Members expect to know, or know about, every other family, to place them in the social fabric of the community. They expect to care. The number of people who care about one another in a small congregation is often much larger than in bigger con-

gregations that are composed of many small groups. Members of larger congregations may care as much about one another, but they are limited in their associations to age and interest groups. In a small church, everyone knows and cares for the extended family members, of all ages and interests. Even members who never attend, and members of the extended family who have never joined, are all embraced in the concern of the small church. A small congregation of fifty members may be the instrument of care for two hundred people. If the church were measured by the number of Christians who care for one another by name, the small church would often be the largest expression of Christian faith. It is a congregation for believers and their children, and for those who are afar off. (*Acts 2:39*).

Character, for a person or for a group, is the accumulation of experience. Most small congregations have a strength of character that guides their sense of mission. They will do what is consistent with who they are, and the collected experiences that have brought them to this moment. Planning grows from character.

Toughness is part of small church character. "We have a special kind of strength here," one treasurer told me as he looked at the unbalanced budget, "and this is just one more problem to be lived with." There was no solution in sight, but there was no thought of closing. Small churches have a special toughness that often makes them difficult to enter and almost impossible to close. From the outside, the single-cell culture-carrying congregation might seem like a loaf of ethnic bread: tough on the outside, textured in the middle, and delicious to those who have been nourished on it.

The inner texture and outer toughness are common characteristics of small congregations. Within the boundaries of membership families, the small church has pushed the limits of face-to-face knowing and caring. Because the church provides a primary group experience, members often find their basic satisfactions simply by being with one another. They often derail the planning process simply to catch up with what is happening in the lives of families in the caring cell. Long-range planning has been described as two hours of small talk about family members, even those in distant places, followed by five minutes of deciding to "do it like we did last year!"

*The Rev. Mr. Dudley is Professor of Church and Community at McCormick Theological Seminary, Chicago. He is the author of **Making the Small Church Effective** (Abingdon, 1978, \$4.95); and **Where Have All Our People Gone?**—New Choices for Old Churches.*

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DATELINE ****

Christian World

DENOMINATION TRAINED IN CHURCH GROWTH

PASADENA, Calif. (EP)—Strategies for the Christian and Missionary Alliance denomination's goal of doubling its world membership before the 1987 C&MA centennial celebration were discussed at a recent five-day church growth seminar at the Fuller Theological Seminary School of World Mission. It was held exclusively for the C&MA. One of the fastest growing denominations in North America, the C&MA has an overseas church membership which is five times larger than its home constituency according to David L. Rambo, sponsor of the seminar and vice president for the Division of Overseas Ministries.

CHRISTIAN CAMP SEASON OPENS

CAROL STREAM, Ill. (EP)—Over 750 Christian camps and conference centers will serve over one million people in the United States in 1980, according to John Pearson, executive director of Christian Camping International. Christian camping is alive and well," says Pearson, "and is growing at practically every level. Day camps, resident camps, family camps and conferences, wilderness camping, and travel camps all seem to be enjoying steady growth. Plus, year-round ministries to senior citizens, couples, special populations, pastors, outdoor education groups, and youth are sometimes reaching more people than the traditional summer programs."

MARRIAGE OUGHT TO REQUIRE MORE PREPARATION THAN GETTING YOUR DRIVER'S LICENSE—WRIGHT

COLORADO SPRINGS, Colo. (EP)—"People in our nation spend more time preparing to get their driver's license than they do preparing for marriage or parenting."

And, obviously, as the soaring divorce rate indicates, this sort of non-preparation leads to serious marital problems, marriage and family expert H. Norman Wright told the 225 delegates at the 33rd annual convention of the Evangelical Press Association meeting here May 11-13.

Wright, associate professor of psychology at Biola College and founder-director of Christian Marriage Enrichment, told the evangelical editors and writers that there are three basic steps to be taken to stabilize marriage:

1) Proper thought and preparation given the marriage "adjustment areas." He said, "Couples must enter marriage with less romance and more realism." He sees the church's role as "nurturing relationships" and not merely "performing wed-

dings." He urged every evangelical church in America to require extensive pre-marital counseling. "At our clinic," he said, "about 48 percent of those involved in this pre-marital counseling decide not to marry. That shows we're doing our job."

2. Couples must be trained and equipped to "develop the ability to handle disappointments, hurt and suffering." According to Wright, 80 percent of the parents who have a handicapped child or lose a child at birth eventually divorce.

3) Couples must be trained to understand and recognize the various stages and cycles occurring in the duration of their marriage relationship. "Couples must know when they can expect to experience the most and also the least satisfaction from their marriage," Wright said, "and the church must teach these life cycles."

HISTORIAN DISCOUNTS 'HUMANIST CONSPIRACY'

NORTHFIELD, Minn. (EP)—American religious groups are going to be clashing over the meaning of "humanism" for at least a decade, according to Lutheran historian Martin Marty. Speaking at St. Olaf College here, Marty said religious conservatives have chosen to use the word as "the all-purpose term for what is at the root problem of American life—in education, morals, values, living styles and philosophies."

According to a "conspiracy" seen by some, 275,000 secular humanists have 220 million Americans "in their thrall," Marty said. Supposedly, they have "infiltrated higher, secondary and elementary education" and are "well planted at all decisive places to promote their anti-Christian theology." His research has failed to find any significant atheist tradition among American intellectuals, he said, although it was "always given free publicity by churches which needed some name for the outsider. That's what's happening again."

People who see a "humanist conspiracy" cite the various "Humanist Manifestos" as evidence, Marty said. Yet he had been unable to find anyone who took them seriously at the time they were issued, he reported. "I have seen graffiti that have had more influence than the Humanist Manifestos," he said. "When the 1973 manifesto came out, I checked and found the median age of the signers was 77. So it was hardly the wave of the future." He described the signers—"mostly retired Unitarian ministers"—as people who say the human venture can be seen best without any spiritual dimension.

CHURCH VANDALISM CONTINUES AGAINST FRENCH EVANGELICALS

VAULX EN VELIN, France (EP)—A gunman who fired into a praying church congregation left no injuries and little damage, but for a small, growing Baptist congregation in Vaulx En Velin,

the incident was only one of many acts of violence in more than two years. The gunman fired at the congregation at a night meeting following the showing of a Billy Graham film attended by some Muslim young people.

The vandalism is a problem shared by other evangelical churches, including four which were damaged or destroyed by fire, Pastor Mark Sutton says. Several groups, including Baptists, Methodists, Assemblies of God and Pentecostals minister in the Lyons metropolitan area, where 1.25 million people live.

A third fire destroyed an independent Baptist church building and a fourth destroyed an Assembly of God church, the largest church in the city, Sutton reports. One of four men who set the latter fire went to police and admitted that he and the three others had gotten the idea from the first three fires. They told police they wanted to "show the evangelicals that they were wrong," Sutton says. Police have not been able to apprehend anyone in connection with the other fires, but they know more than one person is involved. Eighteen percent of the evangelical churches in the Lyons area have been destroyed, says Sutton. "All the pastors and churches in the Lyons area are concerned."

WORLD CONCERN INCREASES AID FOR SOMALIA

SEATTLE (EP)—The human suffering is "so great" that World Concern has increased its allocation of emergency relief aid to \$1.4 million for refugees in Somalia, according to Arthur Beals, the agency's executive director. Somalia, an impoverished country that wraps around the Horn of Africa, has the dubious distinction of hosting the world's largest refugee population. A 16-member World Concern medical team is providing medical care and supplementary feeding in the Halba refugee camp which holds nearly 80,000 refugees near the Ethiopian border.

NUCLEAR RACE HOLDS ONLY ONE CERTAIN ENDING—DISASTER

HIROSHIMA (EP)—An appeal for Peace by Dr. Alan Walker, Director of World Evangelism for the World Methodist Council, was issued on May 26 from Hiroshima, Japan, the city destroyed by the first atomic bombing of history:

"A new gigantic effort must be made to halt the making of nuclear weapons and to destroy nuclear arsenals," Dr. Alan Walker said in Hiroshima. "Only a complete repudiation of nuclear warfare will save humanity from destruction."

"Standing amid the horror which was Hiroshima I indict that monstrous evil called war. Only by seeing how a city died and from talking with survivors can the full tragedy of nuclear warfare be grasped. The human suffering caused by the searing heat and radiation fall-out from atomic

weapons is beyond description. Hiroshima gives to humanity an indelible warning of the realities of atomic destruction. Before such facts it is unbelievable nations go on making nuclear bombs and contemplate using them.

"Peace does not rest on weapons of deterrence or on a balance of power but on the rejection of war and the will to peace. To make ever larger bombs and to concede they may be used will lead to nuclear warfare. There can be but one end to the present accelerating arms race: disaster."

EXPECTED MESSIAH DID NOT COME

NEW YORK (EP)—About 50 members of a little-known religious sect called Yahweh Yohoshua went home disappointed after waiting several hours on Coney Island Beach for the Messiah, said police, who had feared they planned a mass suicide by walking into the ocean. Police said the congregation, clad in white head-dresses and robes, sat on the beach under sunny skies in 80-degree weather for several hours May 25 waiting for the Savior.

"They thought the Messiah was going to come today and part the waters at 3 o'clock," said police officer Richard Swanson. The leader of the group who calls himself Apostle Shah Ben Yah, began to walk into the water, escorted by a female, sometime during the afternoon, according to police. He beckoned other church members to follow, but they refused. At 9 p.m. they dispersed.

Swanson said the congregation was outnumbered by a crowd of about 200 people, mostly family and friends, who tried to persuade church members not to commit suicide.

Police showed up because of a telephone call received about two weeks ago telling them the congregation, believed to number about 500, planned to wait for the Messiah and that they "would be prepared to leave this Earth with him and go to heaven," according to Capt. William Baer. Asked about the nature of the church, Baer said, "I don't know what it is, to be truthful."

EVANGELICALS ISSUE STATEMENT ON MISSIONARY SLAYING

CAROL STREAM, ILL. (EP)—The April 24 issue of Christianity Today reported a statement made by a confederation of Colombian evangelical churches after the slaying of Chester Bitterman. Appearing in the national newspaper *El Tiempo* two days after Bitterman's death, the statement asserted that there are more than 2.5 million evangelicals in the country.

"A new Colombia will not be formed through terror and violence," it said, "but by knowing the gospel....We, more than 1,600 pastors, are sure that when Christ permits us to give our lives we will do so in the same way....For us, to die only because we have renounced...hating or

persecuting on earth, is to begin to live....Beloved enemies, we love you as Christ loves you and hope that upon reading these lines you recognize that, like us, you are human beings and one day will have to give an account of your deeds to the Creator." Bitterman, a translator with Summer Institute of Linguistics in Colombia, was shot to death on March 7 by guerrillas who had abducted him 48 days earlier.

MESSAGE FROM SOVIET UNION: "SPIRITUAL WEAPONS CANNOT BE DESTROYED"

ELKHART, Ind. (EP)—In the Soviet Union the KGB is hurrying to conclude preparations for the trial of independent Baptist pastor Dmitri V. Minyakov. The trial was scheduled for May 15, despite Minyakov's failing health.

In the face of this and other persecutions, Gennady K. Kryuchkov, president of the Council of Evangelical Baptist Churches in the Soviet Union, recently relayed a message to the CEBC representative office in Elkhart, Indiana: "We have many difficulties, but God's promises are greater!" Kryuchkov continued, quoting from the Bible, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God."

"In spite of all the complications of our life, path and ministry, if we closely examine our weapons we will find that they are invisible and intangible, and therefore cannot be snatched from us by the KGB or persecutors in any country."

"These spiritual weapons are accessible and active everywhere; they are not subject to territorial limitations. They cross all borders freely because they are passed vertically, from above," Kryuchkov continues. "These weapons cannot be destroyed by listening devices, by electronics, nor by prisons! Our weapons are powerful, because the Lord God is acting on our behalf! Even though there are so many arrests now, neither prayer nor faith, neither trust nor righteousness have been taken from us. Nothing at all has been taken, because these weapons are made powerful by God!"

STUDENT FAST HELPS POOR IN TWO COUNTRIES

AKRON, Pa. (EP)—Like a small pebble spreading a ripple across a large pond, 22 sixth graders from Chambersburg, Pa., are assisting community development projects in Brazil and Ethiopia. These students are not skilled in economic or technical development, but by participating in a 30-hour fast they raised over \$2,800, which they designated for two Mennonite Central Committee projects.

Martha Frey teaches at Shalom Christian

School. Each year her students learn that a lesson on the causes and effects of hunger is just as important as the basics of reading and arithmetic. She encouraged her students to fast so that they could identify more closely with the physical element of hunger.

"We did not do this for people to shake their heads and say, 'Wow!' but so that God will get the glory and we will have the good feeling of helping someone," commented one student.

NONPROFIT POSTAGE INCREASE IS LIKELY

WASHINGTON (EP)—Nonprofit mailers, appear headed for severe postage increases in October. It is apparently now a question of how severe the hikes will be.

A spokesman for the House Committee on Post Office and Civil Service said some cuts are "likely" in the subsidy which allows nonprofit organizations to move gradually from partial to full postage rates.

The proposed cut, already recommended by the Senate Governmental Affairs Committee, would eliminate the final six years of a 16-year plan implemented by Congress to cushion the impact of requiring nonprofit mailers to pay full rates for mailing their publications.

The House Committee recently held two days of hearings to examine what Chairman William B. Ford, D-Mich., described as "the implications of President Reagan's proposal to make major spending reductions in postal appropriations." Both the House and the Senate already have approved the president's overall budget spending limits for fiscal year 1982, but individual committees are now in the process of recommending ways in which the specific cuts will be made. Ford's committee is required by the House Budget Resolution to cut \$5.5 billion in 1982 spending and could choose to accept or reject the administration recommendation to cut the nonprofit mailing subsidy.

In the hearings, Edgar R. Trexler, representing Associated Church Press, American Jewish Press, Catholic Press Association and Evangelical Press Association, told the House Committee on Post Office and Civil Service that elimination of the phasing process "may well be a disaster." Trexler, speaking for more than 750 publications with total circulation of approximately 70 million, said eliminating the phasing process would more than double postage costs of these nonprofit organizations. "The religious press is willing to pay fair postal rates," Trexler asserted. But he feels "Congress is on the verge of breaking faith with the religious press by suddenly forcing religious publishers to assume an exorbitantly heavy postal increase."

150 Years of Anticipation

by Dr. Clyde Hewitt

It was the second Sunday in August 1831. The large living room of the comfortable log home of Silas Guilford in Dresden (now Clemons) N.Y., was filled with friends and neighbors. Nearly all were members of the local Baptist church whose pastor was absent that day.

They occupied all the seats the house could furnish. Some chairs plus stools, the woodbox, and chopping block supported quilt covered planks. These, too, were filled with people. All were listening intently to the man who, in a big armchair, set opposite them.

At forty-nine years of age William Miller, a farmer from nearby Low Hampton, was delivering his first public sermon. His subject was the impending second advent of Jesus Christ. Close study of Scripture had convinced him a dozen or more years earlier that the end of the world was not far off. The great day of the Lord would probably come upon them all in 1843 or 1844.

He had talked privately with people about this conclusion but had resisted a growing inner compulsion to declare his convictions publicly and to sound a general warning to the world around him. He was very aware of his humble background, his inexperience in public speaking, and his complete lack of seminary training. He had hoped that someone else more adequately prepared might undertake to warn the world of its impending doom if it remained impenitent.

But, on August 14, 1831 all of this began to change. Years later he recalled of that fateful day, "As soon as I commenced speaking, all my diffidence and embarrassment were gone, and I felt impressed only with the greatness of the subject, which, by the providence of God, I was enabled to present."

For thirteen years he had kept silent. He had another thirteen years ahead of him to make up for that. And, at first by himself and subsequently joined by others, make up for it he did! By 1844 virtually every city and hamlet in the United States and Canada knew of his proclamation. It had spread to every continent and to many isles of the seas. It was preached in far off Australia and it was vigorously advocated in the British Isles.

And, it all began on that warm Sunday morning one-hundred and fifty years ago. Despite the non-appearance of the Lord in 1844, the Millerite movement continues to have contemporary significance. The sesquicentennial of its

beginning deserves observance. A proclamation by Rev. Joe Tom Tate as President of the General Conference calls upon every Advent Christian to recollect the significance of August 14, 1831.

At the conclusion of his remarks Miller was besieged with eager questions. So hungry were the people to hear more that they asked him to remain and lecture for the entire week. He did. People flocked in from neighboring towns and a revival commenced. "It was said," Miller later reported, "that in thirteen families all but two persons were hopefully converted."

When he returned home on the following Monday he found a letter waiting for him. It was from Elder Fuller, the pastor of the Baptist church in Poultney, Vt., asking him to lecture there on the second advent. Fuller had not heard of the Dresden meetings. Miller agreed, this time without hesitation, to go. In Poultney he experienced a reception and results like those in Dresden. Invitations now flooded in upon him from Congregationalist, Baptist, and Methodist churches. He accepted as many of them as time and farm duties would permit. Everywhere results were the same. "In almost every place I visited, my labors resulted in the reclaiming of backsliders and the conversion of sinners," he reported.

As the years passed Miller must often have recalled his experience with the Lord on August 13, 1831, the day before he spoke in Dresden. After breakfast that Saturday morning he had gone to his desk "to examine some point," as he expressed it in recollection. When he finished and arose to go out to work the command "Go and tell it to the world," came to him. The words were familiar. Often before had he heard them reverberating in his mind and the more he had heard them the more he had tried to excuse himself to the Lord for not heeding them. He prayed that God might raise up someone else to make the proclamation.

This time, though, the impression was so sudden and powerful that he settled back in his chair and said, "Lord, I can't go." Then he seemed to hear the Lord saying, "Why not?" Miller's distress at not being able to evade this question, as he had so many times before, led him to make a compact with the Lord. He agreed that, if God would open the way for him to "go" by sending him an invitation to speak publicly, no matter where, he would go and tell people what he found in the Bible about Christ's return.

A PROCLAMATION

MILLERITE SESQUICENTENNIAL YEAR

As President of the Advent Christian General Conference of America, I am proclaiming the year from August 14, 1981 to August 14, 1982 as "Millerite Sesquicentennial Year" among our churches. August 14, 1981 marks the 150th Anniversary of the delivery of William Miller's first public sermon on the second coming of Christ.

Inasmuch as this event was the beginning of the Millerite movement through which tens of thousands accepted Jesus Christ as their personal Savior, I strongly urge our pastors and our missionaries to use this Biblical message of the return of our Lord as a means of reaching those who in this day need to accept Christ as their personal Savior.

And inasmuch as the founding of the Advent Christian denomination came out of the Millerite movement, I urge that we call our people to a remembrance of our heritage throughout this "Millerite Sesquicentennial Year."

Joe Tom Tate, President

Miller immediately felt much better. He had never had such an invitation, and he did not expect he ever would. His "burden was gone" as he put it. Thus, when within half an hour and before he had gone out to his farm young Irving Guilford, his sister Sylvia's son, arrived with the invitation to speak in Dresden, he immediately became angry and rebellious. Angry at himself for having made the compact. Rebellious against the Lord for the likelihood of His holding him to it.

Without giving the boy an answer, Miller fled to a nearby grove where he often retired for prayer. Here for nearly an hour he struggled with God requesting release from his promise. In the end Miller submitted, asked the Lord to sustain him, and, trusting Him for the grace and ability to perform all that He should require, returned to the house. After dinner he and the boy left for Dresden.

In future years as he recalled the immediate answer to his compact, the long period of his resistance that preceded it, and the flood of unsolicited invitations to speak that followed it, as well as the thousands of recommitments and conversions—especially of infidels, Deists, and Universalists—that accompanied his preaching, Miller must have been certain he was in God's Will. "God is in this thing," is the way he once expressed it.

Somehow his calculation as to the date of the Lord's personal, visible return was wrong. But what thoughtful Christian can hold that the timing of the Dresden and Poultney invitations were merely coincidental?

What sensitive Advent Christian can fail to appreciate the significance of August 14, 1831 to his own religious life? It is a day worth remembering.

"And God Saw That It Was Good"

by Phyllis Dana Robbins

A number of years ago, the Lord sent a vision and when the vision had been interpreted and become a reality, He looked down upon a very special little church and saw that it was good. Through the years, His blessings were so abundant and the little church of His creation so prosperous, it is difficult to understand why so many churches today are not sowing and reaping in this part of His vineyard.

Our Lord has many mission fields....some across the seas...some in remote corners of the American continent...some within the borders of neighborhoods...and some right within the church itself in a specialized field of ministry to children. There is no greater opportunity for service and a subsequent rainfall of blessings than in the establishing of a little church, within a church, set apart for and dedicated to children. Why has the vision faded, or been diluted, or perhaps never even seen? God was the author and the inspiration and His multiple blessings are proof indeed that He saw that it was good. His blessings are ready and waiting.

To catalog the needs and requirements of a children's church under the same heading as the Sunday School's needs and requirements, and call them one and the same, is not only unworkable, it's actually impossible. Pete's sailboat and Mary's car are both means of transportation, and their destination may be the same, but their methods of arrival are completely different. Pete crosses the lake on the water; Mary drives around on the land. Pete knows and understands his boat and realizes just what is needed to reach the other shore; Mary is an excellent driver, and knows nothing about sailing, but she does know she can't drive her car into the water and expect to reach the other side. Different techniques and skills are involved. Similarly different techniques, methods, and knowledge are required in the operation of God's little church for little people.

We have recently visited a number of churches. In some the feeling seemed to be that no matter how noisy or disturbing Susie or Tommy might be, their place was in the adult worship service. In others at a certain time the youngsters were dismissed to go dashing on their way to somewhere to engage in something for the remainder of the service. In some churches before the dismissal took place, the children listened to an interesting story with a fine moral lesson told just for them. But to say the children have left to go to the Junior or Children's Church? How can that be?

A church for children, in order to be a church, requires a full-time worship service into which has been poured just as much prayer and preparation as any adult service. Can time spent in an adult service, with or without a children's story, compare with what a child learns in his own church on his own level? Think about it. In their worship service they learn what church is all about and love it. They learn to sit quietly (oh yes they do!)...learn to sing and pray (oh yes they do!)...learn Scripture (verse upon verse to tuck into their hearts)...learn Bible stories and truths...learn the joys of giving...and they make some bit of handwork to take home as reminders of what they have learned. In a very short time they come to know in an unforgettable way that beside them is an Unseen Guest who loves and blesses them there because the place where they are is *CHURCH*.

"But," say some who have not seen this vision nor witnessed the marvelous workings of God in this field, "children should be in the adult service so that they can better know the pastor and he in turn can get acquainted with them."

We knew a man of God once, a pastor, who also wanted the little ones to know him, and he know them, but God showed him the blessings being reaped in a little church within his church. This man chose a different plan for getting acquainted. Every three months, he set aside a Sunday when, during the preliminaries of his adult church, he became a member of the children's congregation. He sat with them, sang with them (humming along when he didn't know the words), prayed when it was his turn, "learned" the day's Bible verse and recited it, and put his money in—all just as they did. Did he and the children become better acquainted? Of course they did, better than they would have in twelve months of Sundays in the adult service. Moreover, the children loved him for his sharing in their church. How do we know? Because we were witnesses and saw it happen. And who was the man? He is well-known to most of you; he is Joe Tom Tate, President of the Advent Christian General Conference and at that time pastor of the Worcester church. Today, many years later, we have every reason to believe he still remembers.

A Junior or Children's Church, by whichever name it is called, is worthy of the name only when it is a full-time, real church. And when it is a church, there is no substitute.

God sent a vision, and when it had become a reality, He looked down and saw that it was good, and out of the windows of heaven He poured blessings above and beyond what anyone could ask or think. In every church there is a very special mission field peopled with children, and wherever His church for little people is established, He will smile and say "It is good."



Christ's Coming and The Millenium

by Roland E. Griswold
Director of Church Expansion

October 22, 1844 came and went. Thousands of Christians, especially in New England, began the day with a note of anticipation. But by the end of the day, they were dejected. They had listened to the teachings of William Miller and his associates. Using great prophetic charts, they taught that the prophecies of Daniel and Revelation pointed to that date as the day for Christ to return to earth.

The occasion soon came to be known as "the great disappointment." Miller and most of his fellow teachers admitted to their error and declared firmly that men should not attempt to tie God to a timetable. Several leaders founded what later became known as the Seventh-Day Adventists. Others in the so-called Millerite Movement maintained their strong emphasis on the doctrine of the second coming of Christ as imminent, but did not try to place a date on it. Eventually these folk founded four other denominations, one of which is the Advent Christian Church, all with strong eschatological emphases.

The Millerites were by no means the first date setters, nor were they the end of the line. Apparently the Apostle Paul had a strong feeling that Christ would return in his lifetime, though he set no specific date. Within 100 years of its founding, the Christian church began to be plagued with date setters. And it hasn't stopped yet. Salem Kirban, Hal

Lindsey, and David Wilkerson are just a few of the men who are now pointing to 1984 as the "absolute deadline" for Christ's return! In conjunction with this, numerous scholars have tried to pinpoint the Anti-Christ as the Roman Catholic pope, various world emperors, and the spirit of materialism in the world today. No doubt some people's faith was shaken when Hitler died without being officially identified by God as the Antichrist!

Hal Lindsey, author of *The Late Great Planet Earth*, while shying away from setting the exact date of Christ's return certainly speaks very authoritatively when identifying many other end times prophecies to specific events in current history or predicting dogmatically what will happen next on the world scene. He has followed in the pattern of J.N. Darby and C.I. Scofield who wrote out a plan of how they thought things should move in the last days and then picked proof-texts from Scripture to back up their theories. Beware of anyone who takes this approach! We must first study Scripture and allow it to set the basic pattern. Then perhaps some speculation can be allowed regarding matters not clearly explained in the Word.

A study of pronouncements of leading Christians from the first century to the present shows that there is no single

Continued next page

Christ's Coming**Continued**

clearly defined true Biblical system of doctrine concerning last things. In an article in Eternity Magazine some years ago, George E. Ladd wisely suggested, "Every Christian should hold his prophetic views in humility and look with love and understanding upon others who accept the authority of Holy Scripture but who differ in matters of prophetic interpretation."

There are, however, areas of broad agreement by scholars when it comes to end times teaching. Most Bible students believe that history is moving toward some sort of climax. Time and history as we know it will one day come to an end. Between now and the end of time, Christians are involved in a life and death struggle with Satan. The old sinful nature is still present, and Satan uses it to create problems for God's people.

The resurrection power that will be the main source of life and blessing in eternity has already invaded time. It was the power that raised Jesus Christ from the dead. It is the possession of Christians now, so that they can have victory over the world, the flesh, and the Devil (Ephesians 1:19-29). Jesus Christ is coming back to earth again. He will complete history, destroy the Devil and all that is evil and wicked, and establish His eternal Kingdom on the earth made new.

Primary disagreement seems to be in the areas of when Christ will come, what events will be connected with His coming, and what events of history are represented by the Biblical signs. Nearly every generation has thought the signs of His coming were being fulfilled in their day. The differences of opinion relate mostly to interpreting Daniel and Revelation, what the millenium is, and what the Kingdom of God will be like.

In analyzing the various teachings on Revelation, which is the key book in understanding end times prophecies, there seem to be five basic plans set forth. The *preterist* plan says Revelation is basically history; it was fulfilled in the first century. The events set forth are an explanation of the fall of the Jewish nation during the first century. Some also see here the downfall of Pagan Rome before the rise of the Papacy.

The *futurist* plan says the visions of Revelation did not mean much to the first readers; it was meant only for understanding in the last days. They say the whole book, except for the first three chapters, applies to events surrounding the return of Christ. In chapters two and three they see a sort of game plan: these chapters describe seven successive ages of the church. They would place us in the seventh age and would expect the rest of the book to begin opening up soon.

The *continuous historical* plan ties each section of Revelation to a specific period of history. The seven trumpets are an unfolding of the events of the seventh seal, and the pouring out of the vials is a result of the sounding of the seventh trumpet. Not too many follow this approach today.

The *symbolic* plan sees in Revelation symbolic representations of good and evil principles common to every age and are to be understood spiritually. For instance, the New Jerusalem would be symbolic of the present blessedness of true believers whose lives are hid with Christ in God. This view is not as widely held as the others.

The *synchronous historical* plan, sometimes called the literary historical plan, seeks to determine first what Revelation meant to the first readers in view of their historical situation. Then it tries to delineate the eternal issues involved. Next, present church and secular history are studied to see how they relate to these eternal issues. The final result is an attempt to evaluate what the book of Revelation has to say about the final outcomes of these key issues. This plan usually starts with the declaration that the seven churches represent seven periods of church history.

The key issue for interpreting the book of Revelation is what to do with the millenium. The term is used only in Revelation 20 and comes from a Latin word meaning one thousand. It refers to a period between a binding and a loosing of the Devil, mentioned in verses 1-3. Four basic views of the millenium are being taught today. I will describe each one briefly, then elaborate on the one which best fits my understanding of the Scriptural teaching.

Historic premillennialism was the prevailing view in the church prior to 400 AD. It taught that Jesus would return to earth before the millenium and reign on earth for 1,000 years. His coming would interrupt extreme tribulation of Christians by a personal Antichrist. The dead Christians would be raised to enjoy the millennial reign of Christ. A general resurrection and judgment of all other people would take place at the end of the millenium. They did not teach a secret rapture nor the rebuilding of the temple in Jerusalem.

Dispensational premillennialism as a system was introduced by J.N. Darby about 1830. It came to real prominence in recent days as it was adopted by C.I. Scofield as the "true" system and became the foundation for his notes in the Scofield Reference Bible. As a result of the influence of Scofield, John Walvoord, Lewis Sperry Chafer, and other well-known theologians, this view has received wide acceptance among fundamentalists.

There are important differences between this and the historic position. Dispensationalism teaches that a rapture will happen before the millenium. But they are divided three ways here: some teach it will come before the tribulation, some say during, and still others place it after the tribulation. They believe God has two programs running at the same time: one relating to the church and one specifically for the Jews. Because they feel the Old Testament prophecies about Israel must literally come to pass, they look for a rebuilding of the temple in Jerusalem and the restoration of blood sacrifice there. This will happen so the Jews can be God's evangelists during the millenium. Dispensationalism

fits nicely with the futurist plan of understanding Revelation. Writers holding this view can be spotted easily: they divide Christ's second coming into two parts. He will come first to rapture the church, and then come again to set up His Kingdom.

Postmillennialism was held by some Christians, primarily during the 17th and 18th centuries. There are very few postmillennialists now. The primary living theologian holding this view is Loraine Boettner. Postmillennialists teach that Christ will return after the millenium. Before He comes the earth would enjoy a 1,000-year period of universal peace. Everyone would be converted to Christ, the Jews would be restored to their land, and things would be so great here on earth that Christ just could not stay away any longer. The two world wars of the twentieth century have dashed the hopes that burned bright during the eighteenth century age of enlightenment, and I have found only three major books supporting the postmillennial position written in the twentieth century.

I have saved until last the view that seems to me to best harmonize the teachings of the book of Revelation: the *Amillennial* view. The term is really a misnomer. "A" suggests that there is no millenium, or that people holding this view ignore Revelation 20:1-6. That is not the case. Amillennialists believe that rather than being a literal 1,000 year earthly reign following Christ's return, the millenium is a symbol of the period between the first and second comings of Christ. It describes the time of the church.

Amillennialism appears quite early in church history, in the fourth century. By the Council of Ephesus in 431 AD, it became the "official" view. Augustine became a chief proponent of this view. The Reformers seem to have held to this view quite uniformly. Amillennialism has been held throughout the church's history more widely than any of the others and even today is held by more Bible-believing Christians than any of the other views. This fact is perhaps not too widely realized, since many amillennial writers—Hoekema, Cox, Hughes, Berkhof, Berkouwer, Hendriksen, Kuypers, Masselink, Morris and Pieters—have written in a more weighty textbook style than Hal Lindsey. Lindsey's *Late Great Planet Earth* was one of the first books on last things written in such a popular style that it really flooded the Christian market.

This view is similar to the historic premillennial view in denying any rapture, special tribulation period, or a two-pronged second coming of Christ. It states that God's program for mankind and His plan of salvation is the same for Jew and Gentile. It does not expect all God's promises to Old Testament Israel to be fulfilled because many of them were based on certain conditions, and Israel didn't meet them. It sees the millenium as symbolic of the peace and victory Christians share here and now with Christ in the spiritual phase of His Kingdom which began at His resurrec-

tion. It will end when He comes again to establish a new heavens and a new earth, where Christians will live and reign with Him eternally. Because amillennialists see that much of the millennial period has already passed and it is near the time of Christ's second coming, Professor Jay Adams of Westminster Seminary has suggested in his book, *The Time Is At Hand*, that this view might better be called *realized* millennialism.

In relation to my statement that this view is held by more Christians than any other, I point out that it is the primary position of the Reformed churches as well as the main Wesleyan bodies. Forty-five years ago, Albertus Pieters, in *The Lamb, The Woman and The Dragon*, surveyed all the church creeds and made the following statement: "All of the creeds of the Christian church, ancient or modern, Catholic or Protestant, are amillenarian, for chiliasm has not found recognition in any one of them. It is historically the standard form of the Christian faith in regard to the last things."

Our primary task today is not to give priority to determine which of the four views is "right" but to be about our Master's business, listening for the shouts and the trumpet of the angel announcing the return of our Savior. Because the Scripture admonishes us to "rightly divide the word of truth," it is proper for us to attempt to understand the meaning of the symbols of Revelation. But recognizing that much is symbolic, let us be charitable toward those who honestly believe they see the Lord teaching something different in the symbols than we think He is teaching. As for me, I plan to follow the outlook of John Wesley. When asked what he would do if he knew Christ would return tomorrow, he simply described his daily routine of activities. My prayer is that I will be found busy at the work the Master has given me to do when He comes.

Even So, Come, Lord Jesus"



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Permanent Things

by Melvin White

The Apostle Paul states in 1 Corinthians 13:13 that there are three things that are permanent—Faith, Hope and Love. These three things are permanent in at least three ways. They are permanent by association, by nature, and by possession.

We learned in geometry that “things equal to the same thing are equal to each other.” We can use this axiom when thinking about the permanent things. They are permanent because of the things with which they are linked: God’s promise of life; His purpose to make us like Jesus and citizens of soon coming Kingdom; and His person.

Faith links us with God’s promise. He has promised us life through faith that receives His Son into our hearts. If I trust Him as my personal Saviour His promise is absolutely dependable and unchanging. I shall have Life — with a capital “L”!

Some readers may remember Alice Hazard of Providence, R.I. She was a former missionary who had suffered at the hands of Communists when they were first making inroads in the great nation of China. She was a person of unfaltering faith and towering will, beautiful and well-loved by her Church family and the “problem” boys she had in her special classes in the Providence school system. I assisted her Pastor, Kenneth Olsen, at her funeral and felt moved to pen the following words for the occasion:

*You think you've won, you foe of life
And uncontrollably wield the knife
That cut and slashed at all her dreams—
To interrupt her vibrant schemes.*

*She put you off with bitter fight,
And made the battle quite a sight
Of stately power and towering will;
At last you've won, her form is still.*

We live in a world of constant change. The pace of change is staggering to the imagination. In the lifetime of many now living we have moved from Kitty Hawk to the Space Shuttle.

Changes in the advancement and use of knowledge are never as devastating, however, as changes in human relationships. We have come to times when all the things that have seemed secure have been questioned. “Is nothing sacred anymore?” is not a joke. Still, the restless human heart needs and seeks for some things that can be depended upon. The lawlessness of our time can largely be traced to man’s loss of bearings, purpose, and meaning. Despair and depression result when there is no hope—or hope that is so dim and weak it cannot shore up the spirit. Suspicion, hate, and fear result from the absence of real love.

Rev. Melvin W. White is the pastor of Calvary Chapel (Advent Christian), Oakland, California.

*Ah, foe, you THINK you've victor been,
She's laughed before—and will again—
At you and all your bungling strife;
For Faith linked her with **lasting life!***

God's unchanging purpose is two-fold. One is that we should be made like His Son, Jesus. The other provides the ultimate climate where the first shall be consummated, the establishment of His Kingdom of righteousness and peace. Jesus' return to this earth is the climactic event bringing in the completion of that Kingdom. We can look "for that blessed hope and the glorious appearing of our great God and Saviour, Jesus Christ." Hope links us with this two-fold purpose of God and is, therefore, permanent.

"God is love." His very personality and being is LOVE. "The love of God is shed abroad in our hearts by the Holy Spirit." "Love is of God." "He who loves knows God and he who does not love does not know God." Love—the kind that goes beyond mere feeling—links us with God's person and is, therefore, eternal.

Again, these permanent things are so by their very nature. Real faith cannot be destroyed by doubts. Indeed, many of us have had our faith strengthened by coming through periods of honest doubting. Furthermore, it isn't our faith that makes the difference anyway. It is the *object* of our faith. The person with a "small" amount of faith in a sturdy and dependable plank across a chasm will do infinitely better than one who has "mountains of faith" in a rotten plank over the same gorge.

Delay, to real hope, may be a severe testing but cannot quench its flame completely. The very nature of hope is to "hang in there." When the evidence points to disappoint-

ment, hope says, "The evidence is not all in yet!" Again, it is the object of hope that is important not its degree.

Real love is not dismayed by disquieting developments. This kind of love is naturally permanent. For, when evil has done its worst, love still says, "Father, forgive them for they know not what they are doing." That love will still be around when hate and bitterness have all disappeared.

It is like the story of an evil son who was told that he must prove his evil nature before he could be accepted into the "gang." He was told to kill his mother and bring her heart to the next meeting deep in the woods. He did the foul deed and was carrying her heart to the meeting when he stumbled and fell. From his mother's heart came a voice which asked, "Son, did you hurt yourself?"

Finally, Faith, Hope, and Love are permanent by possession. That is, not really possessed until possessed by. The testimony of those who have lived victoriously can be seen to be that of ones "possessed." To be possessed by faith that "sees" in the darkest hour, hope that holds through the most violent storms, love that acts even when feelings may lag, is to know the certainty of eternal, unchanging realities before which all other "realities" will fade away.

We can, and should, do much to "break the grip of pain," but let us never do anything to break the grip of Faith, Hope and Love. Rather, let us yearn for their total embrace. We will see that the grip of pains and hurts to which the human spirit is vulnerable will itself be broken.

Yes, Faith, Hope and Love are eternal by association with permanent things, by their very nature, and through being possessed by them. Such permanence is what we all need, cry for, and long to see. And "the greatest of these is **LOVE**."

PACT

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The Connecticut and Western Massachusetts Conference of Advent Christian churches covers territory that is significant in the life of the Church in the United States of America.

It was in East Windsor, Connecticut, that Jonathan Edwards was born in 1703. After being graduated from Yale he was called to be the assistant pastor in the Northampton, Massachusetts (Congregational) Church. A year later, in 1727, the senior pastor (Edwards' grandfather) died. Edwards became the new senior pastor.

Under his ministry the church grew. His fame as a pastor spread to neighboring villages. Many sought his counsel. His preaching led to the revival of 1734-35. Many persons were converted during the course of the revival. Many were also received into the membership of the church—one hundred on a single occasion. Soon the existing church structure proved to be too small and inadequate. Thus in 1735 the congregation entered into a building project.

Less than 10 years later Northampton again experienced revival when Whitefield became the instrument of the Great Awakening. But Jonathan Edwards figured prominently. And conversions and church growth again took place. Edwards was very much a church growth person. But I doubt he would have admitted it.

In 1792 another church growth person was born in Warren, Connecticut. His name was Charles G. Finney. Finney was a pastor for a few years at one point in his life. He also served as Professor of Theology at Oberlin College, then as Oberlin's president until his death in 1875.

But Finney is most known for the revivals he conducted in western New York State, Philadelphia, Providence, Boston, and New York City. Many persons were converted and added to local churches because of his activity.

There is an interesting comparison to be made between these two men.

Edwards was a Calvinist. He believed strongly in the sovereignty of God. One was either predestined by God to eternal life or to eternal damnation. Conversion was the work of God, not of man.

Finney, on the other hand, was an Arminian. He believed strongly in free-will. One made up his or her own mind whether or not to be converted. Conversion was a matter of personal choice.

Edwards wrote his sermons out and read them—for the most part without gesture or vocal inflection. When conversions resulted and when the church grew, Edwards was surprised. In his *Surprising Conversions* (shortened title) writ-



Take Care

ten about 1736, Edwards displays his conviction that church growth had happened because of God's activity and not because of anything Jonathan Edwards had done.

In contrast, Finney wrote in 1835: "...a revival is not a miracle, or dependent on a miracle in any sense. It is purely a...scientific result of the constituted means." Finney developed a methodology for revival. To have a revival (and the resultant church growth) one only need to follow the prescribed methods.

Edwards concentrated on his teaching and preaching and was surprised when conversions and church growth resulted. Finney concentrated on his methods and was surprised when conversions and church growth did not result.

Church growth is very much on our minds these days. Some of us are preaching and teaching and leaving the results to God. Others are concentrating on use of the proper methods. But in my own thinking we must not place church growth activity exclusively in either of these categories. We may never exclude either our responsibility or God's sovereign activity in this matter of church growth.

As I see it, church growth is the by-product of skillful ministry which has been blessed by God. Such ministry will have several components:

I. Caring About Persons

The shepherd loves the sheep and lays down his life for them. The sheep know the shepherd and follow him. When one sheep is lost, the shepherd is concerned with the welfare of that one sheep.

The relationship between shepherd and sheep has been held up as the model of our relationship with the Lord Jesus. It also models the relationship of people and pastor. Although the shepherd must relate to the flock of sheep just as the pastor must relate to the congregation, we must rightfully understand that the primary relationship is personal. As pastors, we must first care about the welfare and

Rev. Raymond Foster is the pastor of the A.C. Church in Danbury, Connecticut. This is an address he gave to pastors of the Connecticut and Western Mass. A.C. Conference in December 1980.



My Sheep

safety of each person in our flocks. Our group relationships can only develop properly when we love and are committed to each person in the church—even the troublesome ones!

If I may have the freedom to enlarge on the 13th chapter of 1 Corinthians, allow me to add this thought: "Though my church grows at a decadal rate of 300% and manifests the seven vital signs of a healthy growing church, if the pastor has not love, it counts for nothing."

2. Caring For Persons

It was not enough for the shepherd to care *about* the sheep. He was also called upon to care *for* them. He had to have some shepherding skills. He had to learn sheep habits. He had to learn where to find food and water. He had to be tuned in to the emergence of wild animals creeping up on the sheep to devour them. He had to be aware of the symptoms of sheep illnesses. He had to know the cures. He had the responsibility of examining each sheep as it entered the fold each evening. He had to be constantly aware of sheep that disappeared from the flock. He had to go looking for the lost sheep. He was accountable for the welfare and safety of each individual sheep.

Likewise, pastors must not only care about their people, they must be able to care for them. We must become aware of what skills are needed in pastoring persons. We are trained in skills such as preaching and church administration. But how are we doing in developing person-related skills? Preaching and church administration are group-related skills.

The welfare of the sheep God has committed to our care demands that we evaluate ourselves in this regard. I believe it also demands that we meet with our colleagues and with our sheep for the purpose of allowing our performance to be evaluated by them. To develop skills in caring for persons, we must be open and honest enough to allow others to point our weaknesses out to us.

3. Avoid Power Struggles and Learn to Manage Conflict

It only takes one grain of grit to bring a smooth-running machine to a halt. And it only takes a few moments to undo years of fruitful ministry.

In spite of church growth, two revivals, and a new church building, Jonathan Edwards was dismissed by his congregation because he got into a power struggle. The issue was important. But Edwards made some errors in managing the conflict. It became a tug of war. He lost! Even if he had won he would have lost because he would have split the church.

This has been a serious problem in most Advent Christian Churches I am acquainted with. There has been a deficiency in our ranks in regard to understanding the dynamics of conflict within the local church, and regard to learning how to manage conflict so that a power struggle does not develop. I personally have been guilty of this error.

The welfare of the sheep God has committed to us demands that we come to grips with this problem. There are many qualified leaders from other denominations who are experts in this field. We need to consult with them.

As I see it, then, these are the components of skilled ministry which God promises in Scripture to bless. I believe that it is fitting and right that we develop and apply church growth methods. But let us be certain that we apply them within the context and structure of the sort of caring ministry I have briefly touched on. I have done no more than mention them. But they need to be fully developed and applied by each pastor. For apart from these components of ministry church growth is meaningless.

It is my prayer that during this time of concentration on church growth methods that pastors will place great stress on the growth of development of caring skills. In a denomination that does not yet require a seminary education for ordination, it is also my prayer that those who are chiefly responsible for the training of pastors will lay great stress on developing the caring skills of pastors-to-be as the framework into which theological, administrative and church growth skills may be integrated.

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The ultimate focus and purpose of pastoral ministry is persons—individuals for whom Christ died, individuals to whom He wants to impart life eternal and abundant. Church growth can only be meaningful when meaningful personal growth is taking place. It is to this that we have been called.

Again Jesus said, "Simon, son of John, do you love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep" (John 21:16, NIV).



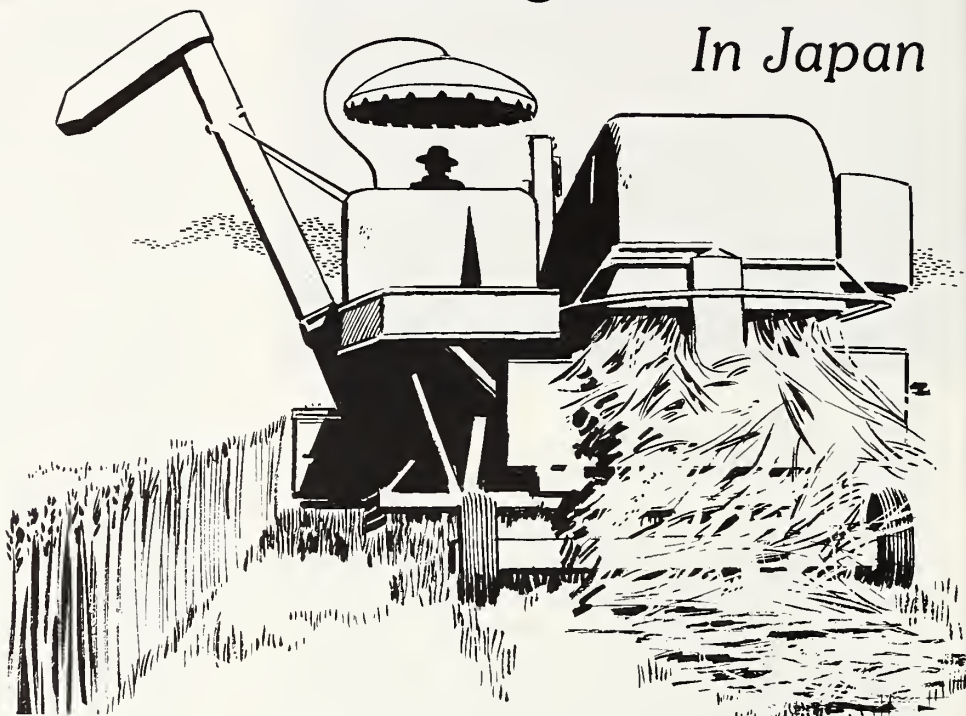
"Thanks and praise be to God for his inexpressible Gift."

First of all, let me report briefly on the personnel of the Japan Mission. During 1980 our Advent Christian missionary force dropped from seven to five career missionaries in July, but with the addition of a short-term volunteer worker in September, our number increased to six: Austin and Dorothy Warriner, Floyd and Musa Powers, Sylvia Whitman, and Mary Ellen Ingersoll (short-term).

The new work at Asukano Christian Center (the Ikoma Mission House) got off to a successful start getting good response from neighborhood people for children's English classes, women's cooking classes, fellowship meetings, and an English Bible Class for high school and college students. The Mission urged the Joneses to be as aggressive as possible in their outreach in the Asukano area even though they had resigned from the field effective July, 1980, in order to take up responsibilities at Vernon Retirement Center. We did this in faith that a volunteer retired couple or a single person could be found who would be able to serve at Asukano at least one year beginning in September 1980.

Mrs. Mary Ellen Ingersoll came to Japan from Seattle as a self-supporting volunteer mission helper and is now living at the Mission House in Ikoma City in Nara Prefecture. She is keeping busy at Asukano Christian Center with three English classes for children, two English Bible classes for adults and young people, and four cooking classes each month. Altogether more than forty adults from the Asukano area are involved in some way in these classes. Several of the women seem to be true seekers after the salvation that is in Christ. We are very grateful to the Lord that he sent such a fine worker and pray that He will do so again and again.

Harvest(ing) Now! In Japan



The Japan A.C. Mission has adopted as its major objective the furthering of the work of the A.C. Japan Conference of churches through leadership training programs and church planting projects.

The work at Asukano Christian Center is developing in such a satisfactory way that the Mission feels that regular worship services should be started this fall (1981). Since we purpose to do church planting in conjunction with the Japan Conference, of course we will consult the Japanese Conference pastors and seek their advice in this matter. By this fall the Warriners should be able to give considerable time and effort to this pioneer evangelism project.

The Mission, together with most of our A.C. Churches, co-operated fully in the Billy Graham Campaign held in Osaka. Some of our pastors held responsible positions on various commissions and committees. The campaign stimulated evangelistic fervor, involved many in training programs, and gave seekers a needed boost in the direction of making a commitment to Christ. It is too soon to measure the results, but several churches report people who are preparing for baptism as a result of the Graham Crusade.

There are 14 organized A.C. Churches in Japan, but only 5 of these have a membership of over 25 members and only 4 have an average Sunday morning worship attendance of 25 or more. Yet the total income of these 14 churches for 1980 was in excess of \$225,000. That is \$565 per member for the year, on the average, of \$47 a month. Many members tithe their income. According to the 1979 A.C. *Manual* the average amount of offerings given in the United States and Canada was \$210 per member. Although the

ビジョン館



A.C. Church people gathered to celebrate Austin Warriner's birthday. Warriner home.

number of church members in Japan is not large, there is a high level of commitment. We are expecting the church to experience significant growth during this decade.

We missionaries are endeavoring to avoid the mistake of becoming paternalistic. We truly do want the Japanese to be the leaders in the church. And by God's grace we believe there will be a settling out that will produce several mature statesmen among the pastors. From among these will arise the God-appointed leaders of the A.C. Church in Japan.

Finally, let me say that I am convinced that God called our Mission to serve Him here in Japan. I believe that the Advent Christian Church has a ministry to perform in Japan that no other group can do. The Lord Jesus is building His church in Japan, and missionaries are included in His plan. Foreign missionaries are needed in Japan, not only during this time of transition, but for many more years to come. Actually we have only secured a small beachhead. The really significant progress still lies in the future. With all of the pres-

ent staff due to retire in 12 years or less, it is urgent that three or four career missionary couples be sent out to Japan in the near future. What is needed are couples who have had some practical pastoral experience and are eager to do church planting. We need missionaries who are filled with the love of Christ, who relate easily to people, and who have a passion for souls. Of course special skills in theology, Christian Education, journalism and photography, music, counseling, etc., would enhance one's ministry. But the priority now lies in the area of basic Christian character and the commitment to church growth. I trust that with its emphasis on worldwide witness, our beloved A.C. Denomination will make whatever sacrifice is necessary to recruit and send out at least three new missionary couples (or a couple of singles as one of the three) within the next triennium.

Austin R. Warriner
Japan Field Superintendent

Coffee Cup Chat

Good afternoon! It is so good to see you again. It has been a long time since we have had a good chat. Won't you come over and sit here in the yard where it is cooler. Would you like some iced tea or cool kalamansi (lemon) to drink? Do have a chair there, and I will be with you in just a moment.

Yes, it is quite handy to have our home just two lots away from the Bible School. And here in the shade of the coconut tree is a pleasant place to sit in the afternoon. You can still hear the carpenters pounding over at the school. In fact, this is their last day of work now for a while.

I guess that is correct, it is indeed just about a year since construction was started. And so much has been accomplished. Now all our rooms are usable, even though still truly very unfinished. When school opens in late June, we will be able to use three new classrooms and the teachers should have a much larger space for study.

No, indeed, we have not had carpenters working the whole time. There have been weeks when money was totally consumed and no work could be done. Then when a little came in we were able to do a little more. In that way we were able to construct a small open kitchen for the students and to finish the flooring downstairs, the three classrooms, and also one bathroom.

Oh, I do thank the Lord for all His goodness, graciousness, yes, even mercy, in moving so many friends to make money available to us for this building. Most of our prayers are answered as God uses people to meet those needs; people are "moved" by Him to give money to us, for example.



Of course, in other situations, God may well "move" people sometimes to criticize a plan or a method in order to accomplish something better! And that isn't always so easy to take. But I have seen that sometimes the withholding of money (or agreement) may be also a part of God's plan. Later on it may come in a different way, from another source, or in a greater abundance — God is faithful. I admit that when I don't receive some of the things I would like at a precise moment, I am sometimes irritable about it! But how thankful I am to know that my God knows so much more than I know!

Yes, there is much yet to be done on the buildings of Oro Bible College. But they *can* wait. One thing even more important to me right now is that the Holy Spirit fill us as a school with much more of Him. That as we now have a building, so we ourselves may be a "building" for Him for His Glory, that we as a faculty and as a student body may be truly beautiful for Him.

Oh, before you must leave, may we not share together in a brief prayer?

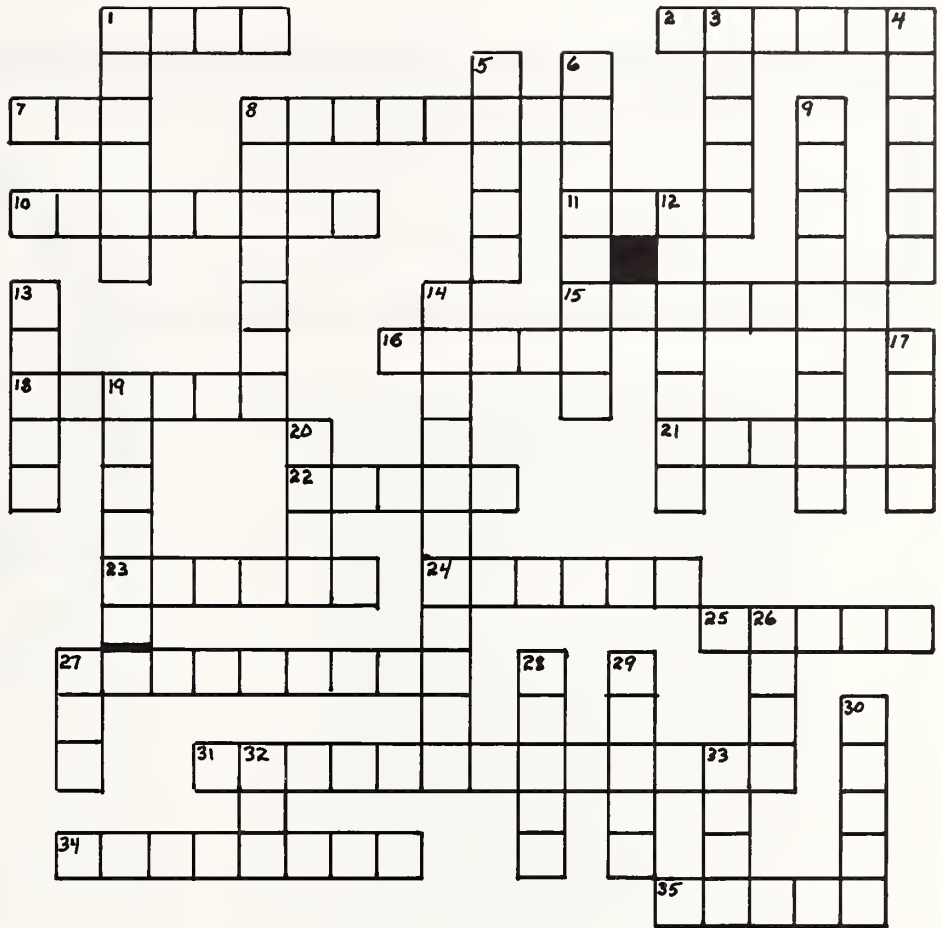
Lord Jesus, thank You for giving us a building for Oro Bible College. Help us to use it wisely and to care for it beautifully as an instrument of yours to train and equip men and women. But Lord, we ask right now that you help us to continue to grow into beautiful men and women, full of Your own Holy Spirit, equipped in personality and in skills to minister to Your "other sheep" both in the fold and those still outside the fold. Please make this a year of deep spiritual growth, of maturity, and of holiness for us at OBC, for the glory of God. Thank You, Lord.

Do stop by again. I have appreciated sharing with you so much.

Laura Putnam

Something Different

by David E. Dean



Fill in the blanks, then place the words in the appropriate spaces on the crossword puzzle. The abbreviations **A** and **D** after the numbers indicate whether the word is spelled out **across** or **down**. Have fun as you think about Advent Christian missions and missionaries!

_____ (22-A) is the country with the longest continuous presence of Advent Christian missionaries. Those who work there now are Mary Brown, Marion Damon, Beryl Joy Hollis and Barbara _____ (16-A). Our work is in the geographical area of _____ (2-A) and in a country where people belong to the _____ (29-D) religion. Another country in which Advent Christians work with this religious group is _____ (8-A).

Frank and Frances _____ (19-D) served as missionaries in _____ (30-D), Japan and the _____ (14-D). Now they are retired, living in New Zealand. They probably think about and pray for David _____ (26-D), who is the Advent Christian leader behind the bamboo curtain. A missionary who served in China in the 1920's is Helen Seery _____ (25-A), who later was very active in the WHFMS.

In the "Land of the Rising Sun," our missionaries are Floyd and Musa _____ (24-A), Austin and Dorothy _____ (6-D) and Sylvia Whitman. The Bible Institute is in the city of _____ (35-A).

The country of 7,000 islands has the most Advent Christian missionaries of any of the current fields. Howard and Anna May _____ (13-D) work in Marawi where the people's religion is _____ (5-D). Their daughter _____ (8-D) is at Faith Academy. Once the mission work was centered in _____ (10-A). Now it is centered in _____ (12-D) where Laura _____

(1-D) is the Director of _____ (32-D) Bible College. Luree _____ (18-A) is now the Field Superintendent. Bessie _____ (28-D) just returned from one. Margaret Helms is going to the States for one, but _____ (3-D) Brown and David and Melodie Dean have not yet had a _____ (34-A). That is because they are the newest Advent Christian missionaries. In fact, the Deans had their _____ (31-A) service in Lenox, Massachusetts in August, 1980. Then with their daughter _____ (17-D), they went by jumbo _____ (7-A) halfway around the world. At that time, their second daughter, Becky, had not yet arrived. On the field, they have learned to eat a lot of _____ (11-A) along with all of the other missionaries.

J. Edgar _____ (23-A) is the Director of Foreign Missions. He has travelled to all of the mission fields, including _____ (15-A), a country in Africa with Advent Christians. You can read about all of the missionaries and about the Director in the *Advent Christian Witness* and the *Advent Christian* _____ (33-D).

As _____ (21-A) Christians, we believe in missions because there is _____ (20-D) only in Christ. All people have _____ (4-D) and come short of God's glory. God's way of _____ (27-A) is through His Son Jesus, the only man who ever lived without _____ (27-D). Jesus commanded us, his followers, to make _____ (9-D) of all nations.

There is something all of the Advent Christian missionaries would like their fellow believers in the States to do for them—that is _____ (1-A) for them (1 Thessalonians 5:25).

Share this puzzle with your King's Jewels, Junior Action, YWA or Youth Fellowship group. It is challenging enough to also use in WHFMS or Men's Fellowship groups.

"To The World With Love"

"To the World With Love" was the theme of the Missions Conference held at the Vernon, Vermont, A.C. Church, Harold Patterson, Pastor. Director of Foreign Missions Ed Hickel was one of the participants. Prior to the conference, the church had a contest for choosing the theme and naming the conference. The first prize winner was Vera Vaughn who has been a lifelong resident of Vernon. This is her winning essay:

Remember the "Child Life" magazine of the twenties? It was a magazine especially for youngsters from six to twelve. It was a high spot in the month when my copy came in the mail and right away I'd hunt up the page entitled, "The Joy Giver's Club." Even after fifty plus years I recall the thrill of belonging to a real club. And what made this club special? For me it was the motto—"The only joy I keep is what I give away."

That monthly page had letters from pre-teens telling of ways they had shared and the joy it brought to them. These letters were countrywide and from kids with names of all nationalities. But we were all members of the same—and to us—*elite* club. Our purpose as club members was to be alert to ways we could share, but we were recipients of a greater joy as we gave.

"To the world with love"—sharing a wonderful joy, sharing the love and concern of our Master with a world that is fraught with fear, privation, discouragement, brutality, hopelessness.

Scripture says that "no man liveth unto himself." We who have experienced the wonderful love of God in the person of Jesus Christ have something to share, a real joy to give. And Jesus Himself said, "Go ye." Yes, we have **SOMEONE** to share! Our joy in being set free from the penalty of sin motivates us to GO.

Go where? "Into all the world." It starts at home, overflows to our community, and then goes on to the country around us. It continues to travel—across our land, over the seas to people behind curtains. It reaches to all, and everywhere the love of Christ goes, there comes salvation, healing, forgiveness, purpose, and more love to pass along.



How can we, living in Vernon, go into all the world? One man I know has a globe of the world and he goes by prayer, remembering workers and people around the world as he turns the globe. This very likely is the most important aspect of "to the world with love." It takes love in our hearts to be up early when it would be so nice to stay abed; it takes love to put aside pleasures and seek the prayer closet. But, oh the blessedness of being a part of world-wide missions!

How else can we go? Our money can keep workers on the fields of the world; it can purchase the tools needed; it can spread the Word of God to people in darkness. And a letter or a box of goodies can cheer a missionary far from home—and don't forget the M.K.'s. I had a Sunday School class of boys one time and they sent Sunday School papers to some missionary boys in Japan. It is a personal touch revealing our love and our being workers together with Him and them.

Perhaps the hardest way to go is in the sharing of our people to carry the Gospel. No longer is the call to our youth only. There is a place and a call for the not so young. What a great joy it is to be called by God for this special mission.

We all can't pack up and head out for China, Japan, Russia, or wherever. But we all can be available... "Here am I, Lord, send me in whatever way You want, just help me to listen and be obedient."

"To the world with love." Our love sharing His love that others may know real love.

"The fields are white unto harvest...but the laborers are few."

Where are you?

ORO BIBLE COLLEGE CONSTRUCTION REPORT *as of April 25, 1981*

On October 30, 1980, when we moved into our new building, it was still very unfinished. Upstairs had no double walling at all, and only the library boasted of a ceiling. There were glass jalousies in the upstairs windows and in half of those downstairs. On the lower floor three offices and one classroom were usable; the other half at that time had only dirt floors, usable for Ping-Pong and for eating space for the students.

Construction moneys had been consumed. But as a few gifts trickled in, we proceeded with a little more construction. In January we were able to double wall the temporary classroom space upstairs which reduced the noise problem considerably. A little while after that we set a few men to work on a small kitchen in the rear yard for the students as they had been cramped in under the rear stairs. By mid-March more dirt fill was added in the "vacant" area in the downstairs, and immediately after graduation, March 21, the men began to pour the cement floor. Through God's generosity in moving men, the cement factory donated 10 barrels of cement for that purpose. We paid for the trucking, but it saved us nearly half of the cost.

Today, April 25, 1981, is the last day of work by the carpenters on the partitions for three classrooms downstairs and a large teachers' lounge-study area. Money is again consumed. *But what do we have?*

All rooms are now usable, in various stages of "in-completion."

- Upstairs— One large library, still needing more bookcases and stools but otherwise quite complete (except for paint).
Three rooms for dorm students and one for the matron, only one of those double walled and with ceiling. No cupboards or storage shelves are yet installed.
One large room for conference purposes or as a chapel, lacking paint or varnish, and chairs.
Hallway and small lobby for dorm not yet ceiled or double walled (also bathrooms).
- Downstairs—Four classrooms lacking blackboards and paint, three of them without jalousies.
One large teacher's room, no jalousies, no bookcases.
One toilet usable, no tiles, paint, or mirror.
Three offices, two not yet double walled, no storage cupboards.
Half of corridor and lobby not yet ceiled. No lobby furniture.
Kitchen for students, no cement floor yet.

Our priorities will run something like this:

Remainder of jalousies for downstairs.

Fill for around foundations outside.

Cupboards; remainder of double walling.

Fire extinguishers.

Entire front stairs section to upstairs lobby-library.

Finish all outside cement walls, paint, etc.

Laura Putnam, Director



Leadership Development in Malaysia

Bro. A. Wilfred Jayaprakash Abisheganathan, a secondary school teacher from Tampin, a town 120 miles away from Kluang, has been assisting the Advent Christian Church from time to time during school holidays for the past five years.

While teaching in the State of Kelantan (1976-1980), he was baptized by Pastor John J. Ezekiel (A.C.). Also while in Kelantan, he assisted Pastor John Ezekiel. He has now been transferred to Tampin and goes over to Kluang regularly to assist the Advent Christian Church here. In 1973 he obtained a license for lay ministry.

Sis. Ruth Devaraikkam will be getting engaged to Bro. Abisheganathan on August 8 at the Advent Christian Church, Kluang. The wedding is scheduled for December 12, 1981.

Please pray for both of them.

Bless The Lord

by David E. Dean

Sometimes as Christians we are told that we should be thankful for everything that happens to us. But this is really a misunderstanding of what the Bible says. Instead we are not to allow the things that happen to us to take away our being thankful to God. Psalm 103 tells us about things for which we can thank God no matter what else happens to us. Let us look at them.

First, verses 8-10 tell us that God has mercy upon us. Now what is mercy? Mercy is not getting what we deserve. As sinners, we deserve death. We are separated from God and rebellious. Yet, God has not dealt with us as we deserved. Instead He showed us His loving-kindness.

That brings us to the second thing for which we can be thankful. God has done good things for us. Listen to verse 12, "As far as the east is from the west, so far has God removed our transgressions from us." Isn't that wonderful! They are so far away that they will never be seen again. God did this by sending His son Jesus to die in our place. His loving-kindness resulted in His doing something for us. He removed our sins, if we believe that Jesus took our place.

Think for a moment. If God has forgotten our sin, why is it that we so easily remember them? Satan is at work trying to discourage us. When he tries to get you to feel ashamed

about some sin which you have confessed and forsaken, you tell him that God has removed that sin. It is gone forever. Then offer up a prayer of thanksgiving to God that he has taken that sin away.

The third reason to thank God is that He has made us to be His own children. Verse 13 tells us that God loves us like a father loves his children. We, who were once total strangers, have now become God's children through faith in Jesus. No matter what happens to us we can be thankful that God is now our father.

Verses 15-18 tell us the fourth reason we can always be thankful. God will always love His children. Jesus tells us in John 10:28 that there is nothing which can take us from the Father's hand. This hope is a tremendous encouragement in times of trouble. No matter what happens, you can thank God that His love is eternal.

So as you go through life, remember these things—God has had mercy on you, He has taken your sin, He loves you like a child, and His love will never change. You can always be thankful for these things. In any circumstance you can say with David, the Psalmist, **"Bless The Lord My Soul."**



Maranatha Bible Church as of April, 1981



David E. Dean and OBC students

A Very Great Development

(Farewell address for Mary Brown on behalf of the Advent Christian Conference of India, Madras)

Dear respected madam, on behalf of the members of all the Advent Christian Churches in India, we submit the following words as a farewell address praising Miss Mary Brown's service in India. We regret very much her retirement of service from India but at the same time praise that she has served as a missionary in India for 30 years. We know that India is a hot country and is very difficult to serve especially in villages during the hot season for six months in a year. A *very great development* has been noticed in India in the field of Gospel preaching and bringing numerous souls to the feet of the Lord Jesus Christ because of her.

Our beloved sister has served in many fields such as secretary and treasurer in the India Field Council, in charge of Guindy Boarding Hostel, and adviser in Christian Endeavour Society's activities, Sunday Schools, and Bible Women's Work. She is very much interested in taking snaps of many important religious meetings and showing them in film shows in India at important functions. She is a good friend of Indian children, accompanying them for evening walking. She assisted the English services in A.C. Church,

Velacheri with Beryl Joy Hollis. In the absence of Miss Hollis, she was handling such services. She was with us when we praised the Lord at the time of Centenary Celebration of the hundred years of religious work done in India. She was very much interested in attending important religious meetings such as E.F.I.C.E., annual meetings and attending village churches.

She is a good administrator and at the same time admiring the good services of others and encouraging the real workers in the field to do more work in the name of the Lord Jesus Christ.

It is a great pleasure to announce today that the place where we sit for this function (Mango Tree Gardens) will be called hereafter as "Brown Gardens" so as to praise her service and to reveal our love towards her.

May the Lord continue to protect her in His service and give her long life.

—A.G. Nathaniel, President
India A.C. Conference



Official photo of Mary Brown's farewell as she leaves India for furlough and retirement. Seated on Mary's immediate right is A. C. Nathaniel, President of I. A. C. C., and on her far right D. G. Meshach, Principal of Chadsey-Keeney Bible School.



Advent Christian Women Organized for Service

*Jean Balser,
Director*

Missions Conference in Chelsea

The first white couple to attend Native New Life Bible College in Deseronto, Ontario, Canada, Sherman and Rhonda Gorden of Winthrop were the featured speakers at a Mission Conference at the Chelsea, Maine, Advent Christian Church Sunday, April 5.

The Conference began during the Sunday School hour when the Gordens briefly touched upon their attendance at the predominantly Indian Bible School. Mrs. Gorden played her accordion and taught the young people and adults "I'm So Happy," a chorus, in Indian. With the assistance of some of the boys and girls of the Sunday School, the group learned a memory verse, 2 Corinthians 3:2.

Mrs. Gorden's object lesson on shoes taught that Christians are to be shod with the Gospel of peace and able to tell others about the Lord. "As the foot is covered with a shoe, so are we to be covered with Christ, enabling others to see Christ first," she stated. The Gordens taught the song "Do You Know a Christian or a Sermon in Shoes?" with three youngsters helping.

Spot, a dog puppet, was on hand to show the need to take Jesus with us wherever we go—church, home, school, playground. Gorden emphasized the importance of the in-

dividual's relationship with Christ and others' view of Jesus through us.

The Mission Conference continued into the morning worship as the Gordens again took part in the service.

The Gordens will return to school in May to take further courses to enable them to minister to the Indians. The students there are comprised of Mohawk and Cree Indians with a few Oneidas. As the only white couple, Mr. and Mrs. Gorden find the Indians to be quite shy.

Using John 4:4 as her text, Mrs. Gorden pointed out the work of Jesus as a missionary to the Samaritan woman. Mr. Gorden spoke from Acts and the need to "bestir yourselves in Christ." He indicated that revival in an area can be had when the individuals are prepared and stirred in Christ.

The Missions Conference was sponsored by the Augusta Area Women's Home and Foreign Mission Society. Special music during the worship service was provided by Barbara Astbury on the trombone accompanied at the piano by Nina Osier and a duet by the Gordens.

Regional Meeting At Camp Dixie

The Southern Regional WHFMS met in their annual session April 21-22 at Camp Dixie in Eastern North Carolina. A large delegation representing all the conferences in the Region gathered on Tuesday evening for a salad supper featuring a salad bar with almost more condiments than one can imagine. Next on the agenda was a devotional and variety hour that included songs, skits, and a routine by the "United Munchkins" all fitting together to make an enjoyable time. The evening was ended with a lovely reception honoring the officers and guests. Mickey Raynor and Eloise Wood were in charge of the reception and "pulled out all the stops" to make it a lovely occasion. The reception featured cakes made and decorated by Mrs. Raynor.

On Wednesday morning the session was opened with a devotional by Director of Women's Ministries Jean Balser. The business sessions were moved along efficiently by President Eloise Robertson.



Sherman and Rhonda Gorden with Chelsea, ME youngsters during recent Missions Conference.

Continued on page 30

A Look At Ourselves

By Jerry Lynne Carter

Part II

III. Do I like the way I feel about myself?

We hear a lot today about self-image or self-concept. How do we feel about ourselves? Are we like the person who said, "I can't do anything. God didn't give me any talents." Perhaps she didn't realize she had talents because she had never tried to use them. When we say "I have no ability; I have nothing to offer the world," we are not merely reflecting on ourselves, we are reflecting on God, our Creator.

This reminds me of the little boy who said, "God didn't make me junk." God gave us all talents, but we do have to work, practice, and experiment before we know what we really can do. Sometimes a person may not be able to play a conspicuous part so will retire altogether and take the talent that God has entrusted to her and say "Is that all?"—then carefully hide it and never use it. Never say, "I have no talent," or "I have only one talent." Take that one talent, two talents, or whatever, and use it for the service of Christ and for your fellowman, and God will increase it.

In order to feel good about ourselves or to like ourselves, we need to see ourselves as adequate people. If we predict success for ourselves, then we will attempt difficult tasks and usually attain the goals for which we strive. It has been advised, "Set your goals high, for whatever they are, you will most likely reach them." We tend to behave consistently with the way we see ourselves. If you want to predict what a person will do, find out what picture or image she has of herself. If we view ourselves as adequate people, we have an attitude of self-confidence. We will feel good about ourselves. On the other hand, people with a sense of inferiority look and behave the part.

If a person has a good self-image, it is usually based on an honest self-appraisal which is the way the person values herself. It is the picture which is carried in the mind. However, questions we need to ask ourselves are: Am I seeing a true picture or a false one? And by what standards do I judge myself, by man-made goals and values or by enduring, eternal truths?

In order to really know ourselves, to have identity, we must be known by God, and know Him. "Beloved now are we the sons of God" (1 John 3:2). We are king's daughters.



Our Father is the King of kings, and Lord of lords. When we know God, our task in life, instead of searching for truth, is transformed into living obedience to the truth.

Paul didn't feel too good about himself at times. He said, "I am the least of the apostles, unfit to be called an apostle because I persecuted the Church of God. But by the grace of God I am what I am" (1 Corinthians 15:9-10). Paul had learned to see himself primarily as an object of God's grace. God knows what we are. He knows our inner beings. Paul points out, "What we are is known to God, and I hope it is known also to your conscience" (2 Corinthians 5:11). And yet the Bible tells us that while we were dead in sins, God loved us. He sees the ugly in us and loves us still.

Identity can be gained simply by replacing the usual efforts of attaining a good self-image with the recognition that God loves us in spite of the way we are. How one deals with God and Christ, His Son, has vital implication for the very structure of one's personal and emotional life. If we trust God and seek to bring honor to Him, the problems of self-image and peace of mind will take care of themselves.

We have the assurance that Christ makes up the difference between what we are and what we ought to be. This should completely change our self-identity. It will positively change life. Personal feelings of inferiority and worthlessness will vanish. Fear and a sense of inadequacy will disappear, for it is virtually impossible to hang onto them when one lives continually with the God-given assumption of righteousness. Christ possesses the power of making us believe in ourselves. "If anyone is in Christ, he is a new creation; the old has passed away, behold the new has come" (2 Corinthians 5:17).

God has no attitude of condemnation toward man. You are worth all of God's attention. He gives you freely the status and adequacy of an heir to the universe. This is *agape* love, the unmerited, unconditional favor of God for man. We achieve our adequacy through this increasing love.

The greatest human experience occurs when one can assess oneself both as the object of supreme love and as one who has been faithful in expending all his talents in faithful *agape* service to God and man.

Continued on page 30

Lifestyle Adjustments

a challenge to "Live Simply So That Others May Simply Live."



In the last century, a tourist from America paid a visit to a renowned Polish rabbi, Hofetz Chaim. He was astonished to see that the rabbi's home was only a simple room filled with books, plus a table and a bench.

"Rabbi," asked the tourist, "Where is your furniture?"

"Where is yours?" replied the rabbi.

"Mine?" asked the puzzled American. "But I'm only a visitor here. I'm only passing through."

"So am I," said the rabbi.

More and more people say they'd like to make changes in the way they live.

Following a recent poll, Louis Harris commented that we may be coming to the point "where the accumulation of physical possessions and steadily increasing consumption would no longer be as central to people's concerns...This would make a striking turnabout in the country's thinking."

But any major change in the way we live is going to require decisions by millions of individuals, in their personal and public lives, in answer to the question: "How do I want to travel?"

Experienced travelers learn how much baggage is just enough. They take what they need and leave behind the non-essentials that would only be a burden. To move freely, they travel light.

Visitor, traveler, pilgrim—whatever word we use—each one of us is "passing through." How we go through life depends a lot on what each of us decides is essential in the things we own, the attachments we form, the ideas that shape our lives.

On a personal level, questions like these may be helpful to anyone who is serious about finding out what to hold onto and what to let go:

*What possessions do I have that cause more trouble and worry than they're worth?

*Do I weigh myself down by longing for more than I need or can afford?

*Do I waste valuable time and energy on things that don't really matter?

*Does the desire for "bigger, better, more" crowd out the values of intimacy, communication and the giving of affection?

*Do I feel good about my work, the persons in my life, myself?

*If I had only three months to live, what would I let go of and what would I hold on to?

*"What gain then is it
for a man to
win the whole
world
and ruin his life?"*

— Jesus

Tiny crustaceans no bigger than walnuts can slow down a ship weighing thousands of tons. Within six months after it goes into the water, a vessel may acquire two or three inches of these barnacles. The layer can weigh 100 tons and reduce a ship's speed by more than 10 percent.

The only way to get rid of the annoying creatures is to haul the vessel out of the water and scrape them off. Sometimes it takes a jackhammer.

People can also acquire "barnacles." We get so weighed down that our progress as human beings is impeded—and other people suffer, too.

Human life has often been compared to a journey, whether by land or sea. It can be rocky, stormy, uncertain. But, at every stage, we have the divine assurance that we are not alone. He who is with us is the One who waits to greet us at journey's end.

*"I have learned to manage
on whatever I have.
I know how to be poor
and how to be rich...
There is nothing I cannot master
with the help
of the One who gives me strength."*

— St. Paul



Southern Regional President Eloise Robertson will continue to serve until September. She is completing six years of dedicated leadership.



Former Director of Women's Ministries Jean Balser was elected as President of the Southern Region and will begin in September.



JULY

- 19 **PRAISE** God for Mary Brown's recovery.
- 20 **PRAY** for Bessie Smith as she takes up the work on her return to the Philippines.
- 21 **PRAISE** God for Pio Colim, pastor of A.C. Church in Surigao, Philippines, and his work with Teen Missions.
- 22 **PRAY** for Lucas Devasahayam's family as they build the church in Bantingberjutai.
- 23 **PRAY** for David and Melodie Dean as they put into practice their newly acquired language skills.
- 24 **PRAY** for Beryl Joy Hollis and Barbara White as they lead the Evangelistic/Church Planting Teams in India.
- 25 **PRAISE** God for the first new permanent Church building in Malaysia A.C. Conference.
- 26 **PRAY** for Margaret Helms as she tells of her work in the Philippines to the Emmanuel A.C. Church in Rochester, N.H.
- 27-29 **PRAY** for the American Festival of Evangelism being held in Kansas City these three days.
- 30 **PRAY** that God will open the door for a missionary to fill the place of Mary Brown in India.
- 31 **PRAISE** God for T.G.I.F. (Thank God It's Friday) and for the many blessings we have received this week.

AUGUST

- 1 **PRAY** for Japan missionaries and nationals as they put plans into action for Shijonawate Bible Institute.
- 2 **PRAY** for T. Devairakkam's family as they extend the work in the South District of Advent Christian Conference of Malaysia.
- 3 **PRAY** for the ongoing ministry of A.C. Teams in India.
- 4 **PRAY** for Alice Brown as she extends her ministry after her refresher language course.
- 5 **PRAY** for Dorothy Warriner in English teaching evangelism classes.
- 6 **PRAY** for Austin Warriner as he carries out dual responsibilities of Field Superintendent and Principal of Shijonawate Bible Institute.
- 7 **PRAY** for Margaret Helms as she speaks at the Appalachian WHFMS Regional Meeting in Blowing Rock, N.C.
- 8 **PRAY** for Margaret Helms as she prepares to speak at the A.C. Church in Boone, N.C. tomorrow (Sunday).
- 9 **PRAISE** God for Melodie Dean and her work in the Philippines on her birthday.

The Southern Region is now the largest of the five regions in WHFMS work. Reports reveal that women of the South gave approximately \$78,000 in 1980 for the advancement of the Gospel throughout the world. Eastern North Carolina is the largest conference in this region with a membership of approximately 500.

- 10 **PRAY** for Mary Brown as she does "P.R." in the Northeast.
- 11 **PRAY** for Floyd Powers in his affiliation with the Tottori Area (Japan) A.C. churches.
- 12 **PRAY** for Musa Powers in her relations with the area women for open doors to teach the Scriptures to the Japanese women.
- 13 **PRAY** for Sylvia Whitman for guidance as she takes up her ministries since returning to Japan.
- 14 **PRAY** for Marion Damon as she explains the India ministries during furlough.
- 15 **PRAY** for Howard and Anna Mae Towne as they seek the Lord's leading in their future ministries.
- 16 **PRAY** for Laura Putnam as she works cooperatively with the National Conference in Oro Bible College.
- 17 **PRAY** for Francis Monaharan, Superintendent of A.C. School System in India.
- 18 **PRAY** for Luree Wotton as Superintendent of Philippine Field in her decision making.
- 19 **PRAY** for Frank Supangan as he carries out his responsibilities as President of Philippine A.C. Conference and Pastor of Loay Bohol A.C. Church.
- 20 **PRAY** for E.A. Akpan and E.P. Etuk Akpan as they build the churches in Cross River State, Nigeria.
- 21 **PRAY** for Margaret Helms as she will be in Missions Conference at Savannah A.C. Church in Bishopville, S.C. this weekend.
- 22 **PRAISE** God for Laura Putnam and her ministries in the Philippines on her birthday!
- 23 **PRAY** for Foreign Mission Emphasis in our churches.
- 24 **PRAY** for guidance for A.G. Nathaniel, President of the India A.C. Conference.
- 25 **PRAY** for our Foreign Missions Director, Ed Hickel.
- 26 **PRAISE** God for the place of Foreign Missions in the minds of the General Conference delegates at Wheaton.
- 27 **PRAY** for the one thousand million people in the People's Republic of China.
- 28 **PRAY** for Margaret Helms as she is in Missions Conference this weekend at Salem A.C. Church in Mt. Olive, N.C.
- 29 **PRAISE** God for Luree Wotton's ministries in the Philippines on her birthday.
- 30 **PRAY** for Foreign Missions Agencies throughout the U.S.
- 31 **PRAY** for God's leading for Home Missions pastors.

SEPTEMBER

- 1 **PRAY** for Marion Damon as she will be ministering at the Memphis, Tenn. A.C. Church during this month.
- 2 **PRAY** for the Foreign Missions Majors at Berkshire Christian College.
- 3 **PRAY** for continued financial support for Advent Christian Church's outreach in "Regions Beyond our National Borders."
- 4 **PRAISE** God for a day set aside for "Prayer and Fasting."

Regional Meeting

Continued

During the business sessions, Rev. Pomeroy Carter brought greetings from the Advent Christian Village and was presented a check from the Region in the amount of \$1,530.75.

Officers elected for the coming year were President, Jean Balser; Vice President, Ann Jackson; Secretary, Juanita Brown; Treasurer, Alice Phelps; YWA Superintendent, Diane McGee; Junior Action Superintendent, Marlene McCarthy; King's Jewels Superintendent, Joyce Gallagher.

Mrs. Eloise Robertson has served the Southern Region as president for the past six years and will again serve until September when Jean Balser will finish her responsibility with the National Office and assume the office of President.

It was a good meeting with a fine spirit of unity and dedication to outreach.

A Look At Ourselves

Continued

Conclusion

As we have thought about these questions, I hope we have realized what kind of persons we are. If we are not satisfied with ourselves and do not like ourselves, then I hope we will strive in the months ahead to be the kind of person God wants us to be. We can't do it ourselves. That's what grace is all about. We cannot be in His eternal kingdom on the basis of our own efforts or merits.

Paul realized this. God changed Paul. The structure and content of his personality was thoroughly rebuilt. Instead of permitting his life to revolve about his selfish needs and interests, he put his life into orbit around God and loving Him and man.

Let us think for a moment of the goals Paul sets for himself, "But this one thing I do, forgetting those things which are behind, and reaching forth into those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13).

Taking Paul's suggestion, we should forget the things in the past. What is done is done, and in the majority of cases we cannot change it. So rather than dwell on it, we should determine that it will not be repeated.

As Paul, we should determine our goal in life and dedicate ourself to it. This goal for Paul was eternal life. For us, I hope it will be that, plus liking people and serving people...and I pray that in our goal we can feel as confident as Paul, that we have been successful.

I would like to challenge you to read the "love chapter," 1 Corinthians 13, at least once a week for the next three months. Especially think about verses 4-7 which describe the perfect character. Get these ingredients into your life. I guarantee that each of you will be a beautiful person; you will like the way you act; and you will have a good feeling about yourself. You will like yourself and then will be free to turn this love to others.

ADOPT A MISSIONARY

Faith Evangelical Church
Melrose, Mass.

Most people want to feel their work is appreciated. Most want to feel loved. Here is a chance to let the hard working Advent Christian missionaries feel this.

Adopt a missionary.

This is not an appeal for funds but rather an adoption into your family of faraway persons. Write to them, pray for them and their work, remember their birthdays and anniversaries, and send them greetings on holidays. Let your family grow by showing love and concern for those who have been called to serve in the mission field.

Sheets will be given out to each family listing missionaries names and mission field. Select your first, second, and third choices, sign your name, and turn it in. An attempt will be made to give each family their first choice, but also an attempt will be made to get as many missionaries adopted as possible. The following Sunday each family will receive the missionary data sheet, a picture, birthday and anniversary dates, and address.

Please prayerfully consider whom you wish to adopt.

SOMETHING DIFFERENT - Answers to puzzle

- | | |
|--------------------|------------------|
| 1-A—Pray | 1-D—Putnam |
| 2-A—Madras | 3-D—Alice |
| 7-A—Jet | 4-D—Sinned |
| 8-A—Malaysia | 5-D—Islam |
| 10-A—Claveria | 6-D—Warriner |
| 11-A—Rice | 8-D—Marilyn |
| 15-A—Nigeria | 9-D—Disciples |
| 16-A—White | 12-D—Cagayan |
| 18-A—Wotton | 13-D—Towne |
| 21-A—Advent | 14-D—Philippines |
| 22-A—India | 17-D—Ruth |
| 23-A—Hickel | 19-D—Tooth |
| 24-A—Powers | 20-D—Life |
| 25-A—Lyman | 26-D—Yang |
| 27-A—Salvation | 27-D—Sin |
| 31-A—Commissioning | 28-D—Smith |
| 34-A—Furlough | 29-D—Hindu |
| 35-A—Osaka | 30-D—China |
| | 32-D—Oro |
| | 33-D—News |

INDIA

Barbara White (January 14)*
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu cho
Sakai shi, Osaka Fu 591
Japan

Mission Directory

PHILIPPINES

Alice Brown (March 24)

Laura Putnam (August 22)

Bessie Smith (March 27)

Luree Wotton (August 29)

Address for all listed above:

Box 223, Cagayan de Oro City 8401
Philippines

David E. Dean (December 20)
Melodie Dean (August 9)
Dona Pilar Village
Sasa
Davao City 9501
Philippines

Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

*The missionaries' birthdates follow their names.

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

ON FURLOUGH

Mary Brown (June 24)
c/o Mrs. Harriet Brown
3 Howe St.
Rochester, NH 03867

Marlon Damon (March 27)
c/o Mrs. Elbert Damon
209 Wendell Rd.
Miller's Falls, MA 01349

Margaret Helms (Sept. 18)
c/o Mr. Martin Helms
Route 2, Box 500
Monroe, NC 28110

A.C.'s at B.C.C. — From Near AND Far!

Read carefully the words of **Midge Noble**, senior in Elementary Education from Hickory, North Carolina, and **Jim Perkins**, senior in Youth Ministries from Danville, Quebec, Canada.

Why did you choose to attend Berkshire?

Midge: My decision was made at age 13 due to some childhood dreams. Even though I often thought of going to an in-state college, I always had a desire to come to BCC. After attending a technical institute following high school, I felt once again the strong desire to go to Berkshire. God had given me a burden for youth, so I made the

decision to attend BCC to strengthen my own spiritual walk along with finding my calling.

Jim: The prime reason was because it was a Christian college. Secondly, I knew it was a good school because my brother and sister had both graduated from there. From visiting while they were in school, I was attracted to the scenic location and the atmosphere. Because of the smaller student body, I looked forward to being known as an individual and knowing others in the same way, rather than being simply a number in a crowd.

How has Berkshire helped you decide on your career goals?

Jim: Mostly through providing educational courses in dealing with ministry to youth which is something that I really want to do. Berkshire offers a solid biblical foundation with which to do this.

Midge: For one thing when I first arrived on campus I was over-

whelmed with people who felt I could achieve! Deciding on my career was aided by the students and faculty who made me feel important, worthwhile, and courageous enough to pursue the calling the Lord has given me.

How would you describe the Christian influence and fellowship at Berkshire?

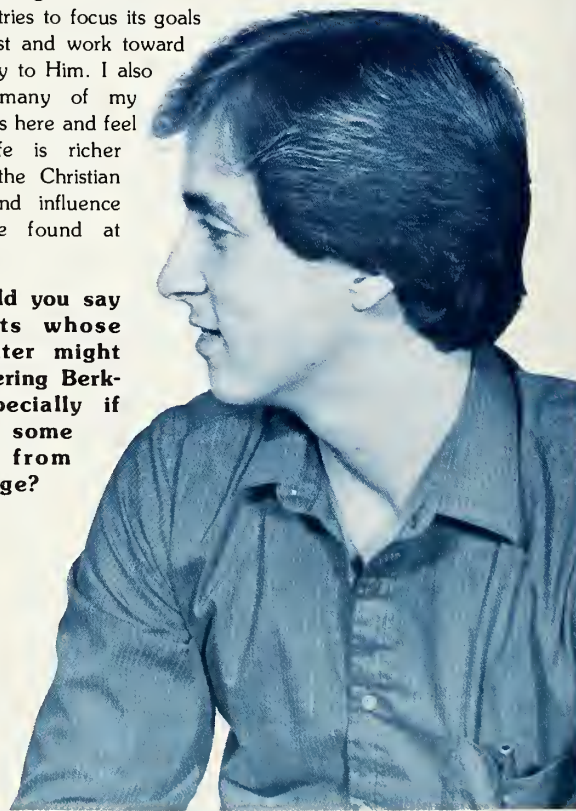
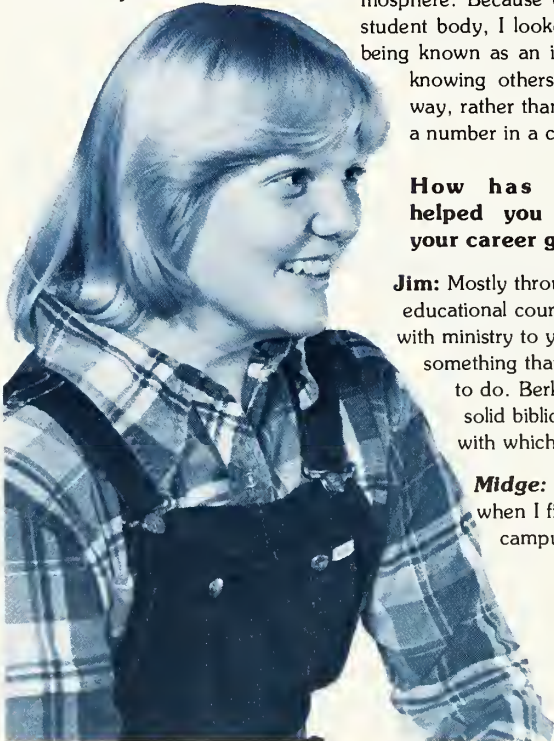
Midge: Overall the fellowship is deeper than any other I've seen, and the friends I've made with students and faculty will last an eternity! It's a great feeling to know people care and are genuinely concerned for you as an individual.

Jim: I especially enjoy the unity that various organizations have. Each group tries to focus its goals around Christ and work toward bringing glory to Him. I also have met many of my closest friends here and feel that my life is richer because of the Christian fellowship and influence that I have found at Berkshire.

What would you say to parents whose son/daughter might be considering Berkshire, especially if they live some distance from the college?

Jim: I would strongly urge them to provide support. One thing that has certainly helped me is the support and prayer that has come from my parents and home church. I feel a year at least at a Christian college like Berkshire is very important to build a strong biblical foundation.

Midge: I would urge any parents to let go. I understand the concerns of extra expenses and distance, but God is greater than any of these concerns. If God has called your child to BCC, by all means don't stand in His way of accomplishing His ministry. He will provide!



Berkshire Christian College

Lenox, MA 01240

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ADVENT CHRISTIAN WITNESS to the WORLD



Teaching God's Word



UNITED MINISTRIES

...doing the whole job together!



Happiness Is The Lord!

"Happiness is the Lord," is often enthusiastically sung as part of a hymn by young and old alike. The words come quite easily and roll out of our mouths smoothly. However, is this phrase a reality in our lives?

It takes many of us a long time to learn that true happiness is actually not a matter of material wealth, physical sensation, or even human relationships. Some learn this lesson the hard way—through some crushing blow which destroys the things which they have looked to for their happiness.

We are in what seems to be a time of financial crisis and difficulty. Some of us who are older can look back to the days of the great depression in the 30's. We don't particularly remember them as "the good old days" nor do we wish to see those times repeated. One interesting thing that I recently read about those days, though, was that the death rate was considerably lower during that period. The author commented that he felt it was due to the fact that men had less to spend for eating and drinking. Perhaps a more frugal way of life with less to squander on those things really unnecessary for our actual needs is not all bad.

Paul wrote, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." In view of this Biblical fact, why do we waste our time and energies on things which may melt away during this life and certainly will disappear completely when we reach the grave?

The truly happy people in this world have discovered and applied the truth of Christ's statement to Satan when first tempted: "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God."

Where is your "happiness" today? Is it centered in the Lord—in His Word, in His character, and in His presence? These are things that shall never diminish nor vanish either in this life nor in the life to come!

—C.W.B.

COVER

Advent Christian children in Velacheri, India outside the home of Beryl Joy Hollis and Mary Brown. Photo by Cindy Boston.

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Editor-in-Chief
C. William Bailey

Missions Editor
J. Edgar Hickel

Graphic Arts Designer
Mrs. Rickie Hickel

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A Church Within A Church

Teaching God's Word is vital to the health of a congregation. Sunday School is the primary tool for delving into God's Word and for serving as a support system among the membership.

As you enjoy these selected notes from a teacher's diary, recall the learning, friendships and good times that have been yours through years of Sunday School attendance.

September 3

It's fun to teach.

I know it's a heavy responsibility, it takes time for preparation, it ties me down, it's draining, it's hard to get through the lessons when I have a headache—but it's fun.

To see comprehension replace puzzlement on a student's face, to hear words of certainty from one who not long ago was filled with doubt, to follow another into the joy of discovery, share a smile or laugh, be aware of quiet trust and expectant waiting, feel warmth and respect and love—it's fun to teach.

It's awesome to teach.

To speak for God, to explain His Word, point out the way, share with others the lessons His Spirit is teaching me—it's awesome to teach.

I teach with fear and trembling, fear lest I obscure the way rather than reveal its radiant track, trembling lest I be a hypocrite, castaway.

Yet I teach. With faith in God, by faith in God, I teach the God, "who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy..."

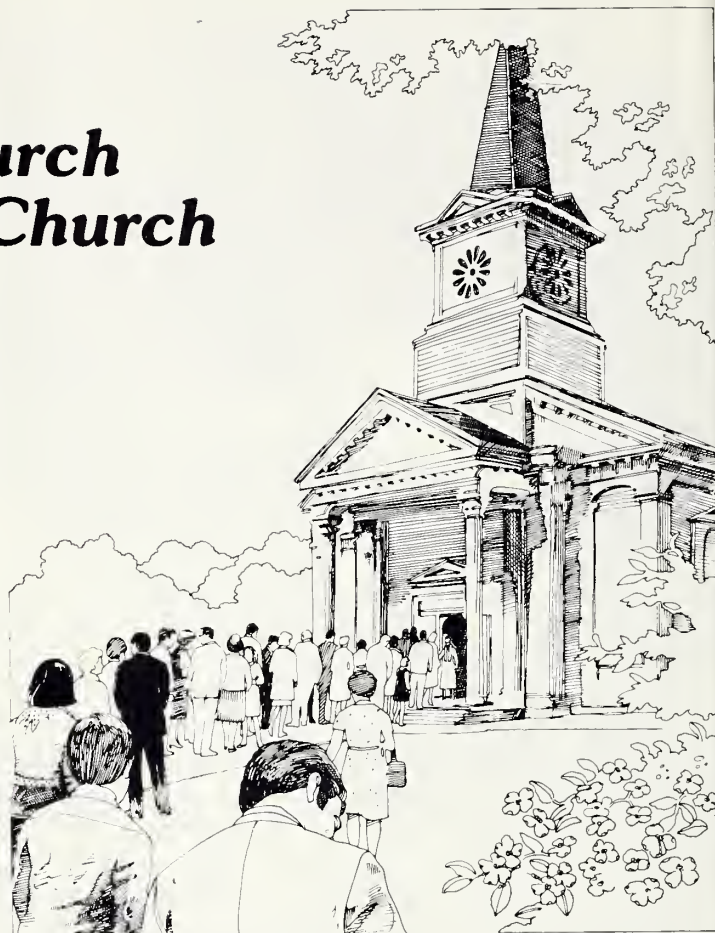
And teaching, I am taught. My teachers are God and my class. Each teaches me of the other, each brings me closer to the other.

Tomorrow is the beginning of a new teaching period, the fall quarter. Vacations are over; children have returned to school; the church program is back to normal.

October 5

Why do I teach Sunday School? The question sometimes comes to me.

Because they needed a teacher; because someone asked me to; because I like people; because teaching forces me to study the Bible; because I want to help influence the next



generation for God; because I have at least a small gift for getting through to adults—helping them think and discuss—and I feel responsible to use it.

All good reasons, I guess. But not the key one, the best one perhaps—the one that will hold me when all else fails.

I teach because the last words Jesus spoke before He ascended to heaven were these: "Go ye therefore and teach..." (Matthew 28:19). I teach my Sunday School class because Jesus commanded His followers—and I believe that includes me—to teach His Word.

My pattern of life is to teach others, especially my Sunday School class, the things Jesus teaches me.

October 16

I've been reading about the Early Church in the Book of Acts. This has impressed me with some similarities between my Sunday School class and the Early Church. The Early Church met regularly: so does my class. The Early Church met around the Word, the Bible was central: it's central in my class, too. Jesus promised to be in their midst, even if they only numbered two or three: we've never gotten that few in number, although we approached it several years ago, the Sunday of the big snowstorm. And the men and women in the Early Church had fellowship with each other, they cared for each other: so do the members of my class.

It's easier to share needs in the smaller, less formal room where our class meets than it is in the church worship service. The smaller size of group helps, too.

In a way, we're a church within a church.

November 13

I spoke at a Sunday School convention in New Hampshire last week.

During a workshop, I asked the people if there was one Sunday School teacher from their own childhood they remembered above the rest. About half of them answered yes, there was. So I asked why, and they had some interesting answers—like the ones I've had in other places.

"I was special to her. I could tell she was pleased that I was in the class."

"He came over to the schoolyard during the week to play ball with us."

"She told me my dress was pretty. We were poor, and my own mother and father were so busy they probably didn't have time to notice me or compliment me. But my Sunday School teacher did."

One woman said, "My mother died when I was eight years old. My Sunday School teacher literally carried me through the next two years by her love for me."

What always strikes me when I ask that question, "Why was the teacher special?" is how it's the caring that people remember, the love, the affirmation those teachers gave to their students by their words and actions.

I'm pretty sure they must have known the Bible, must have prepared carefully. But that's not what these grown-up men and women remember years later...when they have picked up the responsibility for teaching and caring.

A Sunday School teacher doesn't just teach the lesson; he/she is the lesson.

February 3

Martha passed her exams and will soon be an R.N. She could hardly wait until we had sung the hymns and the leader asked for any prayer requests or praise items, to speak up and tell us.

We were all excited along with her. After all, we had prayed her through those exams.

"You're like my extended family," she said.

"An extended family" that's what our class is all about. A safe place for Martha and the rest of us. And God's the head of the family.

June 19

When I stop to think about it, one of the most exciting things about teaching Sunday School is that I'm building the "church" the church of which I'm a part today, and the church of my children and grandchildren tomorrow.

Without men and women grounded in the Word of God and in Christian doctrine, the church would fall apart—or, perhaps worse, become a shadow of what our Lord intended, even a caricature.

Where do these men and women become thus grounded? In Sunday School, usually from the time they are little children.

"Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." (Isaiah 28:9,10). This is the Bible's own description of the process, which begins with preschoolers and continues to old age.

And my class is part of the process. I'm part of it.

July 12

I'm glad Kenny is in the class. He's God's special gift to all of us.

His bright smile and 'Hi, Joe,' as he hands me a hymnbook at the door, start the hour off just right.

How much does he understand of the complicated ideas we pass back and forth, teacher to student, student to teacher, student to student?

Very little, I'm sure.

But he understands that Jesus loves him, that his parents, brothers and sisters love him (they have for more than thirty years), and that the class loves him.

I remember the Sunday we sang "Happy Birthday to Kenny": his smile almost exploded off his face.

Sometimes when I speak to him after class he points to his necktie, his shoes or some other article of clothing, letting me know they're new.

By his faithful attention to giving out the hymnbooks before class, and turning out the lights afterward, Kenny teaches the teacher.

But he teaches me something more. Sometimes when I'm teaching, my eyes light upon Kenny, sitting there in the first row, taking notes (regular up and down lines in a notebook).

Then I think, "God, help me and the whole class to see you with Kenny's simple faith and love. Move us beyond the clutter of complicated ideas to yourself."

DATELINE ****

Christian World

THE LORD HAS A BETTER TAX PLAN—REAGAN

WASHINGTON (EP) — President Ronald Reagan and Roman Catholic Cardinal John Krol were posing for pictures July 28 in the Oval Office, seemingly at a loss for words, when a television reporter dropped an icebreaker. "Your eminence," asked ABC's Sam Donaldson, "how does the Lord feel about three years versus two years and a trigger?"—referring to the details of Reagan's tax-cut plan and a rival Democratic proposal. The result was a spate of biblical quotations and a joking suggestion from Reagan that the Lord had a better tax plan than his own.

The Philadelphia church leader seemed stunned by Donaldson's questions. After a long pause and without a smile, he asked that it be repeated. Finally he replied, "I leave that to the experts." The president volunteered, "You know, the Lord, really, we could copy him a little bit. The Lord had a pretty simple tax plan: tithing"—a levy of 10 percent of a person's income.

To that, Donaldson, quoting from the New Testament, said, "The Lord said render unto Caesar what is Caesar's and to God what is God's." Replied the president: "Well, when we start computing Caesar's share it gets a little bit out of line. The Lord said if I prosper you 10 times as much, you will give 10 times as much. He didn't say you will give 70 times as much."

MINISTER, ATHEIST'S SON FIND "ANSWER" ON SCHOOL BIBLE READING

LOUISVILLE, Ky. (EP)—A Missouri minister, along with the son of atheist Madalyn Murray O'Hair, claims to have the answer on how to return prayer and Bible reading to the classroom. Bill Murray, son of Mrs. O'Hair, and the Rev. Cecil Todd of Joplin, Mo., said in Louisville July 27 that they will distribute to students notebooks that have the Ten Commandments printed on the front cover and the Lord's Prayer on the back.

Todd said his organization, Revival Fires Ministries, has spent \$20,000 for 40,000 notebooks. "Because this notebook will be the personal property of each student, there will be no problem of violation of the high court's ruling or infractions upon the issue of separation of church and state," Mr. Todd said.

The Supreme Court ruled last year that a 1978 Kentucky law permitting the Ten Commandments to be posted in public school classrooms was unconstitutional. Todd said church groups will be given the notebooks for distribution to students.

He said 10,000 of the notebooks would be mailed to Kentucky groups this week with the remainder going to other states.

THE WORD TRAVELS FAR

NEW YORK (EP)—A young man walking along the beaches of the small Micronesian island of Kiribati in the South Pacific discovered a bottle bobbing in the waves near the shore. Curious about its red appearance, he fished the bottle out of the tide and emptied its contents on the sand. Inside, the bottle contained an American Bible Society Portion of Mark's Gospel entitled "The Seed."

"I read the first page of the book and saw your address," said the young man in a letter to the Society in New York. "I am a student of the Seventh-Day Adventist Mission at Kauma on the island of Abemama, may God bless the American Bible Society."

According to a report reaching the Society here, the Gospel Portion was put in the bottle and tossed in the ocean by the Maranatha Gospel Bottle Crusade, care of the Graton Assembly of God, Sebastopol, California. The Crusade's name, address and the date April 15, 1978, were stamped on the back of the Gospel Portion.

Society officials say the bottle traveled 5,500 miles and took nearly three years to arrive at the small Micronesian island.

RADIO BIBLE CLASS CLAIMS ERRONEOUS IDENTIFICATION

GRAND RAPIDS, Mich. (EP)—In a recent news story originating with the Washington Star and distributed through the New York Times News Service to 350 newspapers nationwide, the Radio Bible Class Day Of Discovery was "erroneously identified" as being a Seventh-Day Adventist organization.

This "grossly misrepresents" the 43-year-old Grand Rapids based Bible-teaching ministry, and it is "misleading and confusing" to those who hear the broadcasts and telecasts and who read the literature, according to Radio Bible Class officials.

Longtime friends of the ministry are "dismayed" that this serious mistake was made, and they have urged newspaper editors to print a correction. Pastors and other organizational leaders are also concerned that their constituents are made aware of this false report.

MINISTRY TO INTERNATIONAL STUDENTS

COLORADO SPRINGS, Colo. (EP)—It marks a first: More than 100 delegates from 37 Christian organizations and churches have banded together to form an association of ministries to international students. This is the outcome of the first national Consultation on Christian Ministry to Interna-

tionals, May 21-25, at Star Ranch in Colorado Springs, Colo., headquarters for International Students Inc.

Although the consultation was jointly organized by the leadership of ISI, Inter-Varsity Christian Fellowship and the Navigators, never before have so many ministries of all sizes convened to share ideas and goals for a concerted outreach to the five million foreign students, businessmen, diplomats and military trainees now residing temporarily in North America. Other participants included Campus Crusade for Christ, the Southern Baptist Convention's International Student Ministry, and scores of churches and para-church organizations.

NO WORSHIP IN THE "SWEETEST" CHURCH IN ILLINOIS

TAMAROA, Ill. (EP)—What is the "sweetest" church in Illinois? It could be the Paradise Baptist Church, a rural congregation near here, which was invaded on a recent Sunday with swarms of honeybees.

"When we arrived for services, we found the pews and our red carpeting completely covered with bees and honey," said Fran Cornia, one of the members. "We noticed lots of bees outside on the previous Wednesday night, and had sprayed for them. But evidently we drove them inside, for on Sunday morning they were so thick we didn't even try to enter the auditorium."

Instead, the members sealed off the sanctuary and met in the basement for Sunday School and worship. "There was honey everywhere; you can't imagine how thick it was, all over the carpet and pews," Cornia said. "We had to employ a commercial cleaner to come in the following week."

PRESENT TIME COMPARED TO "DAYS OF NOAH"

TACOMA, Wash. (EP)—World conditions today are very much like "the days of Noah" as described in the Bible, and Jesus Christ promised He would return to this earth at just such a time. This was the message theme June 17 as Dr. Thomas A. McDill of Minneapolis, president of the 775-church Evangelical Free Church of America, spoke to an audience of 1,300 at the denomination's 97th annual conference at Pacific Lutheran University.

Dr. McDill cited six specific parallels between today's world and the world of Noah's day, as it is described in the Book of Genesis. These are: very rapid population growth, a tremendous knowledge explosion, a great increase in violence and general lawlessness, much "religious apostasy" and turning away from God, a spirit of "restless adventure" and a great increase in travel, and much "reckless indifference to God's warnings and message."

SCIENTIST SAYS SHROUD OF TURIN HAS BEEN "CUNNINGLY PAINTED"

CHICAGO (EP)—New evidence by a Chicago scientist casts "serious doubt" on the authenticity of the Shroud of Turin, believed by many to be the burial cloth of Christ. Dr. Walter C. McCrone, a microscopist whose studies revealed that Yale's famous Vinland map was a hoax, said his latest findings—based on electron microprobe studies of fibers taken from the shroud—show that the Christ-like image contains two paint pigments.

"The data we now have supports the conclusion of the Bishop Henry of Poitiers, who said in the 1350's that the shroud had been 'cunningly

painted, the truth being attested by the artist who had painted it,' " McCrone reports in the current issue of Functional Photography. Two earlier studies by McCrone showed that the fibers contained iron oxide, which indicated that red ochre, an artist's pigment had been used to paint the image.

"All of these studies...support the conclusion that the image on the linen cloth known as the Turin Shroud is typical of tempora painting on cloth, introduced into Europe at least as early as the end of the 13th century," said McCrone.

Bitter controversy, however, surrounds scientific efforts to document the shroud. In 1978 McCrone was among 32 American scientists and

other experts allowed to take hundreds of photographs and sticky-tape samples of particles from the shroud's surface.

The 14-by-4 foot linen cloth, which bears the image of a bearded man who apparently had been crucified, has been housed in a cathedral in Turin for more than 400 years.

United Ministries

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AMERICAN FESTIVAL OF EVANGELISM

AMERICAN FESTIVAL OF EVANGELISM FEATURES FAST-GROWING CHURCHES

KANSAS CITY, Mo. (EP)—Churches in America are remarkably diverse—from a black community church in Dallas to a wealthy Lutheran congregation in Michigan to The Church On The Way in California. These are just a few of the "parable churches" featured at the American Festival of Evangelism here July 27-30.

A parable church, according to Festival Executive Coordinator Paul Benjamin, is one that has seen abundant growth balanced with dedicated ministry by its members. More than 30 of these congregations from across the country told their stories at the Festival. The stories they have to share bear little resemblance to the frequent, gloomy reports of church membership declines. In their diversity, they share at least one common thread: a God-given vision of what He will do with a church united in a desire to serve both Him and the local community, according to Benjamin.

At Oak Cliff Bible Fellowship in Dallas, meeting the needs of the black community is the vision that has spurred church growth from ten people to 325 since 1976. In the Detroit suburb of Trenton, Michigan, St. Paul's Lutheran Church used to have six adults at Sunday morning Bible study. When Pastor Wayne Pohl arrived, he trailed some delinquent church members to a nearby restaurant, where they were enjoying brunch. He passed out Bibles, led a study, and invited them back to church the next week for rolls and coffee. They came. And now, six years later, the adult class attracts 200 each week.

Other parable churches at the American Festival of Evangelism included: Faith United

Presbyterian Church, Sun City, Arizona. This body of believers offers "a caring network" in its planned retirement community. In eight years, it has grown to encompass 1,900 members. Bammel Road Church of Christ in Houston. This congregation made history in 1977 when it became the first in history to contribute over \$1 million in a single Sunday offering. College Avenue Baptist Church, San Diego. As the largest church in the Baptist General Conference, this congregation emphasizes lay training in fields such as jail ministry, home Bible studies, and discipleship.

Editor's Note—The State Road A.C. Church, Mapleton, Maine, was one of the parable churches at the A.F.E. Rev. David Ross is the pastor.

JOHNSON: REAL EVANGELICAL CHRISTIANS WOULD TURN NATION

KANSAS CITY, Mo. (EP)—VaCountess Johnson, an associate minister with Twelfth Baptist Church in Boston, preached a sermon out of sheer frustration in 1975, and it led eventually to her role on the American Festival of Evangelism's National Planning Committee.

Addressing a Congregational church in Boston, Miss Johnson said that she was fed up with born-again Christians "talking and squawking about Jesus" but missing the point of a committed Christian life-style. She told a chastened congregation that, "if 40 million evangelical Christians in America are truly born again, they would turn this nation around." Shortly after the sermon was preached, the *Boston Globe* ran a half-page article about it. The story was distributed to 1,800 newspapers over wire services. Members of the evangelical community took

notice, and later invited Miss Johnson's participation in the Festival planning.

PALL OF GRIEF STILL OBVIOUS AS EVANGELISTS CONVENE IN KC

KANSAS CITY, Mo. (EP)—Gathered from across the nation, some 8,000 participants in the American Festival of Evangelism found a pall of grief still hanging heavy over Kansas City in the aftermath of the recent hotel accident that claimed 113 lives, the city's worst disaster ever.

"It was just over a week ago...that one of the great tragedies that could befall any city befell Kansas City," reminded Festival chairman Dr. Thomas F. Zimmerman at the first session July 27. Speaking on behalf of the entire Festival, Dr. Zimmerman, who is general superintendent of the Assemblies of God, declared: "Kansas City, we love you...we are praying for you. We know the comfort that can still every storm and allay every fear."

Zimmerman, keynote speaker for the session, went on to deliver a stem-winding plea for Christian believers to get busy sharing the Gospel with their neighbors and friends. Evangelism is the responsibility of all believers, not just a few, he asserted, and God is able to help anyone who is willing to help Him get the message out. The hour is urgent, he warned: the harvest field is described by Christ as already white, and that means the crop is overripe and in danger of ruin. Citing a litany of statistics, he said there could be as many as 146 million unchurched Americans.

"In this Festival of Evangelism God is calling us to a clear vision of the Task of the Church and its urgency so we will lay aside the inconsequential activities of life and give evangelism its proper priority," he stressed.

Obscurity

by Edna Amnott

One of the jobs of the assistant librarian at Berkshire Christian College is indexing the old bound-volumes of the Adventist periodicals. Although a long, slow process, it can be exciting at times when one finds items of historical value. There are names that will stand out in Advent Christian history as leaders of the denomination. Generations have passed since they lived; yet their writings and contributions to the Advent Christian Church remain as part of our denominational heritage. Indexing is rather dull when there are letters, articles, poems, and obituaries of godly saints whose names are obscure. No one today can recall these ordinary people who lived at the turn of the century.

One drowsy afternoon while I was indexing, I was startled to find an ordinary name that I instantly recognized. The entry, a poem by Sarah E. Ford, was a unique piece. Revelation 21:4 was woven into the poem so that by reading the first word of each line, the verse was revealed. My heart warmed as I thought of Sarah E. Ford who lived in a white clapboard farmhouse with green shutters, nestled at the foot of Mt. Cardigan in the little township of Orange, New Hampshire. As an infant I had lived in her house. Our picture album has a wintertime photograph of the house with two tiny girls, a sled, and a dog. I was the toddler on the sled. We moved from "Grammy" Ford's house in the spring when I was two-years-old. I can't remember her person, but I recollect a shaft of sunlight on a braided rug, wide floorboards, and an empty wooden rocking chair.

Several years ago, when my sister visited, she said, "Oh, I have something for the archives at the College." She pulled from her bag an old leather glasses case. In it was a pair of little gold-rimmed spectacles, and rolled and stuffed in the case was a yellowed, fragile letter. I unrolled the letter with care and read:

Canaan, N.H.
May 27th, 1906

Dear Brother Piper,

I send you a pair of spectacles costing four dollars, new ones never worn a day. I cannot think of wearing gold bowed glasses when there is such a need all along the lines of our missions, and in fact I am too poor to wear it at all. If I

could sell them and send the money I would do so, but I live back here in the country and not many round me ever wear such ones. I thought I would send them to you and perhaps you could sell them and give the price, or money to the Woman's Home Mission Society. I am old and do not go around very much and could not sell them probably. Now if you can take the trouble to do so, it will help the cause so much, and I feel it will be a pleasure to do so. I should like to know if you succeed in so doing, and if you would send me a line, I shall be thankful to you. I am anxious to help...the missionaries in their work of spreading the good news of our coming Lord and His willingness to save all that will come to Him, so I send you what I have.

Yours in Christ,
Sarah E. Ford

"Where did you find this?" I asked my sister. Obviously Brother Piper was not successful in turning the gold-rimmed spectacles into cash. Apparently, according to Mrs. Ford's wish, he had given them to the Woman's Home and Foreign Mission Society for disposal. In 1957 when the WHFMS office moved to Brookline, Massachusetts, my sister Helen helped with the transfer. Her job was climbing up a ladder through a trap door to the attic at 5 Whiting Street and going through piles of old discards. There she found Sarah Ford's contribution to missions in the dust and cobwebs of fifty years. Helen remembered "the Old Place" in Canaan, N.H., the early childhood home, with "Grammy" Ford's cheerful face and happy songs. She tucked the treasured case in her pocket to rescue it from indiscriminating disposal.

Then years after the letter to the Crisis office was written, my father, Rev. Frank J. Davis, felt led of the Lord to give up a comfortable pastorate and go into evangelistic work. He had a deep concern for small, struggling churches, closed churches, and communities without churches. The New Hampshire Conference approved of his venture and agreed to help finance him as a State evangelist. The problem was finding a place for his family to live. Frank Davis was a man of faith and prayer and claimed the promises of God to supply his needs. One day a man whom Mr. Davis hardly knew knocked on the parsonage door. He inquired about the family and said, "I understand that you are looking for a place to live. Would your family consider taking care of my aged mother in exchange for a place to live?"

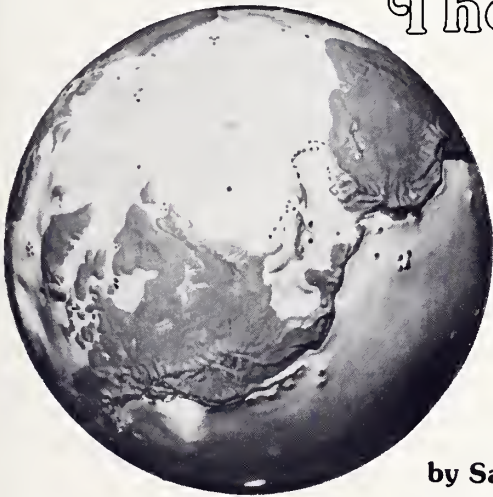
Mr. Davis grasped the opportunity and took the train to Canaan, N.H., got his directions, and walked the four miles along a narrow, dusty road to the Ford farm. There he met

Mrs. Edna Amnott is the assistant librarian at Berkshire Christian College and the daughter of the late Revs. Frank J. and Susie Davis.

Sarah Ford, a feeble but amiable little old lady. The time had come when her family had made the decision that she must either live with her children or find someone as a live-in companion. She preferred to live in her home awhile longer, so she agreed to open her home to the family of the young evangelist. I was three-weeks-old when the family stepped out on faith and moved from the parsonage in Concord, N.H., to live with Sarah E. Ford.

As I work with the Adventist index, I sometimes wonder if it will be filled with many names that will be meaningless and obscure to the people who use it. Yet the people who lived a century ago loved, laughed, mourned, bore heavy burdens, suffered hardship, and eagerly anticipated the soon-coming of the Lord. Surely their names are written in the Lamb's Book of Life, and they are worthy to be remembered today.

The NEW EARTH



by Sarah E. Ford

And shall there be on the new earth no sighing?
God, the great Father, shall he bid it cease?
Shall he with his kind hand release the dying,
Wipe tearful eyes and hush to perfect peace?

Away, yes, far away from toil and sinning
All of his loved ones shall be gathered there.
Tears, pain and death, man's lot since the
beginning,
From them he'll banish in that world so fair.

Their eyes shall then behold the King in glory, —
Eyes that have watched amid the mists so long;
And tongues now meekly telling Calvary's story
There shall together sing the new, new song.

Shall we who've waited, Oh, so long, for
morning,
Be in that throng arrayed in garments white,
No more to bear the pain of brother's scorning —
More bitter far than all of faith's hard fight?

Death! Can it be that death shall then be
vanquished,
Neither can harm or make us more to fear?
Sorrow and sin forevermore have vanished,
Nor left one longing, ling'ring heartache near —

Crying no more! Oh brother, shout for gladness!
Neither be weary-hearted any more!
Shall we who wait with such a hope have sadness?
There never was a joy like ours before.

Be patient, faithful, for he cometh quickly;
Any halting may prove a fatal snare;
More earnest let us be, and firmly, meekly,
Pain, toil and persecution ever bear.

For now we're waiting, just a little longer
The pearly gates we quickly shall behold;
Former disappointments make us the stronger,
Things promised in God's holy Word unfold.

Are we all robed and pure, white linen wearing,
Passed from our hearts away in worldly caring —
Away, forever, as the port we're nearing?

**Read the first word of each line.*

Was Philip For Real?

by Roland E. Griswold

The passage of time changes our perspective on things. An older friend of mine continually talks about wishing he could be back in the Good Old Days, when coffee was a nickel and you could buy a new Ford for \$495. Dan declares he actually bought a 1912 Model T for that price. The cheap prices stand out in his mind. But as we read the history of the first 25 years of this century some other facts surface, facts Dan has conveniently forgotten. What about the winter nights when all the quilts available couldn't keep you warm because there was no heat in the bedrooms. How about the arduous task of chopping wood after school each day for the kitchen stove. Dad worked for \$20 per week, and the highlight of the week was Saturday when you got your 5¢ allowance. The tires on that Model T were forever going flat, you sprained your wrist and broke ribs trying to crank the thing in cold weather—well, you get the picture. Those days were old, but they weren't any better than the day we live in now.

In a similar way, we have the tendency to look back at the early Church and refer to that as the "good old days" of the church. The implication is that it was easier to witness, easier to gain an audience, and everyone was just waiting for an invitation to receive Christ. But the oppression of Roman rule, the worship of many pagan gods and goddesses, the skeptical attitude toward anything new made it seem humanly impossible for Christianity to gain a foothold. There is no denying the air of excitement then. That does not always exist in the 20th century church. We face materialism, cults, and humanism as well. But we have the same God and a much richer heritage upon which to build our ministries for Christ: 2,000 years of witness to Christ as Savior and Lord, groups of believers in most cities and towns, and meeting places where we can gather for praise, prayer and instruction. Add to that the printed word, radio, TV, and all the media available for making Christ known. No, I don't wish for an opportunity to serve Christ in the first century. I'm thrilled to be on hand in the exciting world of the 1980's.

We hesitate to really get involved in making disciples because we fear we won't do it perfectly like the first century Christians. God's purpose in providing us with the Scriptures was basically to reveal Himself and His plan for our

redemption. He saw to it that enough related material was included so that we could see the Old and New Testament saints were not perfect people on a pedestal. They made mistakes and had their failures. It did not stop them. Peter denied Christ three times, and later went on to preach that dynamic message on the Day of Pentecost when 3,000 were converted. Yes, Peter was for real.

Four years after Pentecost there were probably over 10,000 Christians. While the religious leaders occasionally gave them a hard time, they were pretty comfortable in Jerusalem. They had taken the first step of Acts 1:8, witnessing for Christ in Jerusalem, but had done nothing with the rest of the verse, "...in all Judea and Samaria, and to the ends of the earth." Christ had to do some nudging to get His church reaching out beyond home base. The first part of Acts 8 records Philip's ministry to Samaria. As he used his gift of evangelism, the Lord blessed and Samaritans came to Christ.

Philip was for real. He was not particularly any better or any worse than the other disciples. What stands out was his availability and useability. The key to useability is not "ability" but "availability." It was true when Christ was on earth, it remains true today: He uses only those who are available, cleansed, put right. Could we, would we, become the available people—now, today, through rightness with Him? The incident with the Ethiopian has 4 parts.

Philip was open to God's leading. I'm afraid I'd have given the Lord an argument when He asked me to leave an area where I was reaching many people for Christ and go down on the Gaza Road. That would be like leaving a teeming city like Los Angeles to go to Death Valley. Just imagine how long it would take to walk the 80 miles. There was no hesitation—"So he started out."

The wisdom of following God's leading became evident. Along the Gaza Road came an Ethiopian eunuch, treasurer to the Queen of Ethiopia. This Gentile had been to Jerusalem and while there purchased a Greek translation of the Book of Isaiah. The custom of the day was to read aloud. Imagine Philip's surprise when he heard this person reading from Isaiah 53, about the suffering Savior. Now he understood why God sent him to the desert.

Philip recognized what the man was reading. When Philip asked, "Do you understand what you are reading," it may have been asked in surprise. But it was the opening needed to share the Gospel, since the man moved over and invited him to come and explain the passage. Sometimes we do not encourage converts to get involved in witnessing because they don't yet have a grasp of the Scriptures. That

Roland E. Griswold is the Director of Church Expansion for the Advent Christian General Conference. This is an adaptation of chapter seven of **By Hook and Crook: Evangelism for the '80's**, the Adult Sunday School study for Fall 1981.

understanding is necessary to effectively lead people into a firm relationship with Jesus Christ. However, new converts can share at the experience level. Telling what Christ has done for them is an opener for sharing Scripture.

Philip expected a decision. He was an optimist, assuming that God would honor His Word and Philip's witness. Part of Philip's witness was pointing out that baptism is a symbol of the change in our lives when we take Christ as Savior, publicly acknowledging Christ as Lord. Philip witnessed, the Ethiopian was sensitive to the message, the Holy Spirit worked in his heart, and he received Christ. As they passed a stream by the road, the new convert decided to seal his decision. Philip baptized him, while all his caravan stood by to observe. I wonder what was going through their minds.

Perhaps the treasurer passed on to this group the things he had learned. Scholars believe this man to have been the key missionary to Ethiopia. At any rate, there was a growing Christian church there by the end of the first century.

What principles for personal witnessing do we learn from Philip in Acts 8:26-38?

1. Be open to the leading of the Holy Spirit (vss. 26,29).
2. Prompt obedience to God's guidance is necessary (vss. 27a, 30a).
3. God provides contacts with seeking people.
4. Recognize people's needs; seek to meet them (vs. 30).
5. Know Scripture, be able to present Christ tactfully.

To enjoy witnessing opportunities such as Philip had, we'll have to get our witness out from behind the walls of our church building. The boys' choir in a fashionable city church was going to sing "Onward Christian Soldiers" for the processional Sunday morning. After the Saturday rehearsal, the boys had an idea. They would make crosses to carry down the aisle as they sang. The next morning the director was horrified at what he saw. "You can't do this, boys. Put the crosses behind the door!" But the boys had their revenge. They marched down the aisle singing:

*Onward Christian soldiers,
Marching as to war,
With the cross of Jesus
Hid behind the door.*

Did we leave the cross of Jesus behind the door this week as we went to work or school, or picnicked with neighbors? Life's greatest satisfactions are found as we witness to what Christ is doing in our lives while we engage in the normal activities of the day. Peter's counsel is, "Always be prepared to give an answer to everyone who asks you to give the reason for the hope you have" (1 Peter 3:15). How would you state the reasons you have for hope in Christ? With whom will you share this witness today?

Acts 8 illustrates the definition of evangelism which has been adopted by the Advent Christian Church:

1. Evangelism is the **communication** of the good news that Jesus Christ died for our sins and was raised from the

dead; and, that as the living Lord, He offers forgiveness of sins and the gift of the Holy Spirit to all who believe and repent.

2. Evangelism seeks a **response** from people to become reconciled to God through Jesus Christ.

3. Evangelism **anticipates** an obedience to our Lord, maturing in the faith, and responsible service within His church and through His church.

As you think about evangelism in your community, the task may at first seem overwhelming. Where do I start? Can I get people to listen? Should I just quote 6 verses of Scripture, the Roman Road? There are 3 ingredients which make up New Testament evangelism. The first is PRESENCE. Usually this helps us make initial contacts with pagans around us. PRESENCE evangelism involves discovering needs in the lives of people and developing ministries to meet those needs. It is an application of the formula, "Find a need and fill it; find a hurt and heal it." Some churches discover presence ministries meaning things like a weekly mother's day out (babysitting at church provided), clothing closet, tutoring for children, or counseling for troubled families. The result of PRESENCE evangelism is that people are helped.

Next is the ingredient of PROCLAMATION. Once we have gained a hearing with people we need to communicate the Gospel so that people will understand Christ died for their sins. He can make them free from the guilt and penalty of sin. He provides belonging through His Church and He offers the Kingdom to those who trust and obey Him. Every Christian is called to follow the example of early Christians who "preached the word wherever they went" (Acts 8:3). Often we rely upon the Sunday School teacher and preacher to do this for us. What are some of the ways you and your church use to proclaim the Gospel during the week, outside your home or church building?

A third ingredient of New Testament evangelism is PERSUASION. For a long time we've shied away from that concept, thinking it unspiritual. While it is true that the Holy Spirit leads people to receive Christ, He generally uses a human being as an instrument. Dr. Donald McGavran refers to a theology of Harvest: If God's word is faithfully proclaimed, a harvest WILL result. People WILL be saved. We'll know it has happened because our church WILL experience a measurable increase. Persuasion evangelism not only brings people to Christ, but also brings them into responsible church membership where they can mature in Christ. How is your church ministering to bring people to a decision for Christ and active participation? What additional ways would be effective in your community? Philip was for real—he practiced Presence, Proclamation, and Persuasion evangelism, and provides a good example for us today.



The Pastor Launches An Equipping Ministry

by David S. McCarthy

THE PASTOR'S JOB DESCRIPTION

During my seminary days the prevailing advice to fledgling pastors was, "Make no changes during your first year on the new field, then proceed slowly." Although most of us accepted this dictum as the Eleventh Commandment, one classmate would have none of it. His first Sunday in a student pastorate, my friend was observed ripping down a sign which pointed to "The Minister's Study." During the worship service he waved the sign before his congregation and denounced its message as heresy.

"I'm not THE minister," he exclaimed, "I'm the PASTOR, but every Christian is a MINISTER." Then he preached from Ephesians 4:12 where Paul tells leaders to equip the laity "for the work of the ministry." Drawing on his knowledge of Greek, my friend indicated that there is no definite article before "ministry." The passage reads literally, "unto the work of ministry," and "ministry" is a very broad term. It involves every phase of service from the most physical and menial, such as waiting on tables, to exalted spiritual activities.

My friend declared that according to Scripture the pastor's task was to equip members of the church to perform their God-given ministries, both toward believers and in the world. The congregation gulped several times and swallowed the message. For the first time the people realized Christ gives pastors to a church, not to monopolize ministry but to multiply ministers who are constantly growing in effectiveness.

Before you start ripping signs from the study door, let me suggest that you take some time to think through the implications of an equipping ministry. A pastor does well to consider the tasks which are involved in his calling. One man spent over a year studying the portrait of pastors in the New Testament. He concluded that a pastor is to be: (1) a teacher and preacher of the Word, (2) a shepherd of the flock, (3) an overseer of ministries, and (4) an equipper of the people of God.

The first three elements need little comment, however it hasn't always been clear what an equipper is supposed to do. "Equip" is taken from Ephesians 4:12, and comes from the Greek verb *katartizein*. In ancient times, this word was common in medical parlance. It meant to set a broken limb, or to fit an out-of-place joint into the proper place. The term also belonged to the world of politics where it was used of the bringing together of opposing factions so a government could properly function. Basically, *katartizein* meant to put a thing or person in the condition for which it was designed.

The spiritual application is obvious. A pastor is to help laymen identify and exercise their spiritual gifts in useful ministries for Christ. In a word, the pastor is to serve as an enabler.

FIRST STEPS IN EQUIPPING

The place to begin is with teaching about the ministry of the laity, and the gifts of the Spirit (Romans 12; 1 Corinthians 12; Ephesians 4). Despite the wealth of literature on these subjects, some believers remain unaware of God's

*David S. McCarthy is the pastor of the Bethlehem A.C. Church, Augusta, Georgia, and the author of many helpful and inspirational articles which have appeared in many Christian periodicals. This article is used by permission of the **Pastor's Manual**, Accent Publications, Denver, Colorado.*

plan. Others have been taught these things, but need constant reminders of their duty in the service of Christ. Everyone, now and then, needs to see a practical application of the New Testament principles about ministry.

The pastor may also need to create a new atmosphere toward lay ministry. One may talk about the importance of becoming involved in active ministry, but if the preacher's attitude demonstrates jealousy for "his own work," people will back off. When someone takes the challenge seriously, and really gets active in a function usually associated with the pastor, the leader needs to express joy and enthusiasm. Eventually word will spread that members have liberty to minister where God has gifted them without posing a threat to the pastor.

Before members accept the pastor's coaching," he may need to become a "pioneer." This means that his efforts to recruit workers for visitation will have a better chance of success if he himself is visiting in the name of Christ. If he preaches the need for teachers the pastor will do well to manifest concern for his own teaching role. People are not likely to respond with zeal if they observe their pastor on the sidelines, uninvolved in the battle himself. At his best, the pastor-enabler says by word and example, "Follow me."

Three hundred years ago, Richard Baxter noted that congregations usually were reflections of the pastors in their midst. Were he alive today, Baxter would probably make the same assessment.

The pastor will find it profitable to strengthen personal ties with members who are becoming more active in specialized ministries. This means spending time with them individually and in groups, apart from formal meetings of the church. Going out to dinner or sharing recreation with a few folks who are maturing in ministry will weave their lives together. It is also likely to induce the kind of climate necessary to learn. Members will accept correction more readily when they have felt a pastor's loving concern in times of sharing.

Sometimes pastors shudder at the thought of spending so much time with key individuals. Yet Jesus communicated His message through constant companionship with His men. It would seem that He saw no way to mature His followers and prepare them for service without investing personal time in them. One pastor, who has achieved considerable success in equipping disciples says that he questions any program of lay ministry that does not require large blocks of time. It is through these hours of personal contact that strong support and love pass between leader and follower.

If you are anxious to encourage an individual to take up a ministry, invite him to join you for a night of visitation. Take him with you to the hospital, or special meetings in another

church. Give him the experience of praying with a member who needs help, and of thinking through some knotty problem in church administration. Sooner or later, that person's gifts will surface and you can help him grow.

EXPECT DIFFICULTIES

Why not!

Who said that Satan stands still when the Lord's people are trying to bring more territory under the control of Christ? Expect misunderstandings. Some people will shout, "We never did it this way before," while others will feel hurt that they were not invited to participate in a special activity or group.

Nor is there any guarantee that your best intended efforts will progress smoothly. There will be setbacks, and you will likely feel the crushing burden of "not enough time." There will be a great temptation to throw away any idea of equipping saints, and revert to traditional methods of ministry.

But perseverance is still the key. Remember everything your professors said about "growing weary in well-doing." It is possible that you need to back away for a time. Relax with some other activity, or spend time in prayer until you come back to your job description refreshed.

But *do* come back.

With proper training, men and women can fulfill the ministries God has for them to do. But outfitting fellow Christians for service will not be easy, nor can the process be rushed. It takes time, lots of it, to build up a believer for the right task. Once the pastor commits himself to invest months, perhaps years, in the life of others, he may rest in the Lord and claim His strength.

And eventually the results make one's equipping ministry totally worthwhile. Says one pastor, "My pulpit teaching work has become more meaningful since I devoted myself to equipping men. Now I evaluate my ministry, not in terms of meetings held, sermons preached or people counseled, but in terms of lives developed for spiritual service."

Another man, looking back over thirty years of pastoral ministry, reports, "It is quite clear to me now that the most formative influence in my helping others to grow in faith and life in Christ was not my preaching, teaching or administering active programs. Rather, it was those late Saturday afternoons when a dozen or more students and I shared our lives, supported one another in our desire to find Christ's best, and prayed for one another."

Train laymen and help them fulfill their ministries for Christ. It can be the most rewarding aspect of pastoral service.

A GENERATION GAP

by Donald B. Wrigley

When I was a teenager growing up in Charlotte, North Carolina in the late 1960's there was a lot of talk about the generation gap. Teenagers were complaining that their parents didn't understand them, and parents complained that teens didn't respect them. It was, and continues to be a serious problem for both society and the church, but it is not the most dangerous generation gap that we as the Church of Jesus Christ should be concerned about today.

Judges 2:10 presents a much more serious generation gap. In this verse we read, "After that whole generation had been gathered to their fathers, another generation grew up, who knew neither the Lord nor what he had done for Israel" (NIV).

This verse represents a turning point in the nation of Israel. It was a time of change from the stability of Joshua's leadership to the chaotic period of the Judges. While the statement alludes to this leadership problem, it is really an indictment of two generations of Israelites, the "Joshua Generation" and the "Next Generation." Let's examine these two generations and see how they speak to us today.

The "Joshua Generation" is described in Judges 2:7: "The people served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had seen all the great things the Lord had done for Israel" (NIV).

The "Joshua Generation" had experienced the Lord's power and deliverance. It was this generation that had grown up in the wilderness and had experienced God's daily provision of their needs. It was this generation that had seen God part the waters of the Jordan River at its flood stage so they could pass through to the other side. It was the "Joshua Generation" that marched around the city of Jericho and watched God cause the walls to fall down. Throughout their entire lifetime the "Joshua Generation" had seen God do great things for the nation of Israel.

Every generation of Christians and, more specifically, every individual Christian can be described as the modern day example of the "Joshua Generation." We have all experienced God's power in our lives. We who are dead in our sins have been made alive by the power of God. We have seen God transform us from vessels that were weak and useless into vessels that God could use for His glory. I am sure that every born-again believer that reads this article can point to times in their lives when God's power has been unleashed and He has intervened in miraculous and powerful ways. Maybe it was a miracle of healing or a time when God has helped them find victory over a persistent sin or

habit. It could be a time when God has given wisdom and guidance at an important crossroad in their life. Maybe it has just been that God has given a sense of peace, comfort, and joy in the midst of a trying situation. Whatever our individual cases may be, we have all experienced God's power in our lives in as real ways as did the original "Joshua Generation."

The "Next Generation" pictured in Judges 2:10-15 is a different story. It is a sad picture of defeat and sin. It is a marked contrast to the "Joshua Generation."

The "Next Generation" did not know God. They had no knowledge or understanding of the God of Joshua, the God of Abraham, Isaac, and Jacob. They did not know about God delivering the Israelites out of Egypt. They did not know about God sustaining his people in the wilderness and providing a land for the Israelites in a hostile environment. They had not experienced God's power in their lives.

They were a sinful generation. They did evil in the sight of God. They served the pagan idols that were present in surrounding nations. They turned their backs on God and turned to sinful practices.

I believe that the picture of the "Next Generation" is illustrative of today's society. It is a picture of everyone who is not a follower of Christ. Today millions of people do not know God and have never experienced his saving power. Today the world is full of people who serve such false idols as wealth, materialism, possessions, careers, success, and power. We live in a society today where countless numbers of people have turned their backs on God. Today's society is the modern day example of the "Next Generation."

As we look at both the original "Joshua Generation" and the "Next Generation" and their modern day counterparts, the question each one of us needs to consider is, how could this happen? How could the "Joshua Generation" know and experience God's power and the whole of the "Next Generation" be ignorant and sinful?

I believe that we can discover from Scripture that the answer to this question is a simple one. The generation that followed Joshua could be so ignorant and sinful because the "Joshua Generation" had not told them about the power of God. The answer is the same today. The reason why there is such an abundance of sin and wickedness today is because we are not telling people about God.

God had given the children of Israel a mechanism for passing on their heritage and their responsibilities as children of God. In Deuteronomy 6 Moses, speaking to the "Joshua Generation," told them that when their children (the "Next Generation") asked them, "What is the meaning of the stipulations, decrees and laws the Lord has commanded you?", the "Joshua Generation" was supposed to tell them

Advent Christian Foreign Missions

Where We Are— What We're Doing

In accordance with the Eighth Objective of our Denominational Goals for 1988, which is "a strong mission interest beyond our national borders," we have pledged to "maintain at least one-third of our United Ministries income toward foreign mission outreach." Also contained in this objective are the goals of expansion into new types of mission work, development of the work on present fields, increasing indigenization of foreign conferences and cooperation with other groups and/or individuals who are compatible with our missions philosophy.

INDIA

The Advent Christian foreign missions thrust in India is a long-standing work, having celebrated its centennial in January, 1980. There are 38 to 40 churches plus preaching stations and various other prayer groups which have been established by the nationals and the missionaries. The latest reports from India indicate that the membership is approximately 4,000. There is a well-organized Christian Education Committee active within the National Conference. This committee is composed of nationals. The Youth Fellowship is well established, and the meetings well attended. There have been over 2,500 in attendance at some of the Y.F. Conference meetings.

All of the properties, with the exception of the missionaries' bungalows, have been turned over to the India A.C. Conference. The total responsibility for the conference is now in the hands of the national Advent Christians, though the missionaries serve as advisors in various ways. The conference is well organized.

The India Advent Christian School System operates under the auspices of the A.C. Conference. It consists of approximately 10,000 students in 15 schools. We have about 140 teachers employed in the school system. This school system has won top honors in the Tamil Nadu State of India for several years. The India A.C. Conference, including the school system, is well recognized in the Tamil Nadu State of India and highly appraised.

Since the government of India does not grant visas for missionaries, it has not been possible to increase the corps of missionaries. It may be possible to replace those terminating their foreign missions work. There are three Advent Christian missionaries still in India: Marion Damon and Barbara White from the United States and Beryl Joy Hollis from New Zealand. A fourth missionary, Mary Brown, returned to the U.S. this spring and will be retiring from active service after

more than 30 years in India. These four along with hand-picked India nationals have constituted two "teams." The ultimate objective of the teams is to see self-sustaining national churches planted. Leadership for the new congregations will be national lay workers trained by the teams. The trained person will pastor the congregation(s) until such time as the people desire full-time leadership and are able to support a pastor. Until then, the pastor will be self-supporting.

The teams are reaching people in the upper as well as the lower castes of India. They minister to the faculties of the universities and also involve themselves in their Food for the Hungry ministry, which is made possible by contributions from our denomination.

JAPAN

There are presently five missionaries serving on the Japan field: Floyd and Musa Powers, Austin and Dorothy Warriner, and Sylvia Whitman.

Tyrolean Hills Campground is supervised by Floyd and Musa Powers. This ministers primarily to the Japan A.C. Conference. The facility is used for cooking classes with Musa teaching the nationals in cooking procedures, at which time there is also prayer, Scripture reading, and classes regarding the Christian faith. There are opportunities for the Christians from various churches to rent the facility for Christian retreats and other activities. There are also opportunities for non-church groups to come in for various meetings.

Sylvia Whitman serves as treasurer of the Japan Field Council, business manager, a minister serving the A.C. churches, organizer of Christian-oriented activities, and Bible teacher.

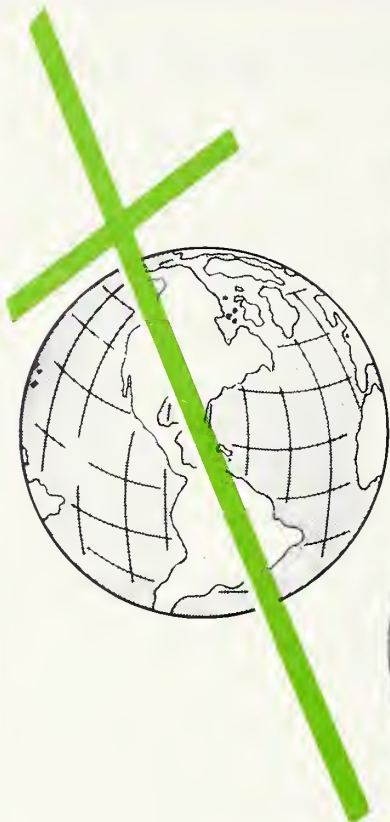
The Warriners are involved in various facets of ministry, one of which is Austin's position as principal of the Shijonawate Bible Institute. There is an effort to move toward national leadership in that institution. Austin also serves as Superintendent of the Field Council. He is involved with such ministries as counseling pastors, working with nationals in regard to conference organization, and visitation evangelism.

Dorothy Warriner works with her husband in these capacities and also teaches English and Bible classes in the housing units in their area.

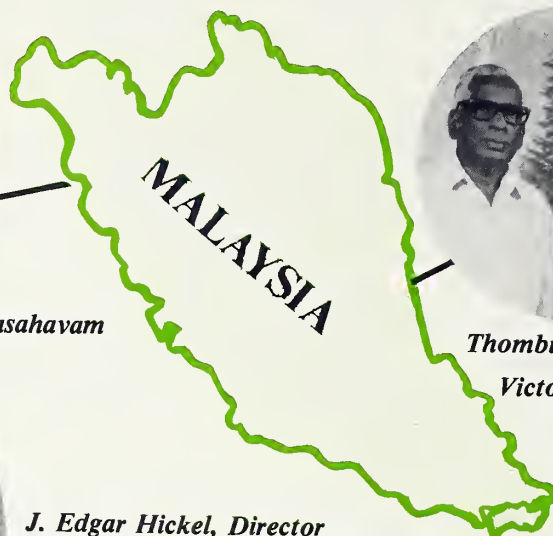
The Japan Conference is self-governing and well organized. There are about 16 churches and preaching stations in

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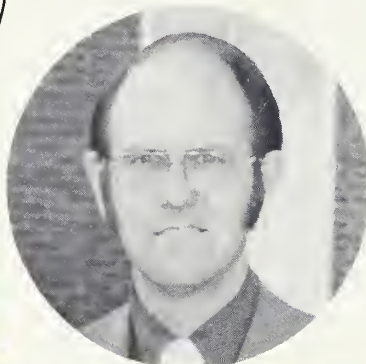
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*J. Edgar Hickel, Director
Advent Christian Foreign Missions*



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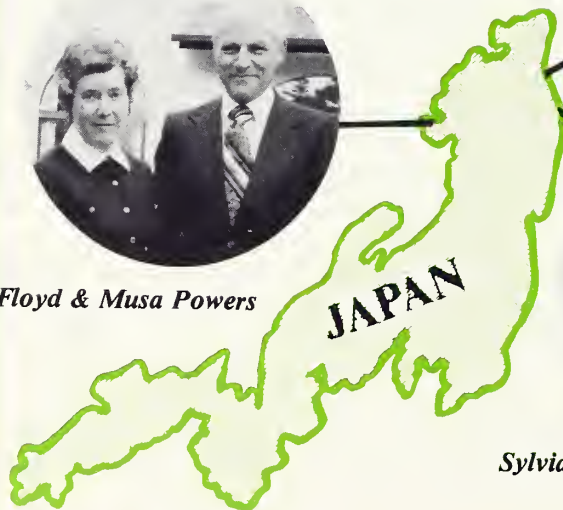
Austin & Dorothy Warriner



INDIA



Floyd & Musa Powers



JAPAN



Sylvia Whitman



Beryl Joy Hollis

AN FOREIGN MISSIONS



David & Melodie Dean



Alice Brown



PHILIPPINES



Howard & Anna May Towne



Margaret Helms



Laura Putnam



Marion Damon



Luree Wotton



Bessie Smith



E.A. Akpan



NIGERIA



Barbara White



E.P. Etuk Akpan

Advent Christian Foreign Missions Continued

addition to the various classes which are taught by the missionaries. The churches are self-supporting. The membership in the Japan A.C. Conference now stands at approximately 800. Nearly all of the pastoral leadership has come through the Shijonawate Bible Institute. The leadership is of a very high caliber.

PHILIPPINES

Our work in the Philippines consists of church planting by the missionaries in cooperation with the Advent Christian Filipino nationals. We have constructed Oro Bible College which is located in Cagayan de Oro City on the island of Mindanao. It is in use at this time though not completed. The Bible College is recognized by PABATS (Philippine Association of Bible and Theological Schools) and is held in high esteem. All of our active pastors have been trained at the college.

We presently have nine missionaries in the Philippines: Alice Brown, David and Melodie Dean, Margaret Helms, Laura Putnam, Bessie Smith, Howard and Anna May Towne, and Luree Wotton. Alice Brown is Academic Dean of Oro Bible College and works in the conference. David and Melodie Dean, our newest missionaries, live in Cagayan de Oro where David teaches at O.B.C. and participates in conference activities. Melodie is mother to two small children in addition to her involvement in missionary activities. David and Melodie are out of formal language study. Margaret Helms teaches at O.B.C., acts as official liaison between the missionaries and the national conference, serves on various conference boards, and does deputational work. Laura Putnam is director of O.B.C. and serves as counselor to Filipino Christians including the pastors. Bessie Smith serves as treasurer of the field, business manager, and Christian Education consultant. Howard and Anna May Towne work in the Marawi area at Dansalan College. Howard teaches agriculture at the college and works with Muslim farmers in the area. Anna May works with native crafts and also teaches Bible at the college. The Townes affiliate with our people in conference work. Luree Wotton serves as superintendent of the Philippine Field Council and works in the field of linguistics. The listing of missionary responsibilities on any field is never exhaustive.

There are 18 churches in the Northern Mindanao Advent Christian Conference (NMACC). There is also a missions outreach on one of the smaller islands of Mindanao. All of the properties are owned solely by the NMACC. The conference is self-governing, though it invites missionaries to

serve on the conference board and committees. The Board of Oro Bible College consists primarily of nationals but does have representation by the missionaries. The conference has entered into a five-year program which is called "Operation 15-85." This long-range goal envisions 15 new churches and 1500 new members in the conference by the end of 1985. There are presently about 1,000 active members in the 18 churches and preaching stations.

NIGERIA

The work in Africa is centered in the Cross River States of the country of Nigeria. This group of people, the Ibos, are those who were contacted by Clarence and Elsie Kirby years ago when the Nigeria A.C. Conference was formulated. Marion Damon visited them later, and I was able to survey the work as well. We are in communication with them and send some financial assistance.

CHINA

Our contacts in the People's Republic of China are members of a family who worked with our Advent Christian missionaries there prior to the Communist takeover in 1949. We correspond monthly with them. Sylvia Whitman and Austin and Dorothy Warriner have visited with them, and we send them some financial aid as money comes in. There are well over 5,000 Advent Christians in China now.

MALAYSIA

The outreach of the India A.C. Conference ultimately resulted in the formation of the Malaysia A.C. Conference. A student from our Chadsey-Keeney Memorial Bible College in India felt led to go to Malaysia as a missionary among the Tamil-speaking Indians. His going resulted in the conversion of many people, some of whom are the leaders of the Malaysia A.C. Conference. The work in Malaysia has been primarily among the people who work on the palm oil and rubber estates. The conference is divided into North and South Districts with one pastor chosen from each district to act as the liaison between the conference and the Department of Foreign Missions. The liaison pastor from the North District is Lucas Devasahayam and from the South District is Thambusamy Devairakkam. Gain in membership has been very slow, primarily due to the area in which our people are working and the difficulty under which they work on the estates. There are four primary churches, each having its own satellite church. There are also numerous prayer groups and preaching stations.

by J. Edgar Hickel, Director
Department of Foreign Missions

Generation Gap

Continued from page 14

that they had been slaves in Egypt and God had delivered them and therefore they must obey and serve God.

In light of Judges 2, it seems obvious that the "Joshua Generation" failed in its responsibility to pass on their heritage. They had not told the "Next Generation" about the God of their fathers.

This mechanism for passing on the knowledge of God is still in force today. We have been commanded to be witnesses for Christ. We have been told to always be ready to give an answer to anyone who asks us about the hope that we have in Christ. The responsibility for passing on the knowledge of God and the gospel of salvation rests squarely upon our shoulders. If we don't do it, it won't get done.

I once heard a hypothetical story about a conversation between the angels in heaven and God concerning the problem of sin in the world. The angels asked God what he intended to do about the sin of mankind. God told the angels that he was going to send his Son as a sacrifice for

their sin and that everyone who believed in him would be saved. The angels then asked God how he intended to have the world find out about this offer of salvation. The angels asked, "Will you send us to convince the world? Will you send your Spirit to force everyone to accept your son?" God answered by saying, "No, that is not my plan. My only plan for reaching the world is through the testimony of those who have believed in my Son."

We are God's plan for reaching the world with the good news of salvation. *God has no other plan.* In Ezekiel 22:30 God said, "I looked for a man among them who would build up the wall and stand before me in the gap on behalf of the land so I would not have to destroy it, but I found none." Today God is looking for men and women to stand in the gap, to bridge the gap between the "Joshua Generation" and the "Next Generation." Will we as Christians stand in that gap, or will God have to say again, "I found none"?

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Progress Report On The Great Commission

by John H. Roller

Listen to the Savior's parting words to His Church! "Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son, and the Holy Spirit, and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age."

The end of the age is near! It's almost time for Jesus to return! HOW ARE WE DOING AFTER NEARLY TWO THOUSAND YEARS? This is a "Progress Report" compiled with the help of a standard desk encyclopedia.

First, in the world today there are 168 independent countries, not counting colonies, trust territories, and other areas which do not have their own sovereign governments. Christianity is the only known religion in 30 of those countries. In 60 more, Christianity is the majority religion; but in 62 countries, Christianity is a minority religion. There are no known Christians in 16 whole countries. Altogether, about 25% of the world's people profess Christianity.

The largest countries in the world are mostly *not* reached with Christ's Gospel. Only 6% of China's 1 billion people profess to be Christians; only 3% of India's 2/3 billion; about 2% of the Soviet Union's 1/4 billion; and less than 1% of Japan's 115 million.

And, sad to say, in the United States of America the Church is *losing* ground. Despite all the efforts of the Church Growth movement and others like it, the percentage of American citizens who claim heavenly citizenship is declining. Today it is less than 58%.

Still, there are more Christians here in the United States than in any other country of the world; however, some of our traditional "mission fields" are doing better than we are now. In Kenya, the percentage is about the same as here. With 67%, it is a little higher in New Zealand. And in Brazil 89% of the population claims faith in the God of the missionary! Soon we may be receiving missionaries from *them*—just as Europe, once the stronghold of Christendom, is now receiving missionaries from us!

What can Advent Christian people do about this problem?

1. We can and should continue to support our denomination's missionaries serving in Japan, India, Malaysia (where only 6% of the population has been reached for Jesus Christ), and the Philippines (where 92% claim Christianity, but it's mostly a mixture of Roman

Catholicism and tribal superstitions). Besides financial support we ought also to give them our *prayer* and *personal* support. Write them letters, and don't be discouraged if they happen to be too busy to answer promptly! Pray for them by name and by need! Read their articles in the *A.C. Witness* magazine to become familiar with their situations.

2. We can and should realize that our Advent Christian missionaries are not the only people trying to accomplish the task Jesus gave His Church. There are also the so-called "national" missionaries who work to reach *their own* people for Christ. Many of these work long and hard with no pay at all. We can help them with gifts of literature, equipment, clothing, and many other things that cost us little but would cost them far more than they could possibly pay.

3. We can and should try to reach *our own* country through our own witness! I live in a community of 25,000 with 15 churches. Not all of the 16,000 people in this community who *call* themselves "Christians" actually *attend* those churches, or there would be over 1,000 in each church every Sunday (and I know there aren't!). There are still an additional 9,000 who don't even *call* themselves Christians! They are just waiting for somebody to tell them *something* to believe in! The church that does that is the one that is going to GROW in the 1980's!

4. Each of us can and should ask God what part He wants *us* to play in His program of world evangelization. I believe getting a "call" to the mission field is no difficult, confusing thing. If God wants you to be a missionary, He'll be sure to let you know it!

Finally: we can and should pray especially for the countries dominated by atheistic Communism and the anti-Christian religion of Islam. 15 of the 16 countries where there are no known Christians are in one or the other of these two categories. The laws of those countries make witnessing in its traditional sense almost impossible. Yet our God is the God of the impossible. I believe He will break down those barriers when once we let Him know we are ready to do something about it.

Where do we stand after nearly two thousand years? The Church of Jesus Christ has accomplished much. From a handful of disciples in an upper room, we have grown to a body of nearly 1 billion, doubling our population every century since the Master's instructions were given us. But there are still over three times as many *unreached* in the world today as there are reached. We must give ourselves to completing His task in these last few days before the "final report" is issued!



I Walked Today Where Jesus Walked:

and I saw homes creaking in flooded waters, cats perched on cogon roofs, a pig tied outside an upper window, a few people looking out second-story windows at the swirling waters, clothes flung on balconies daring the sun to shine through the heavy clouds.

I saw families in schoolhouses, evacuees—wondering if their possessions were still intact in the homes they had left, pondering the problem of food, some fathers making small boats to paddle down the flooded streets and through unseen swamps to get supplies and to earn a bit of money ferrying others.

I saw sick babies, weakened adults with intestinal problems because of poor sources of drinking water; children fishing on the street corners, unable to go to school because of flooded lower floors and evacuees inhabiting upper floors of all public buildings.

There were queues (lines) for rice and corn, some people with no money to purchase, others in the line seeming to get more than appeared their due.

I heard there was a real shortage of medicines, over 200 had died, prices were rising higher and higher, and it might well be three months before flood waters could subside completely.

And cries, inner cries threaded thru my consciousness—"how then will we live? No work, no salary, no wood to cook with, no food to cook!"

I saw, I heard, and I cried too, "Oh, Lord, how long? Why so many innocent people, poor people, sick people. Lord, what shall I do? That others may live, may know Jesus does care and that I care?"

And in other places I stood where Jesus stood:

and I felt the inner tensions of everyday life in different circumstances. Fathers, struggling to find a job, to keep a job, to support their families, to be reasonably satisfied emotionally with the only type of work they were able to get.

Mothers, striving to feed and clothe their children adequately, to educate them, keep them in school, pay tuition and so many "extra" school fees, sometimes carrying on a job herself, not often at convenient hours for home responsibilities.

Parents, saddled with mounting debts, the pig which should have provided the next bank payment stolen in the quiet of last night, now whispering together in the dark hours of the evening of their fears, hopes, plans, needs.

Youth, hardly daring to dream of their own future, hoping yet fearful of the prospective job market, alternately choosing and rejecting certain courses of study, irritated at parents for lack of money, spending furiously what they can get hold of...

I felt their cry, and in my helplessness pleaded with the Lord, "How can I help? What can my little do to relieve the aches and pains of life? Lord, help me help them."

I paused a moment as Jesus paused, and deep within I sensed the fear and hope, the dreams of a rebelling people, a people searching for identity, for a belonging, for a purpose in life, a people reaching out uncertainly for assistance and demanding independence...

And standing where Jesus once stood, I heard Him say again, "Pray ye the Lord of the harvest to send forth laborers into the harvest." Truly shepherds are needed, shepherds who will search for the lost sheep, tenderly bind up wounds and lift up the fallen, encourage the weak and feed the multitude. This surely must include both the spiritual aspects and the very real material needs also.

Are you a Pray-er? Or are you a Shepherd? Or are you an Enable-er?

Laura Putnam

Church Growth

Many asked at General Conference about the growth patterns in the India A.C. Conference. Following is a brief statement from Superintendent Marion Damon to the Director.

Dear Ed,

Capital Funds. For some years now no capital funds have been coming for conference, and very little for the mission. We suggest that it is now India's turn to be considered for a capital fund drive. Some of the conference's pressing financial needs are to help build churches, pastor's houses, etc.

Church Growth. What financial help is the General Conference, U.S.A. considering to make towards church growth in India? For some years now neither the India conference nor the India Field Council has received any funds for church growth; this means buying land and building new church buildings. This past year alone, with India Field Council help, the India Conference started three new churches through the Bible School and another three through the Evangelism Committee. The Field Council has a new church and a preaching station, making a total of eight new churches in one year. There have been baptisms in another place and lookout is kept for a suitable piece of land for a church there. All organizations in India who are in active church growth work are receiving foreign aid for their endeavors, including Pentecostals and independents. We would appreciate your comments and help on these two items.

The Conference installed four young pastors as candidates for ordination, and it is hoped they will soon be ordained. The mission began lay classes one night a week and ordained one pastor. A lay pastor was also installed by the mission. Personally I continued a ministry of evangelistic and deeper life meetings in various churches and denominations. One month last year was spent writing Penny Crusade and a Tamil book of sermons to be published by the Evangelical Literature Service of Madras.

Relief for the poor and hungry was continued by Joy Hollis in distributing "Meals for Millions" to babies. I also endeavored in a variety of ways to provide through our food for the hungry programs means of livelihood and food to several families. The work is continuing.

Sincerely in Christ,
Marion Damon, Superintendent



in India



"THANK YOU"

During Mary Brown's recent illness, she received a large number of "get well cards." She would like to answer each one individually but felt that this would be an impossible task. Therefore, she asked that the following "Thank You" be printed for each person who sent a card or prayed for her.

Dear Friends,

Thank you very much for all of your "get well cards" with their cheery verses and Bible promises which you sent to me during my recent illness.

God has been so good to me, and I am recovering quickly, due in part I believe to your prayers on my behalf.

God bless you all.

Also I wish to thank you who have sent beautiful birthday cards and best wishes. It was a privilege to be at General Conference at Wheaton, Illinois, on that day and to enjoy a wonderful time.

Thankfully in Him,
Mary Brown
Missionary in India

This I Believe

I. The Holy Bible

I believe that the Bible is God's Holy Word and the only safe guide for the Christian faith. By this I mean that I accept the sixty-six books of the Bible as the inspired Word of God, and that they are fully sufficient to enlighten us in all that pertains to our Salvation. To me there is absolutely no need for the traditions of men, whether they be those of the so-called fathers of the church, or any other human compilation.

Tradition confuses people in differentiating between what is approved of God and what is the invention of men. It causes disregard for the plain truths stated in the Bible. Jesus Christ, Paul, and Peter warn us against the traditions of men: Mark 7:1-13, 1 Peter 1:18, 2 Timothy 4:1-4. Paul states most emphatically that the Bible is fully able to lead the believer into Christian perfection—2 Timothy 3:16,17.

II. The Godhead (Acts 17:2a; Romans 1:2a; 1 Corinthians 2:9)

I believe that the Godhead consists of the eternal Father, a personal spiritual Being, infinite in wisdom, power, and glory, self-existing, omnipotent, omniscient, omnipresent; the Lord Jesus Christ, the only begotten son of God; and the Holy Spirit, the great regenerating power in our redemption. I believe that Jesus Christ is God (John 1:1-3; Hebrews 1:8-11; Romans 9:5; 1 John 5:20), that He took the nature of the need of Abraham (Hebrews 2:14,16) to become in all things like His brethren, that He might be a merciful High Priest. He lived on earth, performed mighty deeds, suffered death under Pilate, rose from the dead on the third day, and is now at the right hand of the Father in heaven making intercessions for us (Hebrew 8:1,2; Hebrews 4:4-16; Hebrews 7:25).

III. The Plan of Redemption

John 3:16 tells the story of redemption in a nutshell. God's eternal love found a way to redeem man from sin and its eternal consequences; Jesus Christ is that way (John 14:6; Hebrews 9:8). This plan to save us through Jesus Christ was laid before the foundation of the world (1 Peter 1:20, Revelation 13:8).

I believe in the foursquare gospel, that we are saved through grace, by the blood of Jesus Christ, and by the works of grace. This plan to save the penitent sinner from the guilt, the power, and the consequences of sin is the work



Ruth Devairakkam, the youth leader for the Advent Christian Conference of Malaysia, writes in response to Ed Hickel's request for statement of faith. Ruth is a graduate of Penang Bible College (Malaysia) and a fulltime worker in the Kluang A.C. Church. She is pictured outside the home of her parents, Pastor and Mrs. T. Devairakkam.

of the Holy Spirit and begins when we accept Jesus Christ as our personal Saviour.

IV. The Present Truth

In 2 Peter 1:12, Peter writes "Wherefore I will not be negligent to put you always in remembrance of those things, though ye know them, and be established in the present truth." All of us know that we are living in unusual times when the most enlightened minds seem at loss to know what will happen next. The atom bomb and other revolutionary weapons of destruction keep us all guessing. Immorality among the youth seems on the increase, and we are looking for a solution to the world's many unsolved problems.

I cannot help but believe that God, and God alone, has the time solution for the ills of our present generation; and that remedy is present truth, or God's message for this generation.

Ruth Devairakkam





Advent Christian Women Organized for Service

*Jean Balser,
Director*

NEW JA GROUP REPORTS

Last fall saw the birth of a new Junior Action group in the Advent Christian Church of Bridgton, Maine, which has become an active and ministering group. The bimonthly meetings are averaging from 10 to 12 and incorporate study, devotions, and a "fun" time. Emphasis is also being placed on service projects. These projects have included sending cards to the ill, visiting nursing homes where they have delivered cookies, presenting a puppet show for special services, and writing letters to missionaries.

Fun times have included swimming, roller skating, sliding, a visit to a children's museum, and going as a group to the Shriners Circus.

Fund-raising projects have also been a part of the activities of this group. A Children's Fair was held on May 15 from 10:00 a.m. to 3:00 p.m. There were games with McDonald certificates as prizes, clowns, steamed hot dogs, McDonald drinks, popcorn, baked goods, animals for a "petting zoo," and seashells to paint. Another feature of the fair was slides and tapes provided by the local museum. About 30 of the church family helped with the fair. It was a



Scene from the Children's Fair recently sponsored by the Junior Action of Bridgton, Maine.

wonderful promotion in the community for the group and the church. A car wash was also a recent project which resulted in good profits. These fund-raising projects have made it possible for children to attend Mechanic Falls Camp this summer.

Leader Faye Reynard reports, "We are all excited about our Junior Action group. We would like for you to share this in the magazine... Thank you for printing anything from this letter you feel will help other Junior Action groups."

The following resolution adopted at First Triennial Convention of the Woman's Home and Foreign Mission Society, June 19, in Wheaton, Illinois.

IN TRIBUTE

WHEREAS Jean Balser has served faithfully and conscientiously, with love and devotion to her Saviour and His commission, as Director of Women's Ministries throughout the past ten years, and

WHEREAS she has devoted herself untiringly to the task of encouraging, communicating, stimulating, and challenging the membership of the Woman's Home and Foreign Missions Society,

BE IT RESOLVED that we give thanks for her consecrated and dedicated service, and express our deep appreciation by rising and asking Frances Vannoy to hold her up in prayer requesting God to bless her with the peace that passeth all understanding, joy, gladness and good health and

BE IT FURTHER RESOLVED that a copy of this resolution be sent to Jean and copy published in our magazine, *Advent Christian Witness*.



CHRISTMAS IN OCTOBER HEART OF MISSIONS

A GIFT OF LOVE TO OUR MISSIONARIES

sponsored by the Woman's Home and Foreign Mission Society

Watch for the bulletin inserts explaining this special project which are being sent to every Advent Christian Church for use in October. There will also be stickers to place on a jar for your very own Christmas In October bank. Money received from all across the country will be our love gift to our faithful and dedicated missionaries. Be a part of one of the most loving projects sponsored by any department of the denomination. YOU WILL BE GLAD YOU HELPED!

In addition to Christmas love gifts to missionaries, money received also will be used for clothing allowances for missionaries and for other urgent foreign mission needs.

WOMEN'S ORGANIZATIONS IN CHURCH GROWTH

According to Dr. Lyle E. Schaller, many women's groups are engaging in practices that could very well be detrimental to growth. We need to be aware of these dangerous practices.

Some of our churches have two or more circles, and each new member is automatically assigned to a group upon becoming a member. Sounds like a good idea doesn't it? But according to Dr. Schaller this is an anti-church growth concept. This causes leaders to focus their attention on the women who are already members of that congregation rather than to seek to reach and serve women who are not active in the life of any worshiping congregation. A better approach would be to adopt the attitude that the women's organization is a part of the evangelistic outreach of that congregation.

One church of my acquaintance has two circles, and each year they draw names to determine the make-up of the circle that year. This is called "fruit basket upset" by Dr. Schaller. It takes more than a year for most persons to gain a sense of belonging and to develop a feeling of loyalty to a group that meets only ten to twelve times a year. Rotating the membership of the circles every year may widen the circle of acquaintances, but it prevents the nurturing of deep and meaningful friendships!

If women's groups see themselves as fitting into the total church emphasis on growth, they will set as priorities (a) reaching women outside the church, (b) bringing them into

that organization where many will make a Christian commitment and unite with the church, (c) serving as an "entry point" for these new members as a place where they can gain a sense of belonging and feel needed, (d) functioning as a nurturing and supportive Christian fellowship for the members, and (e) being a place where the members can share and carry one another's burdens.

Another thing which Dr. Schaller suggests as a means of church growth is to deliberately plan to begin a new circle in the new year. You might like to make it for a particular group in your church such as for widowed women, young mothers, single or professional women, or new members in your church and community. This might be for a luncheon, an afternoon group, or a morning coffee club.

Often the potential new member would prefer to be a pioneer in creating a new organization than to be an "outsider" in a group where the pattern of interpersonal relationships is already established. This means that the most effective method of reaching more women through the women's organization is to intentionally endorse the principle of redundancy and overlap. Try to reach some women through existing organizations and circles, and expect to reach others only by creating alternative organizations and/or new groups.

If these concepts are affirmed and then applied, the women's organization can become a significant new instrument for the growth and outreach of your church.

WHFMS CONVENTION

June 19, 1981 Wheaton, Illinois



Newly elected WHFMS President Marian Wrigley accepts gavel from outgoing president Marjorie Pitts. Mrs. Pitts concluded six years as president of the national WHFMS.



Central Regional President Joyce Mays assists National Vice President Nancy Winslow as she makes special presentation at National Convention.



Newly appointed Director of Women's Ministries Caroline Michael is presented at the 1st Triennial Convention as other WHFMS women present join in the applause.



A quilt is presented to Jean Balser from the Central Region as a special expression of appreciation for her 10 years of service as Director of Women's Ministries. The quilt contains a square made and designed by each local WHFMS group in the region.



Linda Moore
208 North Martin Street
Mount Olive, NC 28365

"Junior Youth of the Advent Christian Church"

JUNIOR ACTION

Need some fresh ideas for your Junior Action group? How about something to revive you, as a leader, like the leading shampoo revives dull, lifeless, and unmanageable hair? How about a good shot in the arm? Then keep watching your mailbox this fall!

"What is it?" you ask.

It is the new Quarterly Junior Action Leadership Packet. It is designed to aid Junior Action leaders with creative ideas for programs; what's new in books, magazines, and literature for your JA's and for you as the leader; and special emphasis programs designed especially to meet your needs and much, much more. SO...keep watching your mailbox this fall!!!



Newly Organized Groups:

First A.C. Church—Lenoir, North Carolina
Walnut Park A.C. Church—Gadsden, Alabama
Long's Grove A.C. Church—Monroe, North Carolina
Hickory Grove A.C. Church—Four Oaks, North Carolina
Wolfeboro A.C. Church—Wolfeboro, New Hampshire
Bridgeton A.C. Church—Bridgeton, Maine

Highest Honor Groups:

First A.C. Church—Lenoir, North Carolina
Savannah A.C. Church—Hartsville, South Carolina

With Honor Group:

Sunshine A.C. Church—Deer Isle, Maine
Garner A.C. Church—Garner, North Carolina
Elmore A.C. Church—Charleston, West Virginia
Sparta A.C. Church—Sparta, Ohio
Fayetteville A.C. Church—Fayetteville, North Carolina
Bethel A.C. Church—Lenoir, North Carolina
Eliot A.C. Church—Eliot, Maine
West Bay A.C. Church—Panama City, Florida
Faith Evangelical Church—Melrose, Massachusetts
Lee's Chapel—Four Oaks, North Carolina
Banner's Chapel—Benson, North Carolina

Special note to Junior Action Leaders: If you did not report for the year 1980 and wish to receive the new Quarterly Junior Action Packet, your address is needed. Send your name and address to the National Junior Action Supt., 208 N. Martin St., Mount Olive, North Carolina 28365. Be sure you are on our mailing list!

In the report of the National Junior Action Superintendent to the delegate body of the National WHFMS Convention on June 19, 1981, at Wheaton, Illinois, special recognition was given to 18 Junior Action groups. Many were recognized for their outstanding achievements during 1980, while others were recognized for the completion of their first year as an organized Junior Action group.

Along with our praise, we offer our encouragement and prayers to these groups and their leaders. May the Lord richly bless you as you reach out to others in the name of Jesus Christ in 1981!



Praise God for His presence with us, for safety in travel and wisdom in service.

He has been my strength when I have traveled over sometimes bumpy roads in buses that don't always have padded seats. I have done more travel this past year than ever due to my assignment.

Inter-island travel on our boats is an experience in itself. You get a cot on the deck. However, the travel is rewarded by the fellowship with brothers and sisters in Christ who live at your destination.

Living near the church and Bible College gives Laura and me the opportunity to have many more visitors, some for a few minutes and some for a few days.

Increasing costs here, as well as where you live, have caused me to re-evaluate my priorities and life-style.

Philippine summer has arrived. This means hot days when the sun scorches the newly planted crops. These crops are late due to the prolonged rains and flooding. The heat also wilts this missionary.

Planting churches is our goal and we are seeing communities opening and churches growing despite sometimes severe opposition.

Interest now is focused on summer activities such as youth camp, DVBS and annual conference. There are also evangelism and follow-up seminars to prepare church leaders to reach out.

Not all who want to study can do so full time. I have found real interest and cooperation among my extension class students. Teaching these classes is a joy.

Evaluation and planning are so important if we are to meet personal and group goals. Some of my time and energy go into this aspect of our work.

Service for me means many things. It includes mission leadership, planning, and counsel. It includes teaching classes and seminars. It entails travel, evaluation, and encouragement. Above all, it is living for my Lord and Saviour Jesus Christ.

Luree Wotton

SEPTEMBER

- 5 **PRAISE** God for the opportunity that Floyd Powers had for a brief visit with his folks this summer.
- 6 **PRAY** for Margaret Helms as she will be doing deputational work in the Midwest during this month.
- 7 **PRAY** for Anna May Towne as she begins new classes on Old Testament Scriptures to the Muslims.
- 8 **PRAY** for Howard Towne as he begins new agricultural classes and carries out his other administrative responsibilities.
- 9 **PRAISE** God for Mary Ingersoll who has just returned to the states after serving as a short-term missionary for a year in Japan.
- 10 **PRAY** that God will supply a self-supporting short-term missionary for Japan.
- 11 **PRAY** for Glennon Balser, our new President of the Advent Christian General Conference.
- 12 **PRAY** for Ed Hikkel for wisdom as adjustments are being made in Mission Outreach as affected by the 1981 budget.
- 13 **PRAISE** God for God-fearing women as we observe WHFMS Sunday (Proverbs 31:30-31).
- 14 **PRAY** for Noritoshi Ishiguro and his wife, Hiroko, as they continue the Christian work upon their return to Japan.
- 15 **PRAY** for David E. Dean upon his return to Cagayan to begin teaching at Oro Bible College and putting into practice his newly acquired language skills.
- 16 **PRAY** for Melodie Dean upon her return to Cagayan to carry out her responsibilities as wife, mother, and teacher, putting into practice her newly acquired language skills.
- 17 **PRAY** that God will supply funds and people for career missionaries in Japan and Philippines.
- 18 **PRAISE** God for Margaret Helms as she celebrates her birthday today here in the states while she is on furlough.
- 19 **PRAY** for Musa Powers as she teaches English, cooking, and the Scriptures to the Japanese women.
- 20 **PRAISE** God that we do observe "Christian Education Sunday" (2 Timothy 2:15).
- 21 **PRAISE** God for Robert Bland and Teen Missions and their contribution to the A.C. work in the Philippines this summer.
- 22 **PRAY** for Barbara White as she serves as superintendent of the India Field Council and continues her ministry in church planting.
- 23 **PRAY** for Beryl Joy Hollis as she serves as treasurer of the India Field Council, writes Christian literature, and continues her ministry in church planting.
- 24 **PRAISE** God for the continuing successful impact of the American Festival of Evangelism held in Kansas City in July.
- 25 **PRAY** for Austin Warriner and the national leaders as they make final plans for the Shijonawate Bible Institute.

- 26 **PRAY** for continued growth for the new A.C. congregations in India.
- 27 **PRAISE** God for the good responses to this year's Penny Crusade.
- 28 **PRAY** that God will lead someone to fill the vacancy created by the death of one of our A.C. India pastors, S. Davamoni.
- 29 **PRAISE** God for Sylvia Whitman on her birthday and for her ministry in Japan for over 31 years.
- 30 **PRAY** that God will open the door for a missionary to fill the place of Mary Brown in India.

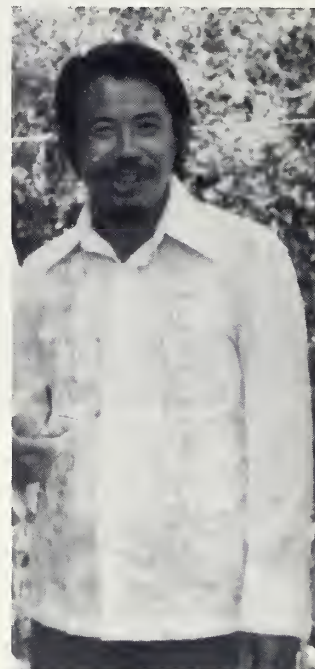
OCTOBER

- 1 **PRAY** that God will lead someone to fill the vacancy created by the death of one of our Malaysia A.C. pastors, M. John.
- 2 **PRAY** for Marion Damon while she is on furlough as we observe this day set aside for prayer and fasting.
- 3 **PRAY** for Alice Brown as she serves as Academic Dean of Oro Bible College and treasurer of the Philippine Field Council.
- 4 **PRAY** for Luree Wotton as she serves as superintendent of the Philippine Field Council and for the responsibilities that go with this position.
- 5 **PRAY** for Dorothy Warriner as she teaches English and Bible classes and as she serves as co-ordinator of the women's work at the Shinobugaoka Church in Japan.
- 6 **PRAY** for Mary Brown's continued good health during her furlough.
- 7 **PRAY** for Bessie Smith as she carries out her responsibilities as business manager of the Philippine Field Council.
- 8 **PRAISE** God for Floyd Powers on his birthday and for the opportunity he and Musa have to present the Gospel at Tyrolean Hill Lodge in Japan.
- 9 **PRAY** for Laura Putnam as she serves as Director of Oro Bible College and as counselor to the Philippine Conference.
- 10 **PRAISE** God and pray for the 26 students at Oro Bible College.
- 11 **PRAY** for the Philippine A.C. Conference as they work towards their 1985 goal.
- 12 **PRAY** for the Malaysia A.C. Conference that it will be approved by the government as a non-political organization.
- 13 **PRAY** for Esther Chandler in New Zealand as she seeks the will of the Lord about possible mission work in India.
- 14 **PRAY** for Tom and Beth Danner (the Warriner's daughter and son-in-law) as they evangelize in Ikoma, Japan for the next few months.
- 15 **PRAY** for Marion Damon and Margaret Helms as they minister at the Eastern Regional Meetings in Lawrence, Mass.

The Mission Prayer Partnership reminder is now designed to be detached and placed in your Bible or devotional guide for more convenient and helpful daily use.

...doing the whole job together!

Philippines



Rev. J. Edgar Hickel
Department of Foreign Missions
P.O. Box 23152
Charlotte, NC 28212 U.S.A.

Greetings to you in the name of Jesus!

Thank you very much for your letter and the check you enclosed. We had an Evangelism Training Seminar in Loay (Bohol) A.C. Church. The *15/85 Operation Team (4 Trainers) came over to train the church folks in personal evangelism. After the theory, the trainers as well as the trainors went out by threes visiting different homes sharing the Gospel. Fourteen individuals accepted Christ and accepted Bible study while another fourteen accepted Christ but refused Bible study. Praise the Lord for these souls won to Christ! This week the church started the follow-ups.

The whole family will be affected and the testimony of the church, too.

I will appreciate it very much if you will help us pray about the problems, for the solutions, and for the whole church.

Thank you very much and may God bless you.

Yours in Christ,

Rev. Frank Supangan
Pastor, Loay Advent Christian Church
President, No. Mindanao A.C. Conference

***"15/85" is a goal set by the Conference for 15 new churches and 1500 new members by 1985.**



Warriners Address Japan J.C.'s

"As foreigners in Japan we are sometimes called upon to speak to various organizations. Recently we were invited by the local Junior Chamber of Commerce International to tell them about the differences in life and culture between Japan and America.

"We were encouraged to speak about why we had come to Japan, what we are doing and hope to do, and something about Christianity. What an opportunity! Seldom do we have 30 young men so willing to listen. One man has since come to church twice. We pray that more of these men will find their way to church and to the Lord."

—Austin and Dorothy Warriner



Rev. D.G. Meshach and family. Rev. Meshach is Principal of the A.C. Bible Institute in Velachier, Madras.

INDIA

Barbara White (January 14)*
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan

Mission Directory

PHILIPPINES

Alice Brown (March 24)

Laura Putnam (August 22)

Bessie Smith (March 27)

Luree Wotton (August 29)

David E. Dean (December 20)

Melodie Dean (August 9)

Address for all listed above:

Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

*The missionaries' birthdates follow their names.

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

ON FURLOUGH

Mary Brown (June 24)
c/o Mrs. Harriet Brown
3 Howe St.
Rochester, NH 03867

Marion Damon (March 27)
c/o Mrs. Elbert Damon
209 Wendell Rd.
Miller's Falls, MA 01349

Margaret Helms (Sept. 18)
c/o Mr. Martin Helms
Route 2, Box 500
Monroe, NC 28110

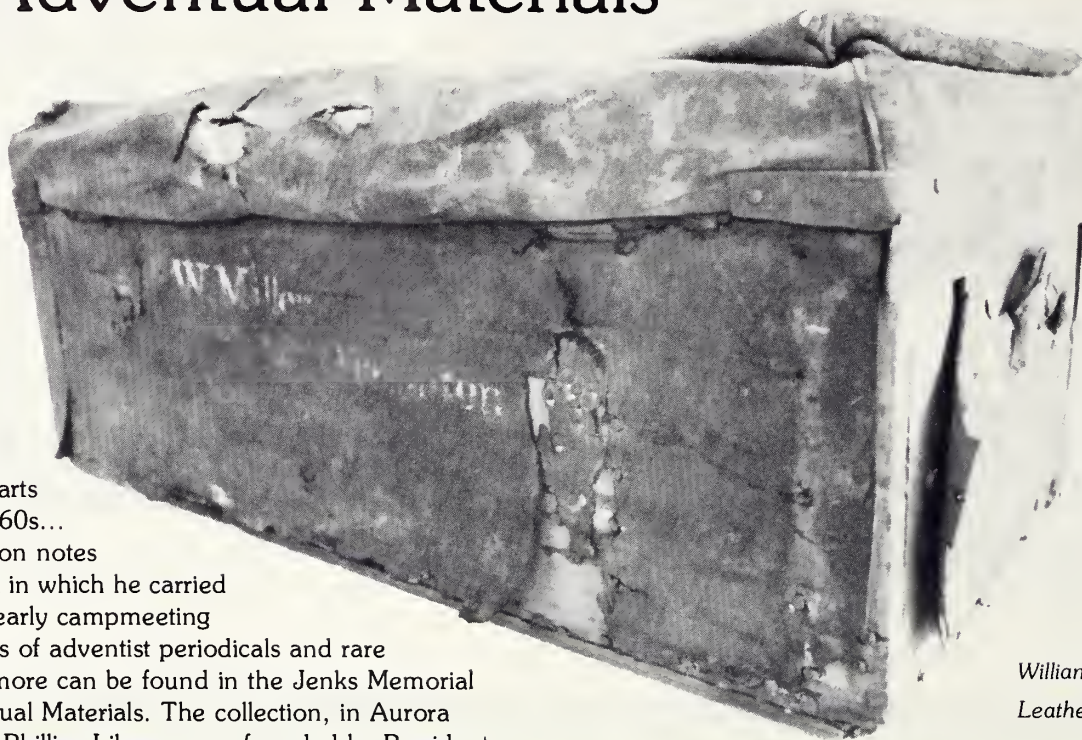
The Jenks Memorial Collection of Adventual Materials

Twenty-one hand-painted prophetic charts from the 1850s and 60s...

William Miller's sermon notes and the leather trunk in which he carried them...hundreds of early campmeeting photographs ...scores of adventist periodicals and rare books...all this and more can be found in the Jenks Memorial Collection of Adventual Materials. The collection, in Aurora College's Charles B. Phillips Library, was founded by President Orrin Roe Jenks in an effort to collect and preserve the papers, publications and memorabilia connected with the founding of our denomination.

To commemorate the 25th Anniversary of the formal establishment of the collection under Dr. Jenks' name, Aurora College has produced a 20-page booklet describing the collection and picturing many of its most valuable and historic items. Also included is a brief sketch of the founding of the Advent Christian denomination by Academic Dean Dr. David T. Arthur, a Millerite scholar, and an overview of the collection and its founder by Curator Dr. Moses C. Crouse, retired Chairman of the college's Religion Department.

First made available to Aurora alumni during the General Conference sessions in Wheaton in June, we are now pleased to make it available, free of charge, to interested readers of the **Witness**. Simply return the enclosed coupon and we will rush a copy out to you! This is a must for every church library.



*William Miller's
Leather Trunk.*

Please send me, free of charge, a copy of the 20-page booklet describing Aurora College's Jenks Memorial Collection of Adventual Materials.

Name _____

Address _____

City _____ State _____ Zip _____

Home Church _____

Clip and Mail to:

Aurora College
Aurora, Illinois 60507
Attn.: Dr. Moses C. Crouse

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October 1981

ADVENT CHRISTIAN WITNESS to the WORLD



**Publish Glad Tidings:
Tidings of Peace,
Tidings of Jesus,
Redemption and Release.**



UNITED MINISTRIES
...doing the whole job together!



Our Denomination Heritage Says *Harvest Now!*

I have been rereading Clarence Kearney's little book **The Advent Christian Story**. My purpose in doing so just now is to remind me of some things of our past history as they may relate to Denominational Heritage Sunday, October 25. I was thinking particularly of our doctrinal heritage—the second-coming of Christ, the sleep of the dead, conditional immortality, or life-only-in-Christ, etc.

But, not too surprisingly, one other thing comes through very strongly in the story. It is this: that while the return of our Lord was much on the hearts of the early Adventists, that was not their main theme. Mr. Kearney writes of William Miller, "the main theme of his preaching throughout his life was evangelistic, a plea for repentance and reception of Christ as Savior." As the Millerite movement expanded, he says "the weeks...were marked by a great evangelistic crusade, in which thousands were led to acknowledge Christ as Savior."

The first association of Adventist believers was formed to emphasize "personal consecration to God, personal evangelism, Bible study classes, and circulation of books and other literature."

While the doctrine of the second-coming was central, the preaching of it was for the purpose of bringing men and women into a saving relationship with the Lord before He came again.

It is no accident that we still occupy the same threshold. We hold to the belief that He will come soon. There are related doctrines that make us distinctive as Advent Christians. But we must allow none of them to make us lose sight of the burden of Christ and the reason for His coming: that lost people might be saved.

The denominational **Harvest Now!** evangelism emphasis forms a unique vehicle for us to reaffirm our heritage not only doctrinally but evangelistically. Let every Advent Christian pulpit ring with these twin messages. Certainly, the urgency for such a message is no less than in the beginning of the Adventist movement.

J.K.T.

On the Cover

Margaret Helms, career missionary to the Philippines, for over twenty years, gave her first message in the Visayan dialect in October, 1961. Home on furlough this year she gives a challenge to Americans to "pray the Lord of the harvest that He will send laborers into the harvest" emphasizing especially the Philippine Advent Christian Work. (Photo by Percy Deverick)

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Editor-in-Chief
Joyce K. Thomas

Missions Editor
J. Edgar Hickel

Graphic Arts Designer
Mrs. Rickie Hickel

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MEMBER OF
EVANGELICAL PRESS ASSOCIATION

Another Look At The Great Commission

by Jayne U. Smith



The mission of the church is the Great Commission which is to reach every creature with the Gospel of Jesus Christ. Are you aware that a segment of our population has been relatively untouched by the Christian community? Is 3 percent of your church population mentally retarded? If your church has 100 members, three of those members statistically would be mentally retarded. Suppose your church has 1,000 members, statistically thirty of those members would be mentally retarded.

The statistics are startling! One out of every thirty-three children born is mentally retarded. Mental retardation is more common than all of the following combined: muscular dystrophy, total deafness, blindness, multiple sclerosis, polio, cerebral palsy, rheumatic heart, and epilepsy. There are over 6.5 million citizens who are retarded in the United States. 96 percent of the retardates live at home, but very few of them are able to worship Jesus Christ in the church of their choice.

Mrs. Smith is the mother of a mentally retarded child. She has taught in special education and tutored mentally retarded students. She is president of the New Hanover County (N. C.) Association for Retarded Children.

How is it possible that millions of retarded citizens are able to receive an appropriate education in our public schools, but the same is not true in our Sunday Schools? The federal government has mandated an appropriate education for every retarded child, and our schools are complying with Public Law 94-142. Our Lord has mandated the Royal Law James 2:8 "Thou shalt love thy neighbor as thyself."

The church needs much more than a new missionary program. It needs a new mentality that motivates it to become the Body of Christ. 1 Corinthians 12 tells us that those members of the body which seem to be more feeble are necessary. Phillip's translation says "The parts which do not look beautiful have a deeper beauty in the work they do. God has harmonized the whole body by giving importance of function to the parts which lack importance, that the body should work together as a whole with all the members in sympathetic relationship with one another."

You may not have anyone with a retarded child knocking on the church doors; but they are in every church community. All parents go through a stage of such deep grief and sorrow that they withdraw from people. The parents' hopes and dreams for their child have to die, and this is always painful. Praise God that in Jesus where there is a death there is a resurrection. It is with the help of patient and loving Christian friends that parents can work through their grief and believe the words of Jesus: "the works of God should be made manifest in him"—whether the child is born blind or retarded.

There are many people who are still grieving after many years, who are ashamed of their child, who are angry with God. Others feel that God is punishing them for some past sin. Reach out and touch them. Let them know that Jesus understands and loves them right where they are. "So open your hearts one to another as Christ has opened His heart to you, and God will be glorified" (Romans 15:7).

The Crucible

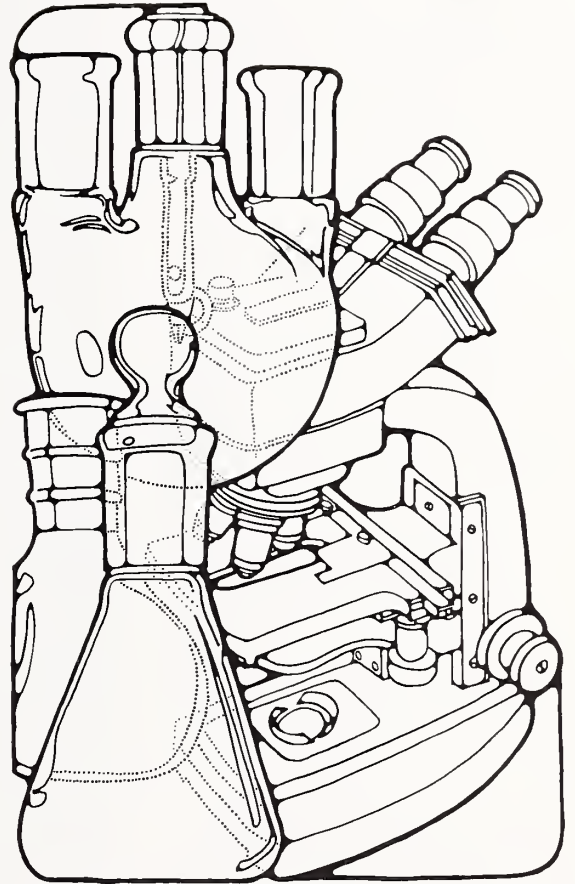
by Bonnie Helms

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Corinthians 4:7.

A crucible may sit on a laboratory shelf. The little clay dish is very ordinary, with nothing to distinguish it from many other pieces of scientific apparatus. Yet, as the chemist comes to use the small dish, it becomes his most important piece of equipment. Into the little dish go the most valuable chemicals that the master has. However, unless they are processed by heat and pressure, even the most wonderful elements are useless. But in the crucible, the scientist knows just how much heat or pressure to apply. The chemicals, after processing, become compounds of great value, which will heal man's diseases, season his food, or provide wonderful products to make life easier.

If the crucible were to rebel against its role, to say, "I don't like all of this heat and pressure. I want to have a more comfortable job. The test tubes and the beakers don't have to withstand all of this stress. Why should I?" If the little crucible were to rebel in this way, the work of the scientist would not get done.

God has chosen to pour His Spirit into each person who acknowledges Him by the acceptance of Christ's blood as sacrifice for sin. Although we are very ordinary people, the power that we contain is dynamite. With twelve such chosen "crucibles," Jesus stated His plan to revolutionize the world. "You have not chosen me, but I have chosen you that you should bring forth fruit, and that your fruit should remain, and whatsoever ye ask the Father in my name, He will give it you."



In order to combine our human talents with His spiritual gifts, God sometimes uses experiences of heat and pressure. His purpose is to refine and to make useful, never to shatter. He controls both heat and pressure so that His children will come forth from these experiences as pure gold. God must choose these "golden people" very carefully. They are selected not for their wealth, intelligence, or charming personalities, but for their submission to the will of the Father. Those who are God's crucibles are blessed indeed. Out of their experiences of stress and suffering comes a beauty which will reflect the face of the risen Christ to a world in darkness. Only through the obedience of these special ones, those called by a loving God to go through crucible experiences, can the real wonder of God's power be seen.

Reprinted from "The Beacon" published by the Portland, Maine, Advent Christian Church. Bonnie Helms is an English teacher and attends the Portland Church.

DATELINE ***

Christian World

HAYSTACK '81 SPURS YOUNG MISSIONARIES

WILLIAMSTOWN, Mass.—Going back to where it all began is not a new phenomenon. Tourists do it all the time. Last month 125 college students, recent graduates and missions leaders went back to where American foreign missions began—Williams College. They were there to celebrate the 175th anniversary of the Haystack Prayer Meeting which took place on Aug. 2, 1806.

J. Christy Wilson, self-supporting missionary to Afghanistan for 23 years, charmed the group meeting in a glade of evergreens where a monument to the prayer meeting now stands, by saying, "In Afghanistan we have a saying that 'where water has flowed before, it can flow again.' " Wilson and others believe the water is flowing again as small increases in American protestant world missions are observed in the last few years.

Attesting to the significance of this gathering of veteran and fledgling missionaries, Dr. Ralph Winter of the U.S. Center for World Missions said that the potential of this group was more significant than at Urbana missions conventions where thousands receive exposure to world missions.

Prayer was an obvious focal point of the Haystack event. So much so that conference director John E. Kyle, Missions Director for Inter-Varsity Christian Fellowship, cancelled two social receptions and one of his speeches for more time to pray.

Corporate and small group prayer was characterized by requests for workers in unreached parts of the world. Often after a young conferee prayed for "laborers to be sent into the harvest" in a certain country he would add, "Lord, send me" or even more strongly, "Lord, let me go."

During a special worship and dedication service at the monument, Wade Coggins, executive director of the Evangelical Foreign Missions Association and interim director of World Evangelical Fellowship, welcomed the potential missionaries. Coggins said that although more Third World countries were developing into "sending nations" there is still a great need for missionaries from North America.

The conference heard from the directors of denominational and interdenominational missions agencies. Peter Stam of the Africa Inland Mission talked about the strengths of interdenominational ministries and Paul McKaughan, director of world missions for the Presbyterian Church in America, talked about the church and world missions. McKaughan told the young crowd that they can

be part of a special organizational ministry, "but don't think you can live without the church."

The night before McKaughan spoke Robert Munger of Menlo Park Presbyterian Church (Calif.) and Fuller Seminary talked about the importance of working as a team. McKaughan identified that team as the church.

Phil Linton, recent graduate of Gordon-Conwell Seminary had these comments, "Well, my wife and I are mostly interested in working with Muslim people in North Africa and we felt that one of the best things that we could do was to come to Haystack to talk with mission leaders and missionaries and other students who are thinking about missions; to think with them and hear from them how we can best prepare to go overseas. We didn't need the motivation to go overseas, but we did need training."

Linton went on to say, "I think for me, something that Dr. Winter has been sharing really hit home to me—that missions is not to be seen just as a career, but as a cause. A career you can further just by your own hard work, but a cause has to be furthered by prayer, by the work of God."

Samuel J. Mills, Jr. probably never thought that 175 years after he and four others prayed for foreign missions in the lee of haystack on that Aug. 2 afternoon, as they did every Wednesday and Saturday, over 125 would gather to dedicate themselves to the same task. Mills died 12 years later while returning from what we know as Liberia where he was setting up a colony for blacks. He was buried at sea.

Nonetheless, there was a conference July 28—Aug. 2, 1981 at Williams College to encourage young people to serve in world missions. Those attending felt close ties to their progenitors of the past. Winter, Wilson, and David Bryant, Missions Specialist with Inter-Varsity and emerging expert on the role of students in revival, believe that the vision of Mill's Secret Society, the later Student Volunteer Movement, and today's Inter-Varsity Christian Fellowship is the same. "We can do this if we will" and we will do this if God wills.

JILL BRISCOE CONFIRMS 'DRY BONES' CAN LIVE AGAIN

KANSAS CITY, Mo. (EP)—"We are all mud men, dust dollies that God has chosen to use," said Jill Briscoe at the American Festival of Evangelism. Addressing more than 7,000 people at this national congress on evangelism, Briscoe pursued the theme of spiritual awakening. The basis of her message was a famous Old Testament story of the prophet Ezekiel and his vision of dry bones.

Speaking from her experience as a writer/speaker/wife to her pastor-husband, Briscoe brought out that spiritual awakening must begin with getting in touch with "the Bonemaker." "We cannot shape up unless we show up to be with

God," she said. "Sometimes we feel too old or too dry to start again," she went on to say. "That's when we need to see that the vision God gave to Ezekiel has the answer."

Jill Briscoe's call to listeners to be spiritually awake had warnings in it too. "You can never confuse numbers with blessings. You can never confuse busyness with blessings, either," she said.

Briscoe spoke at one point very specifically to the men in the audience, by challenging them to prayer. Briscoe noted that too often the men preach and the women pray. She challenged the men to do both—pray and preach. "If you are not a man of prayer," she said, "you will preach to a crater of corpses."

DONAHUE SHOW LATEST NFD MONITORING TARGET

CHICAGO (EP)—A conservative TV watchdog group has announced it will begin monitoring "The Phil Donahue Show," claiming that most topics on the popular, award-winning program deal with "abnormal sex." Announcing plans for monitoring the program, the National Federation for Decency said it would publish lists of companies that sponsor the hour-long "Donahue" shows dealing with sex and would encourage consumers to boycott products advertised on such programs.

"Never before in television's history have we had a sex activist broadcaster such as Phil Donahue," the group said in a news release. Donahue and spokesmen for the daytime program could not be reached for comment. "Approximately two out of three of his shows are sex shows, and most of those promote abnormal sex, which Mr. Donahue prefers to call 'sexual alternatives,'" the group said. "Such shows have a mind-warping effect on youth and adults."

The program—which has won a George Foster Peabody Award and nine Emmy Awards, including one this year for Outstanding Talk or Service Series—also has focused on non-sexual topics and interviews with celebrities. Joyce Goringe, a spokeswoman for the federation, which is based in Tupelo, Miss., said other "pro-family" groups in the Chicago area would join the monitoring, which is intended to make sponsors aware of the sexual content of some of Donahue's programs.

NFD BLASTS CBS DECISION TO DO DRAMA ON ATLANTA MURDERS

TUPELO, Miss. (EP)—The head of the Coalition for Better Television says that the decision of CBS to make a TV drama about the Atlanta youth murders is "absolutely deplorable."

"CBS saw an opportunity to make a dollar," said Donald E. Wildmon. "I am in total agreement with Atlanta Mayor Maynard Jackson. I think the CBS decision is absolutely deplorable." Jackson has termed the proposed CBS drama "rank,

avaicious exploitation." Wildman said the coalition will relay its concern about the drama to network advertisers.

The United Methodist minister said that the coalition will begin their fall monitoring in September. "The last few weeks have been spent getting prepared for the fall monitoring and enlarging the number of groups joining the coalition," he stated.

CHURCH-STATE CONFERENCE CONVENES WITH 1ST AMENDMENT UNDER ASSAULT

WASHINGTON (EP)—With the religious liberties provisions of the First Amendment under assault as never before, Americans United for Separation of Church and State is convening its 34th national conference September 10 and 11 at the National 4-H Center in Washington, D.C. The theme of the gathering is "Renewing America In Religious Liberty."

"We're very concerned about the number of proposals pending in the U.S. Congress which would undermine our constitutional freedoms," said Rev. R.G. Puckett, executive director of Americans United. "Plans under consideration include schemes to spend public dollars to aid private and parochial schools, efforts to overturn the Supreme Court ban on government meddling in school children's spiritual lives, and plans to intrude government into theological disputes about when life begins. "These plans predictably have the support of the Moral Majority, the Roman Catholic hierarchy, and their allies in the religious community, but more alarming, the proposals for the first time have the philosophical support of the White House."

CHURCHES, RELIGIOUS GROUPS AFFECTED BY TAX CHANGES

WASHINGTON (EP)—Three sections of the large tax cut package Congress recently sent to President Reagan for his signature contain tax changes of special interest to U.S. religious groups.

The comprehensive tax measure, which will reduce individual and business taxes approximately \$750 billion over the next five years, cleared the Senate on a 67-8 vote and passed the House, 282-95.

The final version of the tax cut liberalizes both the amount and scope of the Foreign Earned Income Tax Exclusion. It also reduces the so-called "Marriage penalty tax" and allows a tax deduction for charitable contributions made by persons who elect not to itemize deductions when filing federal income tax forms. For Americans who are "bona fide" residents of foreign countries, Congress agreed to exclude the first \$75,000 income in 1982 and to boost that by \$5,000 annually over the next four years to \$95,000. It also provides for the exclusion of excess housing costs. The new

law will replace a variety of deductions and exclusions for Americans working abroad.

Congress also changed the current law under which a married couple with two incomes is taxed at a higher rate than two single persons with identical incomes. To correct this "marriage penalty," the new law allows a couple filing a joint return to deduct five percent of the first \$30,000 in earnings of the spouse with the lower income in 1982. The deduction increases to 10 percent of the first \$30,000 in 1983 and the following years, meaning a maximum deduction of \$3,000.

Noticeably absent from the tax cut package was any provision for tuition tax credits. President Reagan, who expressed support for the controversial proposal during the 1980 campaign, opted not to include tuition tax credits in his first tax cut proposal to Congress. Despite assurances from a Treasury Department spokesman to a Senate panel this summer that the administration will work with Congress on tuition tax credits "at the appropriate time," it remains to be seen how hard the president will push on this issue.

MARTIN LUTHER KING'S ASSASSIN REPORTEDLY HAS BECOME A CHRISTIAN

KNOXVILLE, Tenn. (EP)—James Earl Ray, serving a 99-year sentence for the assassination of the Rev. Martin Luther King Jr., became a Christian four months ago, his wife and a Baptist minister said June 17.

Ray accepted Christ at a prison chapel service four months ago and had been taking Bible study correspondence courses, the Rev. Don Price and Anna Sandhu Ray said. Ray asked that his conversion not be publicized, they said. Price is a Baptist minister with the Knoxville Union Rescue Mission who works with inmates at Brushy Mountain State Penitentiary at Petros, where Ray was housed.

Ray was secretly moved early June 17 from the remote east Tennessee penitentiary to the state prison at Nashville after spending two weeks recovering from stab wounds. He was stabbed 22 times on June 4 in the prison's law library with a crude knife honed from a window brace, authorities said. Five inmates have been isolated while officials investigate the attack.

Prison officials say they believe the attack was a publicity stunt by members of a black prisoners' organization, but Ray and his wife say they think it was a contract attempt to kill Ray to keep him from revealing what he says is new evidence that King's 1968 assassination in Memphis was a conspiracy.

"My contact with James began over a year ago and our relationship—friendship—built," Price said. "About four months ago he made his decision in the chapel service. As far as I can see, he's had a real change. When I first started talking to him, he said, 'I don't have time for that.' I said to

him, 'James, I thought that you had 99 years.' He said, 'Yeah, that is a long time, isn't it?'"

Price, who said he has worked with inmates in 65 prisons in the United States and Canada over the past 30 years, said, "My wife and I both have a great feeling for this man."

ACTOR WANTS THE "REAL THING"

NEW YORK (EP)—Famed actor YUL BRYNNER became the proud possessor of a large size King James Bible recently courtesy of the American Bible Society in New York. Mr. Brynner phoned the Society and requested the large pulpit Bible because he felt he was able to get the true meaning over to the audience when he read from the Bible instead of using a 'dummy' book each night when he recited verses in the play "The King and I."

When the Bible was given to Mr. Brynner, the conductor of the orchestra who was present for the occasion requested a Bible also. He received a Bible and wrote the American Bible Society: "There are so many times in this hectic business when I do so hunger for the Word. I had a copy of the Book but it disappeared. Now I feel secure again knowing that I have the Book with me to turn to and draw much needed comfort and strength from."

JEWISH SCHOLARS SAY NO TO UNIFICATION CHURCH

NEW YORK (EP)—Two major Jewish organizations today urged Jewish scholars to turn down invitations to an international conference to be held in Israel in August under the auspices of the Unification Church of the Rev. Sun Myung Moon. In a joint letter to a large group of distinguished Jewish scholars, Bertram H. Gold, Executive Vice President of the American Jewish Committee, and Henry Siegman, Executive Director of the American Jewish Congress, characterized the Moon invitation as an effort "to gain respectability through the association by the church with names of well-known and respected scholars."

Charging that the writings of Rev. Moon "are distinctly anti-Semitic," the Gold-Siegman letter asserted that "numerous Jewish homes have been thrown into turmoil and parents subjected to severe suffering as a result of the activities of the Unification Church." Adding that the money spent on this and similar Moon conferences was derived from the labor of followers performed "under conditions of exploitation and the suppression of free choice," the letter stated that it was not moral to benefit from money raised under such circumstances.

The Christian and His Money

by David E. Dean

Almost everyone has a secret inner dream. "What would I do with a million dollars?" is a question we ask ourselves in the privacy of our thoughts. We could buy this home, take a trip around the world, give to the church so much, if only we had a million dollars!

This dream is almost never realized in the way we wish. One million dollars seldom comes to us in one lump sum. Yet, when we look at the earning possibilities for our lifetimes, it is almost staggering to realize how much we will earn. If you earn \$10,000 a year during your lifetime, over \$400,000 will pass through your hands; if \$20,000 then it would be \$800,000, if \$25,000 then you will realize your dream by having had over one million dollars during your lifetime. Staggering indeed!

What are we going to do with all this money we will earn? In and of itself, money is neutral. It can be used for good, or it can be used for evil. As Christians, we must use it wisely.

There are two reasons why we must do so. First, when money is not used wisely, it places a financial burden upon the church and the community. If more of us would manage our money wisely, there would be much less need for Social Security and other welfare programs. For example, if a Christian mismanages his money by failing to have adequate insurance and then has a major illness, the church out of loving concern diverts some of its funds to help meet this need. Thus, some of the funds of the church are detracted from its primary function, that of proclaiming the good news of salvation through Jesus Christ.

Yet, there is another reason. In the parable of the talents (Matthew 25:14-30) we see that the proper use of our money glorifies God. If we manage our money to the best potential, we will have enough to meet all our needs, help meet the needs of others and to further God's work.

When considering managing our money, we must first look at it with relation to God. 1 Timothy 6:10 states that the love of money is the root of all kinds of evil and that it even leads to wandering from the faith! How can this be? When we love money, we focus our time, talents and desires upon money. Yet, those are the very areas in which God wants to



have first place. Seen in this way, the love of money is idolatry.

A key concept, though, for the Christian to understand is that everything is God's. "The earth is the Lord's and all it contains." "The silver is mine and the gold is mine," declares the Lord of Hosts. "Every beast of the forest is mine, the cattle on a thousand hills." Seeing this, we realize that *everything* we earn and have is a trust we have received to use for God's glory. Money thus becomes a tool for God not a substitute for God.

The best expression a Christian can give of this crucial concept is that of giving some of our income back to God through the local church. In this way we are saying "Lord, you are more important to me than any amount of money that I can earn." Biblical guidelines on this matter are simple and clear: "Every man according to how he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver." First, giving is to be systematic. We should have a regular system for giving. Some give a certain amount each week, although a percentage is best. Ten percent is an easy figure with which to work. Some give 5%, others 15% and some over 20%. By giving a set percentage we can systematically give God a raise every time we get one.

"Not grudgingly..." the second guideline is that giving is to be voluntary. It would be better for someone not to give at

David E. Dean and his wife Melodie, with their two children, are missionaries to the Philippines.

all than to give out of a wrong set of motives, hating it all the time. Church leaders are not to try to force people to give. Making people willing to give is the Spirit's work. God wants his children to give out of a sense of gratitude and not under coercion.

"For God loves a cheerful giver." This is so tremendous. We are to enjoy giving. Did you enjoy putting your offering in the plate last Sunday? You should. God is looking to see a smile on your face the next time.

A second consideration for the Christian with respect to his money is how it is used in relation to others. Paul instructs people to be generous and ready to share. Since it is all God's anyway, why should we not give our money and belongings to help meet the needs of others?

God has a special place in His heart for the poor. We should also. Yet, so often we hide behind excuses like "Well, if they would only work, they could make ends meet." But this is not the attitude Jesus had. He said "What good is it if you lend money only to those you know will give it back?" We must be willing to share with those in need, remembering all along that the money we have is not ours but God's.

Our pocketbooks should be as open as our hearts are when we hear of disasters, famines and suffering around the world. Giving to such causes, though, should be above and beyond our giving to the church. Yet, we must not give indiscriminately to any and all who ask. We must make sure our money is given to reputable agencies. This is where the corporate bodies of church organization can help. Denominational leaders and pastors either know already or can find out if XYZ relief agency is a legitimate Christian organization.

There is one more aspect of money in relation to others which must be considered—debt. Should a Christian go into debt? I believe that the biblical principle is NO. Romans 13:8 says that we are to owe no man anything but the debt of love. When a Christian contracts a debt, he gets a master. Someone else now has a claim on his money, time and talents. As was mentioned before God wants that place for Himself.

This, though, is a complicated area. A mortgage on a house is not considered debt. You can always turn around and sell the house and pay off the mortgage. A loan on a car though is different, the car constantly decreases in value. You will never get out of it what you put into it. A loan on any depreciable item is debt. We will be discussing more of this issue of debt later.

Finally we need to look at money with relation to us. Having realized the basic concept that money is God's trust to us, we see that it has three main purposes: to meet the needs of God's work, to help meet the needs of others, and to meet our own needs.

These three purposes can all be achieved by maintaining a budget. This is the best way to make sure that we use our money wisely. Bowman in his book on money management suggests the ten-seventy-twenty plan. Here is how it works.

Let's say you make \$250 gross pay per week. First, you deduct your tithe (\$25) and taxes (\$45). (These figures are estimates!) This leaves you with \$180 to divide like this: Ten percent for savings, seventy percent for living expenses and twenty percent for debt reduction. So this would mean that you would be saving \$18 a week, paying back debts (or saving for future major expenditures) at \$36 a week and living on \$126 a week. Included in this living expense are things like rent and housing expenses (or mortgage payments), food, insurance, phone, allowances, car expenses, medical, miscellaneous, clothing, recreation and gifts. It should be noted that budgets vary according to families and how they place their priorities. Also, Christians should save, even if it is just a little each week. God has given us money to meet our needs, even those big unexpected ones. He wants us to plan for the future.

Concerning debt reduction. Everyone, especially Christians, should strive to be debt free. If you as a Christian find yourself in debt, the first thing you should do is don't get any more! Then you should set apart 20% of your income and place it on your debts. If you owe one bank \$1,000 and another \$500, then pay twice as much to the bank to which you owe more and eventually you will become debt free. If you have major debt problems (some people owe, besides a mortgage, as much as one to two times their annual income!) seek help from a financial counselor. Once you are debt free, put that 20% away so that you will be able to purchase with cash those major items you usually take a loan out for.

So, all the money that will ever pass through our hands can be managed and used effectively for the glory of God.



The Offering Says “Yes” To God

by Joyce K. Thomas

The act of receiving money into the treasury of the church during the worship service is called “the offering” or “the collection.” Sometimes it is called by other names. Regardless of the name we give it, we need to ask ourselves some questions about this act of worship.

All too often we have considered the offering to be one of the “preliminaries” in the worship service—one of those necessary evils to be gotten out of the way before the preaching. We have thought of the sermon as the high point in the service. But everything in the service should lead to the time of commitment, that time when we are ready and willing to ask “what am I going to commit myself to in the name of Christ?”

Advent Christians historically have been considered to be people of the Word. We believe the Word to be powerful; and we like to hear it preached. But the Word ought to lead to something else so that we can leave the worship service with something more on our hearts than the comment, “that was a nice sermon.” There should be a time, whether before or after the preaching, when we can give assent to our faith and “lay ourselves on the altar” in commitment to the Lord of the Word.

The offering becomes a genuine opportunity for us to do that. It is the culmination of a week of our labors; and says that we will bring of the fruits of those labors and commit them to the Lord. In bringing our monetary tithes and offerings we can say that we have clearly heard the Word of God spoken into our lives; and that this is one way by which we wish to respond to it. Thus the offering becomes a high point in the worship service and not just a preliminary. For whether we thoughtlessly or even grudgingly cast in a token offering, or if we seriously approach it as a part of real commitment of a portion of our lives, we demonstrate our attitude towards Jesus Christ and His work.

Authentic worship has to do with what we give. Instead of asking “What did I get out of the service?” we should ask “Did I give myself to God and to His service?” Jesus demonstrated that if we approach worship with this attitude, we shall receive more than we give. He said “Give, and it will be given to you; good measure, pressed down, shaken together, running over, they will pour into your lap. For by your standard of measure it will be measured to you in return.” If we come to worship expecting only to receive something from the experience, how can we say that we have worshipped God? How can we say that we have committed ourselves to Him?



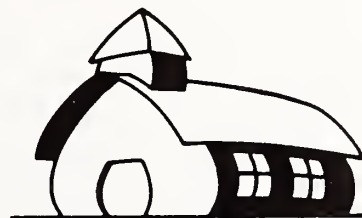
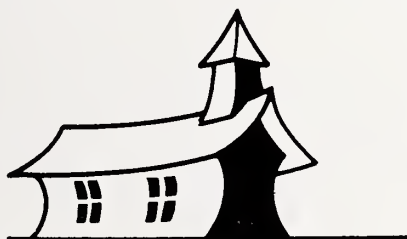
There is something about this matter of the offering that is more than just passing the plate. When we lay the fruits of our labors on the plate, we lay there a real part of ourselves. This is a high point in life. It says that we are ready to enter into the things that our Lord was concerned about. It says that we want to have a part in the preaching of God's Word to others, that we are concerned about the poor and the homeless and a host of other things. It says, too, that we will join with other Christians to get the job done. Thus, we share together our concerns through the offering; and we pray that His blessing will be upon it. And as we pray we offer ourselves as instruments by which God can answer our prayers.

Our commitment to Christ is not a one time proposition. It must be repeated and updated. The weekly offering at the worship service gives us the opportunity to see where we can put our commitment to work. And one more thing; if we are willing to commit our money we are likely to be more ready to commit our other resources—physical, mental, and spiritual. The offering is truly a high point in the worship service, when we say “Yes” to God.

Simple...Humorous.

But Strikingly True

THIS LITTLE CHURCH TAUGHT STEWARDSHIP



THIS LITTLE CHURCH TAUGHT NONE

Stewardship is the way God has said his work is to be financed. His people giving of what they have earned to see the needs met. Tithing is each of us giving 10% of our pay.

Do your part. None of us can give a great amount, but all our little gifts together can see great things happen.

The church must have a steady income to carry on effectively the program that our Lord called it to do. Besides its local ministry and the bills that must be met, there is the larger outreach to the ends of the earth. The tithe is the answer!

Tithing is an act of faith, and therefore should be practiced by every Christian. It indicates a *desire* to serve God. It portrays a loving concern for God's work in the world. It expresses trust that He will provide for all of our needs. It may be seriously doubted that a person can manifest faith in God to the ultimate degree without being a tither.

Abraham tithed. He did so not by commandment but by faith; and was called by Paul, "the father of all them that believe." We do not neglect the promises that come to us through Abraham. We ought not neglect the faith and the acts of faith which secured the promises upon this father of believers.

God blessed the one who had the promises. He also blesses those who personally show faith by manifesting the desire and willingness to serve Him. A person is not forced to tithe, just as a person is not forced to pray; but the promise of blessings from these acts of faith far exceed anything that we can ask or think.

As you tithe, pray God's blessings upon it. Advent Christians are engaged in the serious and urgent business of taking the message of life in Christ to many fields in the world. All kinds of doors of service are opened to us through our colleges, our homes for aged and children, through youth ministry, church expansion and other opportunities. All of our tithes together can see great things happen in every area of our work for our blessed Lord.

"Honor the Lord with your substance and with the first fruits of all your produce."—Prov. 3:9

Shaking Salt



by Chet Hart

"That is a nice tie!" (referring to my tie with the outline of fish on it) "Thank you" I said and continued to read my magazine. About ten minutes later came the same statement. "That is a nice tie!" People took notice this time. How many times within a ten minute time span does the same person tell you that you have a nice tie? I said "Thank you" and went back to reading my magazine and drinking my coke. I started to feel that it was time to become informal and take off my tie, but it seemed like too many people were watching.

A few minutes later she came by again and said once more, "That's a real nice tie" and this time added, "Do the fish stand for anything in particular?" I wanted to say, "yes I fish for crabs and catch quite a few," but I quickly dismissed that; and with dry lips told her that the fish was a sign for early Christians and that I wear it because I am one. She then sat down and told of losing a husband and a fiancée—both killed recently. She was looking for something with stability, something with feeling, something with meaning; someone who cared. She explained that she had seen me help a lady with a young baby and too many packages, and a passenger who was flying for the first time. I was able to tell her about the one who gives me stability, caring, hope and the ability to deal with life and whatever it may give. But it was not without a dry mouth despite a full glass of coke.

"Ye shall be the salt of the earth" Jesus said; but many times instead of being shaken out into the world, we shake.

Matthew chapters 5-7 gives us some guidelines about being salt. They go beyond the repeating of the facts of the death, resurrection, and expected return of Christ. They enable us to be the love that draws others to Him. Let's look at three of the guidelines offered to those who desire to be the Salt of the Earth; Salt with savor.

Treating Our Brothers

Matthew chapter 5 verse 22 tells us that if we have something against a brother we shouldn't even put money into the offering plate (pretty serious) but go to him and be reconciled; verse 23 tells us that if we know that our brother has something against us we shouldn't put money into the offering plate (pretty serious) but go to him and be reconciled.

We are reminded of the scene of Jesus and His disciples in John 21. The disciples were fishing on a lake in early morning. Jesus was on the shore preparing breakfast for them. He called to them and told them on which side of the boat to fish. They cast their nets and brought up a full load. They recognized Him and rushed in to see Him. Now remember that Jesus could have something against Peter because Peter had denied knowing Him. We can imagine the guilt and the grief that Peter must have felt. Peter had let his brother Jesus down; he had denied Him; he had turned his back on Him. When one does that it is hard to look one's friend in the eye. The tendency is to avoid that person. If the offender does not have the fortitude to go to that person and ask for forgiveness, many times the friendship is broken. Jesus realizing this and not waiting for Peter to make the first move ("he was the one who did it so he owes me the apology") went to Peter and helped Peter to reaffirm his love for Christ and brought the friendship back together.

Rare indeed are people who say they are sorry. People who help others to say they are sorry, and yet still feel good about themselves (loved) are also rare. People are drawn to these kinds of people.

Treating Our Enemies

In verse 39 we are told that if someone hits us on the right cheek we are to turn the other cheek. My Sunday School teachers and my mother used to repeat this verse often. I figured that if I hit one of my classmates I would give him the chance to turn the other cheek and therefore grow spiritually. There are commentators who share the background that during Bible times people were taught to be right-handed. For one to hit someone with their right hand on the right cheek would not be a physical attack but would be an insult. So we become people who don't always have to defend ourselves verbally, don't have to match caustic remark for caustic remark, don't have to come out on top in a conversation. People like that are rare. And people will be drawn to that kind of person.

In verse 41 we are told that if we are asked to walk a mile we should walk two miles. During this time if a Roman soldier asked you to carry his pack you were required by law to drop whatever you were doing and to carry it one mile. We can just imagine people mumbling as they carried it one mile and not carrying one foot more than they had to. Jesus was saying that we should not just carry the pack the required one mile, but we should also carry it a second mile voluntarily. Jesus was talking about an attitude; an attitude of not having to strike out at the world for every little thing that we see as injustice to ourselves. People like that are rare. And people will be drawn to that kind of person.

But all of this is for a purpose. These types of people—Christlike—are rare today. They draw people to them because of how they treat other people. But just being that kind of person is not the total goal for our lives. We are ambassadors who are to 'beg' the world to be reconciled to God.

So as we walk the extra mile we look for the opportunity to talk with the soldier and tell him of the one who gave us this peace, this joy, this ability to handle life. As we become

friends with those who insult us we do not trade caustic remark for caustic remark. We look for opportunities to tell them of the one who gave us this joy, this peace, and the ability to handle life. As people see us working out our disagreements and continuing our friendships they are drawn to learn more. We look for opportunities to tell them of the one who gave us the ability to work out our problems.

A New Attitude

Being the salt of the earth means *being* these kinds of people. Not just doing what the verse says; but because of the love within we have an attitude that causes us to do what the verses say. Being the salt of the earth does not just mean to preserve ourselves eternally; but also to point others to the one who can preserve them eternally. Sometimes it is scary, our mouths are dry; we may shake a little. But we work through these things because we care. And yes, the fish on this tie is a sign used by early Christians. I wear it because the Son of God has changed my life; given me peace, joy, even the ability to cope with life. Let me tell you about who He is so you too can meet Him.

Church Urged to Penetrate Secularised Society

TORONTO, Canada — "A church without evangelism invites extinction," a prominent evangelical theologian warned audiences during a cross-Canada tour in late May. Dr. Carl F. H. Henry, lecturer-at-large with World Vision, addressed about 800 ministers in seven major centres at Christian leadership seminars sponsored by Evangelical Fellowship of Canada.

A failure to evangelize, added the 68-year-old Christian leader, "raises doubts about a church's spiritual vitality."

The founding editor of *Christianity Today* warned, however, that Christian responsibility in the world should not be narrowly defined to include only evangelism. "The church's mission too often has been limited to preoccupation with personal evangelism at the expense of public concerns," he told Canadian leaders.

Henry contended that the proper conception of the church was that of "an army of occupation that challenges the power of Satan, who is a squatter."

He reminded his hearers that Jesus spoke of "the illuminating and preserving role of Christians as light and salt in a darkening and decaying society."

The full-orbed Christian mission in a secularised society was not an easy one, Henry maintained. "The grey mist of secularism stupefies the sense of holiness, stifles moral outrage, intimidates ethical indignation, and questions the worth of purity," he said. "Godliness is dismissed as a virtue, and evil seems respectable."

That secular tyranny can be successfully challenged only by the gospel, Henry added. "Modern learning is powerless to challenge this beguiling mood," he went on, "because its humanistic and naturalistic temper make it part of the problem."

Vital Christian proclamation and involvement in public life, he cautioned, were made more difficult by "the current entrenchment of moral pluralism as a social norm."

"North American society is being conditioned by the dogma that democracy

requires ethical diversity, and that the biblical morality must therefore be transcended," Henry pointed out. "The next step will be to insist that all moral distinctions are relative," he predicted.

The challenge facing Christians and the church in that situation is an awesome one, the articulate theologian told the seminars, and the stakes are high. "Unless we challenge the prejudices of moral theorists for whom the cultural consensus alone dictates public policy, we shall soon preside over the collapse of democracy into chaos," he grimly warned.

A church capable of responding to those contemporary challenges, Henry contended, must be obedient to its Head, biblically rooted, spiritually united, involved in mission, and confident that God presides over history and will judge all men and societies at its climax.

World Evangelization: publication of Lausanne Committee for World Evangelization.

I Believe There is Life Only in Christ

by Rev. Craig Spooner

This story is about the most fascinating topic in the world—you! Who are you? Where do you come from? What is your destiny? What does it mean to say that you are a human being? These are the questions with which we concern ourselves this morning.

When the Bible talks about you, it begins by talking about Adam. His story is told in the first chapters of Genesis. The name Adam means “Man”—with a capital M. Adam is the representative man. His story is our story; and we will find out more about ourselves by understanding what the Bible tells us about him.

The Bible tells us that one day God made a mud sculpture in the shape of a man. The first thing we know about Adam—and you—is that he had a body; a body made by God from the mud. You are a body. That’s nothing new or profound to you; but you may not have considered the fact that after God had made his entire creation, including the human body, He pronounced it to be very good. God approves of the human body. That may be hard for some of us to accept when we step out of the shower and view ourselves in front of a full length mirror, but it is the first and most important affirmation we can make about ourselves. Our bodies are the handiwork of God, made in His image, and He approves of them.

Instead of celebrating this fact, for some reason Christians are embarrassed to even acknowledge the fact that we are bodies. This should not be. God made the human body. Philippians 2:7,8 reminds us that Christ took upon Himself a human body. Through Jesus Christ, God has a human body. And some day, the Bible assures us, the human body will be raised from death as Christ’s was raised from death. In the light of these things, how can we say that the human body is not an important part of God’s eternal plan? How can we absorb ourselves in “saving souls” and forget about healing, feeding, and cherishing human bodies?

God not only made Adam’s body; He made your body too. Read Psalm 139:13-16 and you will be impressed with the fact that God knew what you would look like before you

were born. You are His handiwork just like Adam was, and the old saying holds true: “God ain’t made no junk.”

God decided whether you would be tall or short; He decided your sex, whether you would be big-boned or petite, lantern jawed or beetle-browed. You are the way He wanted you to be. As a child, I was often sensitive about my irregular teeth. Sometimes I was sure that God had made a mistake in making me that way. But I realize now that this was God’s way of helping me to keep my mouth shut and learn how to listen. It is a lesson I continually need to learn.

Our church doesn’t have a strict rule about smoking and drinking and things like that, but you will notice that generally these things are frowned upon. This isn’t because Advent Christians are against fun; it’s because we are for the body. We recognize the body as the handiwork of God and are aware of our responsibility to do everything we can to cherish and care for it.

Adam would be just a mud pie in the Garden of Eden, except for the fact that God breathed into him the breath of life. The Hebrew word for breath is the same word that is used for spirit. The breath of life is the God-given spirit of life. It is this spirit which animates our bodies so that we are alive, and capable of thought and emotion. It is the spirit within us that makes us capable of knowing and loving God. We are exercising our spirits as we worship this morning, for Jesus admonished us to worship in spirit and in truth (John 4:23). God has performed a spiritual transplant for Christians, for He has given us the spirit of Christ. The Bible says that when we die, the spirit returns to God who gave it and the body returns to the ground.

You will notice that the Bible tells us that after God made the man’s body and breathed into it the spirit of life, the man became a living soul. The Bible doesn’t say he *had* a soul, it says he *was* a soul. To become a soul means to be awake, to be alert, to be alive. When the spirit entered the body, Adam woke up. His soul was all those aspects of personality that we refer to as the self. You don’t have a soul; you are a soul.

It’s a little bit like the light in an electric light bulb. The light bulb is like Adam’s body. It’s capable of producing light, but it’s waiting for something to happen. The electricity we shoot through the light is like the spirit of life God breathed into Adam. And when the bulb is charged with electricity, the light is produced. Likewise, a soul is a result of a spirit

Rev. Craig Spooner is pastor of the Advent Christian Church, Wallingford, Connecticut.

within a body. When the spirit leaves the body, it's like turning the light switch off. The soul no longer exists. We are not conscious after death. The spirit returns to God, the body returns to the ground, and it is lights out for the soul. The Bible says that in the day we die, our thoughts perish.

This is why you will never find anywhere in the Bible the phrase "immortal soul" or "eternal soul." The Bible does not teach that the soul is immortal. On the contrary, often the Bible talks about the soul sleeping. On the death of his friend, Jesus announced to his disciples, "Lazarus sleeps." Paul said "I would not have you remain ignorant, brethren, concerning those who have fallen asleep." In fact, the Bible speaks of the death of the soul. "The soul that sinneth, it shall die."

Is there any hope then, for us beyond the grave? Our hope is not that of an immortal soul which will fly off to heaven or descend to hell. Rather, it is the hope that Jesus Christ will return to earth to resurrect the body, by reuniting body and spirit. God put His spirit into a human body; He enfleshed Himself. When He died on the cross, Jesus said "Father, into your hands I commit my spirit." His body returned to the ground and His spirit returned to God the Father, and it was lights out for Jesus. But on the third day, he rose from the dead, his body reanimated and renewed by God's life-giving spirit. He is "the first fruits of them that sleep." He is the first of the harvest of the dead. As with the

first fruits of your garden, He indicated what the rest of the crop will be like. Our hope is His hope: a resurrected body, not an immortal soul.

The Christian hope that I have tried to explain is somewhat different from what you hear traditionally. Popular movies like "Heaven Can Wait" describe the adventures of the immortal soul. Researchers are publishing interviews with the clinically dead who have been revived to describe their consciousness of a life beyond. This traditional view of life beyond the grave is little more than the same misconception that the Devil has been peddling since the serpent told Eve "You shall not surely die, but you shall be as God."

The idea of the survival of the soul is a subtle, but equally arrogant, form of that original challenge to God's authority. It is a claim that within ourselves, we have an inherent right to immortality. It is a rejection of the Bible's teaching that eternal life is a gift bestowed by a gracious God. How proudful we are to claim that eternity is ours by right!

Winston Churchill once said that everyone occasionally stumbles over the truth, but most of us pick ourselves up and hurry on as if nothing had happened. I hope this morning, you have been exposed to a Biblical truth, and that instead of picking yourself up and hurrying on, you will carefully consider the Christian hope which the Bible proclaims, that there is life only in Christ.

YOU HAVE A CHALLENGE

You...

*You who have known the Lord
Who have the confidence of His forgiveness
And the hope He offers you,
Who have known the privilege
Of fellowship with Him
And with His people,*

*You have received a challenge
To share your Christ,
Your knowledge of the love of God,
Abundant life
And life to come...
You are to share with others
Who have not known Him
Or His cleansing power
What He has given to you.*

—James Asa Johnson

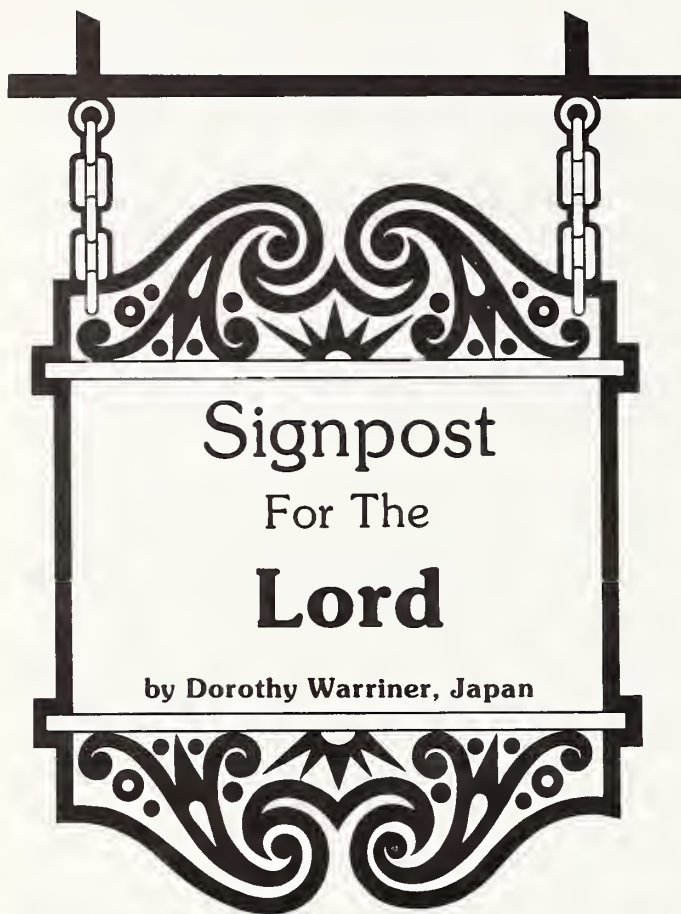
The Art of Prayer

The key to the art of prayer is thought. As we think so we pray. Prayer helps us to find ourselves.

By praying not to get more, but to be more, we discover a way to serve, a purpose for which to live, a dream to make real.

Prayer is thinking and thanking. It is thinking of our many blessings and accepting them with a thankful spirit.

Prayer opens doors to let in God and let out self, to let in love, and let out hate, to let in faith and let out fear.



I've just come back from a very exciting women's meeting. It was at the Mission House in Asukano where Mary Ingersoll has been living since last September. Today was the last women's meeting there before Mary leaves in August, so we thought there would be a good number but were not prepared to have 20 women come. Some had to sit on the floor as we didn't have enough chairs. All of these women live within a 2 to 10 minute walk of Mary's house. Can any of you imagine being able to gather in 20 women, only one of whom is a Christian, for an evangelistic meeting in your home? "Oh, it would be impossible. Most of my neighbors go to church," you may say. Besides these 20, Mary has monthly contact with about 30 other women, as well as some men, young people, and children weekly.

In this new area of 1,000 nice homes, there is no church and no one else doing evangelism regularly. Does this give you an idea of the need and the opportunity? Does this stir your heart and make you ask, "Why isn't there a church there?" There are literally thousands of such new and needy areas in Japan. And there are just as many villages without a church. With the Lord's help, we purpose to start a church in Asukano, starting Sunday services in September. While it is easy for these women to attend on a weekday, Sunday is another matter. But as they come to know the Lord as Savior, they will find a way.

This is the message that Mary brought to the women as Austin interpreted. There were tears in the eyes of many of the women. And I was afraid that Mary would not be able to get through her talk. But she did and with a warmth and love that was evident to all.

"Here we are at the last 'fujinkai' while I will be here. It seems just a few weeks ago that we had our first meeting. We were strangers then; now we're friends. This has been a wonderful year for me. I have enjoyed living in Japan, getting acquainted with you, and learning some Japanese ways. My faith has grown, and Jesus has shown me again that his words are true, 'I'll be with you always.'

"But personal fulfillment was not the main reason for my coming to Japan. I came, as Jesus commanded, to tell the good news of salvation to those who had not heard it. Rev. Hickel, the head of our A.C. Mission, wrote me a nice letter thanking me for my year of service. In this letter he said, 'For the rest of your life the thought will cheer you that because you came to Japan someone from Asukano will be in the Kingdom.' So that's the thought I'm taking home with me—that because I came one of you, or 2 or 3, or 5 or 6, will be in the Kingdom. The seeds of the Word of God are planted. With some of you it's been just a few seeds, but with others it's been Bible study together almost every week, preparing the soil and planting the seeds. I'm praying every day that the Holy Spirit will water and cause these seeds to grow in your hearts.

"Jesus told his disciples that He would come again to the earth and set up his everlasting kingdom. When He does, I'm going to be in that kingdom! Do you remember when I wanted to go to the circus and couldn't because I didn't have an advance ticket? Well, I have a ticket for the kingdom; I have a place reserved for me. And I'm going to be there to fill it. It won't be because I'm so good, but because JESUS is so good. I'll be there because of the grace of Jesus Christ—because of the goodness, because of the love, because of the mercy, because of the kindness of Jesus. All these things are wrapped up in the grace of Jesus. And you know, the better I get to know you, and the more I come to love you, the more I want you to be in the kingdom with me. To be friends in the kingdom where there will be no death, pain or sadness. And the Kingdom is for eternity.

"Last week Mrs. Tesuka, Mrs. Uemura, and I went to Kyoto by car. We were going somewhere where Mrs. Tezuka, who was driving, had not been, so Mrs. Uemura had a map and traced our route on it. Several times she said, 'I think it's a little on,' and finally, 'there it is. I see it. Turn left here!' What had she seen? Just a little sign on a telephone pole, but it pointed out where we wanted to go. Well, I came to Japan to be a signpost, to point out to you the way of Jesus. He said in John 14:6, 'I am the way, the truth, and the life, no one goes to the Father but by me.'

"A few days ago as I walked to Asukano Center I saw a cute little boy, probably about 2½, riding on a little toy train. He came around the corner fast, in the middle of the street. As I saw him I heard the car in back of me. 'Oh, where's his mother?' I thought. Just then she came running around the corner, 'Abunai, abunai! (Watch out, danger!)' she cried, and grabbed him and led him over to the side where it was safe. Now Jesus tells us in Matthew 7:13-14 that almost everyone is on the wide, easy road that leads to destruction. 'Abunai! Watch out! There's danger ahead on that road. It leads to destruction. Jesus says to go in the narrow gate that leads to life. The way is not easy and not many find it, but it is the way to life. That is what I want to point out to you. This way, this way, this is the way to life. And what is the gate? Jesus Christ, himself, is the gate. In John 10:9 Jesus says, 'I am the gate. Whoever comes in by me will be saved.' The jailor asked Paul, 'What must I do to be saved?' He said, 'Believe on the Lord Jesus Christ and you will be saved.'

"In less than two months I'll be leaving for America, but I'll be taking thoughts of you with me, and pictures of you, too, and I'll be back for a visit. In the meantime, I'm going to pray like Paul did in Ephesians 3 that Christ will make His home in your hearts through faith, and that you may come to know His love. To God be the glory. Amen."

After Mary finished her talk, we gave a bookmark with Revelation 3:20 written on it to each of the women. Then Pastor Shirotani's wife, Kayoko, concluded with an invita-

tion to those who felt that Christ was knocking at the door of their hearts to raise their hands. Three of the women asked for prayer. We trust that many of these women will soon open the door to let Jesus enter.



In April Mary Ingersoll's three daughters and a friend came for a 2-week visit with their mother in Japan. It was an exciting and rewarding time for all of the missionaries. Front row, l. to r.: Austin and Dorothy Warriner, Barbara Blackford (friend). Second row, l. to r.: Floyd and Musa Powers, Joan Bolin and Jan Forbes (twins), Mary Ingersoll, and Sue Pleasants.

New Missionaries for Japan!?

The Foreign Missions Budget (adopted at General Conference) for 1982 does not allow for new personnel for Japan. However, the Executive Council addressed the issue with action which recommended that the amount taken out of the 1982 General Conference Budget for Japan missionaries "Be carried as a separate item over and above the Budget to be implemented when the need arises and be reconciled through a special appeal challenge to individual churches to subscribe this amount in addition to their regular United Ministries giving." (Executive Council-81-51-Budget)

Thus, when missionary candidates are ready to go, the money will need to be raised "over and above the Budget." Due to the reductions voted by the delegate body, the 1982 Foreign Missions Budget does not provide for new missionaries for the Philippines or India either.

Pointed Prayer is Needed

Point one - Pray for missionary candidates

Point two - Pray for the needed finance

Point three - Pray for your involvement

“Helping Hands”



Laura Putnam, Director of Oro Bible College

As Oro Bible College opened for the 11th year of operations, twenty-six full time students were enrolled. Seven of these are out in the field in six churches for their semester of internship.

All classrooms are usable. New blackboards are installed in three of them, and carpenters are still working to install the last few ceilings and a few sections of double walling. There are new chairs in the library and chapel.

While there is much that remains to be done, yet we rejoice in that much has been accomplished this last year.

The first convocation of the year was planned as a convocation of praise and thanksgiving to honor the many who have contributed to bringing into reality the Bible College.

After a rousing singspiration, the students and faculty read together Psalm 100 as a psalm of praise.

The faculty shared in short descriptions of groups and individuals that have affected the life and ministry of Oro Bible College in unique ways. Oro Bible College Director, Laura Putnam, spoke of the unique contribution which Mrs. Vivian Cropper Holt had played years ago in encouraging the mission to begin work in the Philippine Islands, mentioning also Rev. and Mrs. Frank Toothe as pioneering missionaries for the Advent Christian church in the mid 50's. Our new spacious faculty room will be named the “Vivian Cropper Holt Faculty Room” to honor her as a Filipina mestiza whose life and inspiration provided impetus to the founding of the Advent Christian Church in the Philippines.

Miss Delia Emano, graduate of Febias College of Bible, and long time faculty member of OBC, then spoke of the varied contributions which members of the Los Angeles church have given to the college and to students.



Nick Supganan and Erlinda Aparacio stand in front of the wood carving entitled “Helping Hands.” The artist was Mr. Collise Brown of Waterville, Vermont, member of the Morrisville Advent Christian Church.

Recognition was then made of Engineer Fernando Enerio, and his valuable contribution in securing the building plans, and in supervising the main construction, of Mr. Hilermo Nillos, member of our Maranatha Bible Church, who has been supervising all the construction and many other “helping hands” here in the Philippines who have made various contributions to the College.

The Director mentioned a personal friend from the Morrisville, Vermont Church who had sent a unique contribution to the school—his own hand carved “Helping Hands”—a wood plaque which will hang in the front lobby of the college. We thank God for all the various “**helping hands**” that have been extended to us.

Laura Putnam, Director of Oro Bible College



One third of the Charlotte Lumley Memorial Library now spacious enough for study tables and work areas.

Encyclopedias To Oro Bible College

Dear Ed,

We have 42 volumes of Encyclopedia Britannica including the complete 24 editions of Britannica, 18 volumes of Year Books from 1946 through 1963. They are all in "like new" condition.

This unusual and generous gift is being made by Mrs. Dona Buffington. It is her desire that they be sent to the Oro Bible College in the Philippines. They will make a fine addition to the College Library.

As per Mrs. Buffington's request, they will be sent in the near future. *What a wonderful help it would make if someone could supply the remaining Year Books. Readers take notice!!*

Sincerely,
Mrs. L.A. Jackson

P.S. Your presence at Willamette Valley Vamp at Crestview, Oregon was appreciated.

"Powers Sensei, Please Say Something"

"Tyrolean Hill Lodge responsibility for me... excerpts from a report"

A graduate of the Shijonawate Christian Institute, Mr. Yamazaki, worked for two months in the summer. A work camp, sponsored by the Lodge, was held. Between camping seasons, Musa's ministry with women through cooking classes is the most significant one at the Lodge. I try to aid that ministry. My group (about 18) all came to the Lodge for supper. One lady said, "When we go to the temple the priest gives a sermon, so Powers Sensei, please say something to us." That provided a fine opportunity to share my testimony and my faith. The setting is such that other such non-Christian groups come and we have the same kind of opportunity. It is seed sowing. These people would not come if it were a church "downtown." The Lodge also serves our churches.

I hold English conversation classes in Yonago about twice a month. These are "soft-approach evangelism" situations; that is, I seek to take advantage of the natural questions that come up in conversation and convert it into an expression of my faith in Christ. These opportunities arise frequently. One group is medical students, the other—doctors.

I have felt it is a good idea to conduct weddings for non-Christians. It provides a good opportunity to share the Bible about marriage and a home. I had such an opportunity at a big hotel in Tottori City, 150 guests were there—all non-Christian. I could give them a lot of Bible without offending because of the nature of the occasion. The Lodge too is becoming the scene of more such weddings. It also saves the couple from having their vows before a Shinto priest.

We try to do something to witness to our neighbors and were able to reach a few more of them through special meetings.

A considerable number of emotionally disturbed and ill people are clinging to us for help. It is mainly a ministry of "listening."

I attended some seminars. Two were concerned with more effective evangelism. One was purely devotional.

Floyd Powers

Reflections on a Rainy Day

by David E. Dean, Philippines

It is raining again. I never have cared much for rain. I guess for me it has the wrong kind of connotations—horror movies, mud, and colds! Only rain here is different. It is not cold. In fact, it has not been cold all winter. Actually it has been rather warm. And there has been a lot of rain.

Now do not get me wrong. Rain does have some good points. It waters the crops, cools things off, keeps the dust down...and helps you think. Sometimes it is easy to let your thoughts sour on a rainy day. It is so easy to lose perspective, isn't it?

Take today. My language teacher did not come. Rain, no doubt. I could let that get me down. "What is the use of studying if the teachers do not care?" But that would be missing the point. It overlooks the reason I am here in the Philippines. That reason is the perspective I need to go on.

I am here because it is God's desire for me. Quite simple, isn't it? But are you sure; how do you know? How inevitable some questions are. Answering that may be simple but will take a little while.

You see, God is constantly at work in people. So it is in my life. My realization that God wanted me to come here to the Philippines did not happen overnight. It took years to develop. I am glad that God is infinitely more patient than I. Now I know He was and is at work in my life for two reasons. First and primary, He told me so. No, I have not been hearing voices or having visions. Nothing quite like that. God did plainly tell me that "He who began a good work in you will perfect it until the day of Christ Jesus" (Philippians 1:6). Once I committed my life to Christ, He has been working in me preparing me for His purposes.

I also know because I have seen Him work in my life. This grows out of a firm trust in His word. He said He would, and now I can look back and see the things He did to guide me and protect me.

God is the God of history and of people. He guides history by working in and through people. People we probably would not have chosen: a fugitive murderer (Moses), a prostitute (Rahab), an unknown shepherd (David), a coward (Jonah), an orphan girl (Esther), a handful of fishermen (the Apostles), a despised collaborator (Matthew), and a persecutor of the church (Paul). He also chose me, and He has chosen you. Along with this choice goes a call, a call that is the same for each one of us. "Present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect" (Romans 12:1,2).

That is God's call to each one of us, obedience to and the desire to do His will, whatever He wants us to do. This may seem strange. Don't missionaries and pastors have a special experience which proves that they are "called" by God for "full time service?" No! God may have directed some with a special experience, but that must be distinguished from the call. The call remains the same for all—total commitment to God. For missionaries this commitment to God came first, "Lord, I will do whatever you want me to do, I will go where ever you want me to go." They have responded to the Call and God has said "Go to Japan...India...Philippines...the pastorate..." and they went.

What I have just written probably doesn't disturb or frighten you...maybe it should. Think for a moment of the implications of this. If all believers have the same call—to present themselves as living sacrifices, willing to do whatever God wants of them—then it should cause us to do some serious thinking. If you have been waiting for the special something, that call to "full time service," that bolt of lightening from the sky, and it has never come, that does not mean a thing. *God has called you*, a call for willingness to do *anything* He wants you to do. So, if you have limited your obedience to Him by thinking that you need a special call for certain vocations, then you are restricting and rejecting the basic call which God has plainly issued in His word. Just think, God may want you on the mission field or in the pastorate yet.

Implications have a way of moving outward, like the ever expanding ripples from a stone thrown into a pond. Think about what should happen if God has not decided to send you to another country. You still are called. You are to be a living sacrifice. A sacrifice is something which has died; how can it then be living? The key lies in what Jesus has done for us. Remember we are not our own, we have been bought with a price. That is it—my body, my time *are not mine*. They belong to Christ. That means everything I think, do, and say must be done with reference to the glory it will bring to Christ. It may mean that my life-style will change; some things will go; others will come.

Now, I do not know what God's will for you is. I would, though, like to give you some thoughts on how you might respond to the ideas that I have presented to you. First, honestly talk with God. Tell Him the present extent of your willingness to follow Him. Ask Him to help your desire to follow His way.

Second, read Romans 12. Have pencil and paper handy. Note all the possible ways a person can serve God.

Third, mark those areas in which you feel pretty good about how you are responding to God. Also, note with a dif-



Melodie and David Dean with Ruthie and Rebekah

ferent mark areas in which you feel you need improvement. Beside each one of these things, write at least one specific way to express it. It may be love or contributing to the needs of the saints. Let us take love as an example. Maybe you could write, "I will express my love for my wife by doing the dishes once this week without being asked."

Fourth, each morning read the list and the chapter, asking God to help you in these areas. Do this for a couple of weeks. Then ask your pastor what other passages you could work on. Follow the same thing with each of the passages.

In this way you will be renewing your mind. You are seeking God's way first. Be honestly sure this is what you want because it might lead you into active witnessing, or to Bible college and a pastorate, or maybe even to another country.

You'll think about it won't you?

What We Miss Most

by David and Melodie Dean

Often we have received letters which ask, "What do you miss most now that you are in the Philippines? If we can send you anything, let us know." We appreciate these offers, and have taken a few up on them. In fact, we have even developed a "hit-list" of those things which either are unavailable here or else overly expensive.

But to say that such *things* (ranging from chocolate chips to plastic pants) are what we miss most is incorrect. Maybe if we said fellowship with people who think like us, that would

be closer to the truth. We do miss understanding songs in church, understanding the Sunday sermon, we miss being able to share with fellow Americans; you know those people whom you can speak and not have to struggle to find the proper word, tense or sentence pattern.

Yes, we do miss fellowship; most particularly a very special kind of fellowship—being with our families on special occasions. You see, two days ago we got word that Melodie's grandmother had died. We knew that she had been seriously ill. We could not help. We could not talk with her or assist the family as they cared for her. She never saw Becky, her third great-grandchild, in person.

This event just reinforced the sense of separation from our families. In the ten months we have been here in the Philippines, many things have happened. A brother of Melodie's was married in November, a sister in February. Three children have been born, our Becky; Dave's brother Dwight and his wife had a boy and Melodie's sister April and her husband had a boy too. Dave's dad had a book published and Melodie's dad had serious surgery. In all these events we have not been able to share. It would be false to say that it does not hurt. It does.

Sure, we discussed separations as one of the difficult aspects of mission work. But to have so much happen so quickly. Never did we expect that. Oh, to be there, something we cannot do.

I cannot help thinking about something Jesus told his disciples. "And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, shall receive many times as much, and shall inherit eternal life" (Matthew 19:29 (NASB)). This promise of Jesus does not remove the pain of separation. It is still felt keenly. It remains a promise; hope amid problems and personal needs.

Yet we are seeing how God is replacing some of the relationships we have severed for Him. One of the special things with the missionaries is that all male missionaries are "uncle" to our children and the ladies are "aunt." Here a special family relationship is developing.

There is another way God is giving us new friends and family. Here in the Philippines there is a system by which family relationships are established. At every wedding and baby dedication there are sponsors or godparents. Afterwards a family relationship exists, even to the point of addressing the other party as "Compadre" (cofather) or "Comadre" (comother).

We were chosen sponsors for one wedding. After we return to Cagayan, Becky will be dedicated. We will be choosing sponsors for her. So the process of acquiring a substitute family has begun. We still feel the loss. We miss our families. But we counted the cost. God guided us here to the Philippines. God is faithful and keeps His promises.

TESTIMONY of *Mercy Denial* Malaysia

Praise God. I come from a Christian family and have two elder brothers and a younger sister. I was a Christian by name and family, but spiritually I was dead.

I knew of Christ, but I refused to accept Him. Together with my school friends, I mocked Christ. My parents shared the gospel ceaselessly with me, but I paid no attention to them.

For 3 years I suffered from gastritis. One day I was afflicted with severe pain. I prayed to God for healing just for the sake of praying. To my greatest surprise I was completely healed the next day. Only then did I realize the glory of our Lord Jesus Christ. The magnitude of the truth hit me. Jesus who was sinless died on the cross for me. On this realization, I wept, confessed my sins, pleaded forgiveness and accepted Christ as my Saviour and God.

From darkness, I was plunged into light. My burdens were lightened; I rejoiced in God's grace and have been healthy ever since.

As I grew in the Lord's ministry, I prayed about this. I rejoiced when I saw the advertisement of Tamil Bible Institute (T.B.I.) in the Tamil newspapers. My pastor, Rev. T. Devairakkam, encouraged me and prayed for me. I applied to T.B.I. and now am a full time student there.

Not only did I learn more of God's word in T.B.I., but it was also a training ground for my spiritual life. We are also



involved in estate ministry, and I find that I am learning a lot of things.

I found happiness, not as the world gave but that which God has given us (John 14:27). In all circumstances and situations, I find that the Lord is protecting, guiding and strengthening me (Philippians 4:13). By God's grace, I had my baptism on April 1, 1977 in the river at Bantang Lambak. Praise God!

I request all of you to pray for my studies and my future ministry according to God's will. Praise God!

"For Your Information"

Foreign Missions Field Remittance
for **September**

\$ 4,842.84	Philippines
434.90	A.C. Conference of Malaysia
2,745.60	India Field Council
2,487.48	India A.C. Conference
<u>5,138.96</u>	Japan
\$15,648.96	Total

Book Recommendation

You'll be interested in a book that is part of our Advent Christian LEAD reading program (Leadership Education and Development) for "know-how" for new missionary interest.

"World Missions Today"

By: Terry C. Hulbert, TH.D.
Columbia Graduate School of Missions
Evangelical Teacher Training Association
110 Bridge Street — Box 327
Wheaton, Ill. 60187

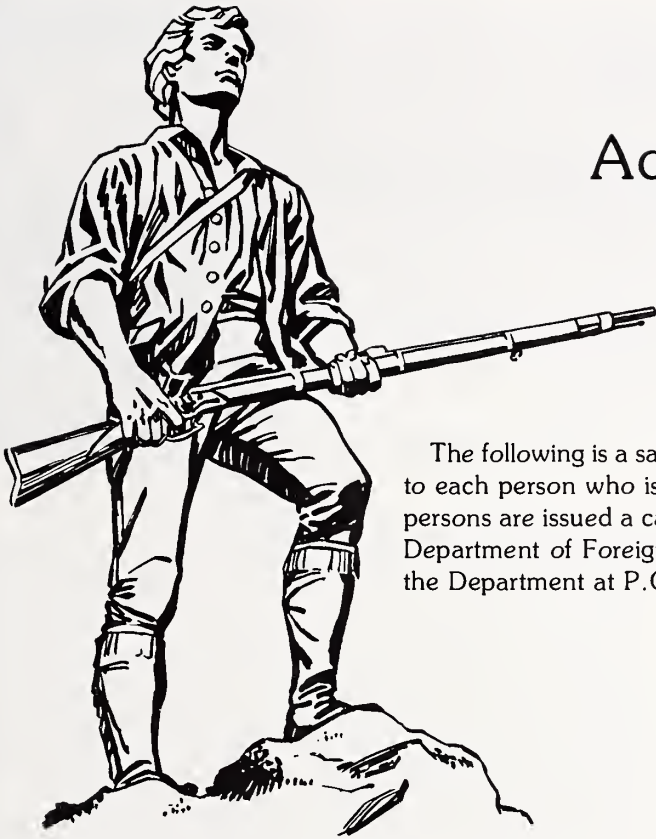
JEH

Doctors Leave India

The World Health Organization reports that doctors in underprivileged nations are moving to the West after receiving their training. Fifteen thousand doctors have deserted India, and about 2,400 nurses leave the Philippines each year.

Advent Christian Missions

Minute Man



The following is a sample of the Minute Man Call #3— 1981 letter which went to each person who is a member of Minute Man, a fund raising plan whereby persons are issued a call four times a year for meeting the financial needs of the Department of Foreign Missions. If you desire more information, please write the Department at P.O. Box 23152, Charlotte, NC 28212.

Greetings from the Department of Foreign Missions,

Ever get caught short? Well, join the club!

We here at the Department planned carefully. We projected our programs for furloughing missionaries the best we knew how. But—that doesn't solve our immediate, very pressing problem.

*What is the problem? The answer and the problem are one and the same—**MONEY!***

*I pondered if I dared make **Minute Man Call #3—1981** a "flat-out" call for money. Then I thought—**why not?! That is** our immediate need. We must meet expenses for Foreign Missions. We need to send more money to the fields. We want to send more than the present 80% of the field operations costs. (However, be assured that we send the full amount for salaries.)*

With the summer facing us, there is usually a slow-down in income, but the bills don't stop. The cost for transit have in some cases risen 30%. The cost for driving automobiles by furloughing missionaries is sky-rocketing. Lodging is up—though usually churches provide housing while the missionary is visiting them. Also, the cost for printed materials, which we provide for the missionary, is up, etc. etc. etc.

*So—we need money! **\$10,000.00 for Minute Man Call #3—1981 would sure help!** It can be done. You and I can be "doing the whole job together." And since Minute Man is above and beyond our usual giving, we will receive above and beyond the usual blessing. And thanks to you it's getting done.*

*Yours for a great future in Missions,
J. Edgar Hickel*

We are happy to announce that as of August 26 we had already received \$8,510 towards the goal of \$10,000. You can still participate. Send us your name and address and we would be glad to enroll you in this very worthwhile program.

Are Women Capable of Developing Into Strong Women?

During these days of change in China we hear on all sides of the importance of capturing the young men for Christ and of the large responsibility which must rest upon them, for China's hope is in her educated Christian men. Indeed, this is partially true, and yet is not all that must be said. If China is to be redeemed, and we confidently believe she will be, must not her educated Christian women play as large and important a part as her men? Certainly this is the teaching of all history; no nation can progress more rapidly than its women. It is therefore a most practical question, "Are Chinese women capable of assuming their part of the responsibility which the near future is sure to bring?"

History gives us a few instances of intellectual ability among Chinese women. The most remarkable was Pau Chao, who completed with distinguished ability Sen Mach'ien's History of China. Throughout the nineteen centuries since her time Chinese women have been kept in such ignorance that the world has questioned whether they have intellectual ability. However true this may be of the women as a whole, no one, after reading the testimonies which are given below, can doubt the ability of women who have been educated in our Christian schools.

After a Chinese girl or woman has been converted and educated what changes come into her life? We notice a wonderful change in her intellectual life. Instead of spending her whole time in gossip and silly conversation, she is able to use her mind not only to plan for the needs of daily existence, but for the uplifting of her associates. Several instances were recorded where the wives of pastors have filled the vacancy in their husband's absence. A graduate from the Amoy Girls' Boarding School married one of the leading pastors there. One Sabbath he was unexpectedly absent from his church. The congregation sat waiting for the preacher to come. Finally the "brethren" asked if the pastor's wife were present; if so they wanted her to take the service. After some persuading she consented, but remained behind the screen on the woman's side of the church. At the close of the meeting the men said that she preached a better sermon than her husband could, and he was considered a good preacher.

In another report a beautiful tribute is paid to one in whose life the Christian graces seem to abound and who unites nearly all the points which have been mentioned in this article. Mrs. Hwang, daughter of Christian parents and educated in one of our schools, holds meetings in her house



for all classes; visits official ladies, her own class, and tells them of Christ and cares for them when they are sick. She distributes literature among them; she visits the poor and helps them with food, clothing and employment. She asked the teacher of a native school near her home if he would allow his pupils to study Christians books if she presented the books to them. He consented, and she goes and examines those pupils once a week and explains the books. Besides these things she is an ideal wife and mother.

Mrs. Lo Mah, of heathen parentage, entered the boarding school in the days when some heathen girls were received. She was soon converted, and after long waiting for her father's consent, which was never fully given, was baptized. Her faith underwent severe tests at her home before her marriage, and is now more sorely tested in the distant heathen home of her husband, where she is the only Christian in the large village; her Christian husband having returned to the United States a year after he married. Far and near she is known to be a Christian, and is said to be the best daughter-in-law in the village. A school in Central China gives this instance: "Mrs. Lau, a graduate of our school, who was married three years ago at her own home, and entirely away from the influence of the school, refused to allow wine at the feast, a thing never done before in the vicinity of her home."

With such examples, and there are many scattered over this empire, our faith should be strengthened and our hearts made to rejoice. The women of China have a part to play in the redemption of China, and when the transforming power of God once takes hold of their lives they prove that they have the ability and willingness to do their share of the work and do it well. Capturing the men for Christ will be an easy matter when the mothers in China are living and teaching their children to live in the love and fear of the Lord.

Mrs. F.S. Brockman
The China Advent News 1904



Advent Christian Women Organized for Service

*Caroline Michael,
Director*

(THIS ISSUE HAS BEEN EDITED BY JEAN BALSER.)

Reflections of a Past Director

(This was a farewell report given by past director Jean Balser at the National WHFMS Convention in June, 1981 in Wheaton, Illinois.)

In the Fall of 1971, I served on a committee to secure an Executive Secretary for the Woman's Home and Foreign Mission Society. We searched diligently for a woman that could meet the qualifications we had established and who could move to Charlotte, North Carolina to work in the then new Denominational Headquarters. While other members of the committee talked with me about the possibility of letting my name be used, I felt that I was happy in the work I was doing at that time and felt unqualified for the position. After much soul-searching and prayer, I did feel led to allow my name to be considered. In January 1972, I began a work which some naturally felt would be short-lived because of my being a pastor's wife. Perhaps no one dreamed it would turn out to be a ten-year tenure.

The past ten years have been rewarding and I would take nothing for the opportunities to grow in the job and to make new friends all around the country. Workshops, seminars, retreats were relatively new to me at the beginning; but I soon found myself involved in all of these and enjoyed the opportunities to learn and develop skills.

I have felt that promotion has probably been my strongest area and my greatest contribution. The developing of "tools" for our women to work with has been a challenging and enjoyable experience. Some of the tools developed during the past ten years are: An Invitation to You (used for enlistment of new members), Spiritual Life Handbook, Community Missions Handbook, Handbook for Officers, Missions Place Mats, Conference President's Kit, What is WHFMS brochure, How to Send Parcels to Missionaries, Fun With Fund Raising and Young Mothers Fellowship Handbook.

I have traveled in all of our five regions and in twenty-three conferences attending business meetings, speaking at rallies, holding seminars and workshops, leading retreats



and serving in any area I could. I have seen new locals formed, sagging locals revived and sick locals die. But God has blessed and I thank you WHFMS women for the opportunities I have had.

During the past triennium I have not traveled as much but I have been busy. In November, 1979, I resigned, effective February 1, 1980. In February I moved to Wilmington, N.C., but my successor had not been found and I continued working out of Wilmington with the constant anticipation that perhaps each month would be the last. During the past triennium, I visited and spoke in fifteen churches, eight conferences and attended seven regional meetings. One of the most rewarding experiences has been working in retreats. I conducted a retreat in the South Georgia and Florida Conference and an inter-denominational women's retreat in Bear River, Nova Scotia. My husband and I conducted four marriage enrichment retreats.

Continued next page

Reflections of Past Director

Continued from page 25

During this triennium, we have been fortunate in securing alert and vivacious young women to lead our Junior Action and King's Jewels auxiliaries. I have prepared an office manual, enlarged the Community Missions Handbook, prepared a slide/tape presentation entitled "What is WHFMS?", edited program books for YWA, worked on program materials for WHFMS locals and King's Jewels, edited four pages each month in Advent Christian Witness to the World, edited monthly "Call to Prayer," prepared statistical reports, designed bulletin covers and Christmas in October promotional materials and tried to answer your questions.

Within the Headquarters complex, I have participated in planning sessions, director's meetings, pastor's days, Christian Service Candidates seminars. I have drawn up budgets, written program projections, made reports and tried to work with other directors in promotion of our United Ministries.

I have had fears that I have not been as effective since I moved to Wilmington; and am sorry it has taken so long to

find my successor. I have tried to keep things going and deadlines met. We can now all lift our hearts in praise that prayers have been answered and God's woman for the hour has been found.

You have supported my efforts and made the past ten years delightful. You have given me love and friendship; and you have worked with me in a work that must continue and grow. WHFMS is a vital and viable organization. It has made and continues to make an unparalleled contribution to the Advent Christian Denomination. In every region, conference and church where I have had the opportunity to speak I have shared with women something of a motto for me—"I will do my best, but my best can be better if you pray." This will also be true of our new Director of Women's Ministries, Caroline Michael. She is a woman of God who deserves the kind of respect, support and prayer you have given me.

Thank you for the opportunities of the past ten years. May our great God bless you is my prayer.

CHRISTMAS In October



This is the month to participate in a Christmas love gift for our missionaries. Join with other Advent Christians across the country and help make this the most generous response ever!

(Gifts will be sent to all active and retired missionaries. Additional funds will provide missionaries clothing allowances and other urgent mission needs.)

S. Georgia and Florida WHFMS Fulfills Effective Ministry

This month we pay tribute to a southern WHFMS conference that dates back to the turn of the century. The South Georgia and Florida Conference was organized in 1894. The first report of women's work appeared in the 1904 minutes of the annual meeting held in Brunswick, Georgia.

South Georgia and Florida Conference presently has 25 locals with the oldest being in Gainesville and the most newly organized in Clearwater (Maranatha Chapel).

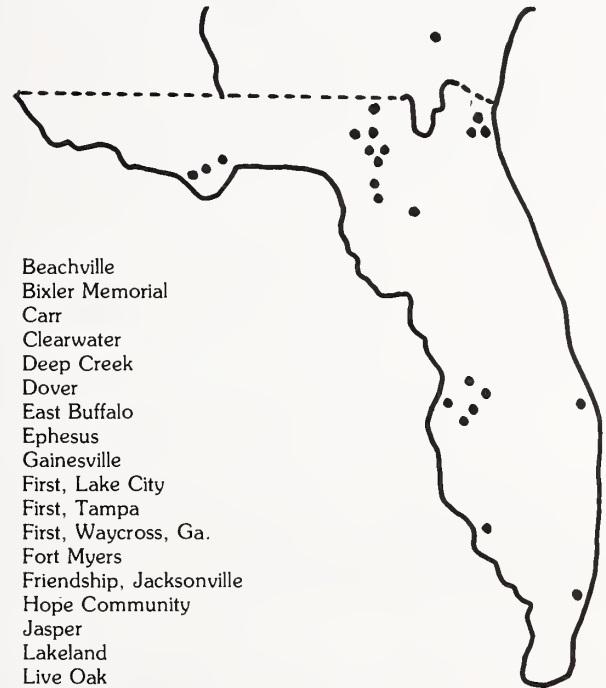
Many outstanding women have led this conference through nearly 80 years of organization. As we began to gather information the three names which appeared the most often as outstanding leaders were: Mrs. O.T. Maddox, Mrs. Fred Bourland and Mrs. Elsie Kirby. In 1934 this conference received an efficiency banner from the National WHFMS and thus became the first conference in the Southern Region to receive such recognition.

For the past five years, Mrs. Radna Vetzal of Tampa, Florida has served as president of this conference. Radna first became interested in missions when as a teenager she experienced the visit of Belle Couray from India to her church. It was Elsie Kirby that brought this Indian national to the church and it was the enthusiasm with which Rev. and Mrs. Kirby related to missions that made an outstanding impression on Radna and many in the area. While this interest in missions was for some years somewhat dormant, Radna's interest was once again sparked when she had Mrs. Helen Keeney as a guest in her home in 1950.

In talking with WHFMS leaders of the conference many have expressed a primary concern that the WHFMS become more integrated into the total church program. Radna expresses that it is her desire to see all goals, interests and purposes of WHFMS worked into the local church program. She would like to see a first rate "selling job of WHFMS to every church member." She has fears that many of our young church leaders are not seeing missions as an exciting and mandatory part of our commission as Christians. There is also the feeling among leaders that women should become more personally involved in the needs of our missionaries and the outreach of our denomination.

South Georgia and Florida WHFMS wants to offer a well-rounded ministry for women and to constantly strive to "go over the top" in financial support of the United Ministries of the denomination. Community Missions is a high priority in this conference. Nursing Home Ministries, support of the Cancer Society, ministry to the shut-ins, prison ministry are among the community projects in which locals have been involved. In February, 1981, the conference WHFMS was presented a plaque by President Pomeroy Carter of the

S. GEORGIA AND FLORIDA CONFERENCE AREA



Beachville
Bixler Memorial
Carr
Clearwater
Deep Creek
Dover
East Buffalo
Ephesus
Gainesville
First, Lake City
First, Tampa
First, Waycross, Ga.
Fort Myers
Friendship, Jacksonville
Hope Community
Jasper
Lakeland
Live Oak
McAlpin
Miramar, Miami
Panama City
Springfield, Jackson
West Bay
West, Jacksonville

Advent Christian Village in recognition of their financial support of the Village in an accumulative amount of over \$5,000.00.

Women in this conference are also concerned that younger women be challenged to become involved in WHFMS. Vice President, Inez Kirtsinger says, 'Pray with me that in the coming year God will so direct our work that our young women will find, in our uplifting of the Lord, the opportunity for service and the fulfillment that comes through service.'

This Conference has often called upon the Director of Women's Ministries to serve as conference speaker, leader of their annual Women's Retreat and a participant in Missions Conferences. At their annual meeting in February, 1981, Mrs. Millie Griswold, Director of Christian Education, spoke on the theme "Harvest Now." Leaders are presently searching for ways in which they can involve WHFMS locals in this evangelistic thrust.

Join with others in prayer that South Georgia and Florida Conference will reach their goals and will experience growth during the coming year.

New Auxiliary Groups Formed

A new King's Jewels group has been formed in the Highlands Church in LaGrange, Illinois. Mrs. Betty Darus is the leader of this group which has started with six members.

A new Junior Action group has been organized at the Ogden Church in Wilmington, N.C. Mrs. Wanda Gore is the leader of this vivacious group; and has already laid plans for three months of programming and activities. They are anxious to receive guidelines to see if they can work hard enough to be a recognized group in just four months left in this year.

Our congratulations to these two churches on the formation of these new groups. Let us hear from other churches who are seeing the need for children's ministries.

CORRECTION PLEASE

In the WHFMS listing of Honor, Accredited, and Recognized Societies, we in error omitted the name of **Victory Chapel WHFMS of Mustoe, Virginia** in the category of **ACCREDITED SOCIETIES**. We apologize to Victory Chapel for this error.

What Will You Do With These Verses?

"What shall I bring to the Lord, the God of heaven, when I come to worship Him? Shall I bring the best calves to burn as offerings to him? Will the Lord be pleased if I bring him thousands of sheep or endless streams of olive oil? Shall I offer him my firstborn child as pay for my sins?"

"No, the Lord has told us what is good. What he requires of us is this: to do what is just, to show constant love, and to live in humble fellowship with our God" Micah 6:6-8 (TEV).

"What I want from you is plain and clear: I want your constant love—not your animal sacrifices."

"I would rather have my people know me than have them burn offerings to me" Hosea 6:6 (TEV).

☐ ignore them ☐ obey them ☐ explain them away
What do you believe they are saying for Christians today?
Where do they pinch?

In Memoriam

Evelyn Benedict by Jess and Liz Hamblin,
Milford, CT

Martha Page by Jess and Liz Hamblin, Milford,
CT

The harvest is plentiful...Jesus

Intercession Viewed As Vital Factor in China Scene

Hong Kong (MNS)—"China continues to amaze those who are close observers," says Paul E. Kauffman, president of Asian Outreach.

Kauffman said, "There has never been in 150 years of Gospel presentation such a widespread response to Christ in China as there is today."

According to Kauffman, the Chinese church which has emerged from virtual invisibility a few years ago is now one of the more visible evidences of a new day in China, "as thousands openly crowd every available church building."

"We have seen a weak, dependent Church emerge from the blazing furnace of persecution, strong and courageous....We have seen a new generation emerge from the womb of ancient China that knows virtually nothing of the traditional animistic religions that shackled their forefathers."

Specific reports add to the cumulative picture of "unprecedented response to the Gospel"—increasing numbers of young people in the open churches and the house-

churches, open interest among university students, conversions among relatives of expatriate Chinese visiting their homeland.

"The impossible is happening in China," Kauffman states. "The question I pose is, why?"

Observing that "unquestionably there are many factors," he mentions these: (1) harvest following seed-sowing, (2) endtime harvest preceding the coming of Christ, (3) the maturing of the national church now ready to play its part in the harvest.

Kauffman, however, does not believe this is the whole story. "I am convinced," he says, "that there is an indispensable factor that has been largely overlooked—that factor is intercession. It is my belief that intercession has been, and is, a primary ingredient in the present-day spiritual harvest."

"In other words," he concluded, "had there not been widespread and persistent intercessory prayer...there would not be the response to the Gospel that we are experiencing today."

Melodie Dean Struggles With Language



Why English Is So Hard

We'll begin with a box, and the plural is boxes;
But the plural of ox should be oxen, not oxes.
Then one fowl is goose, but two are called geese;
Yet the plural of moose should never be meese.
You may find a lone mouse or a whole lot of mice;
But the plural of house is houses, not hice.
If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?
The cow in the plural may be cows or kine,
But the plural of vow is vows, not vine.
And I speak of a foot and you show me your feet,
But I give you a boot—would a pair be called beet?
If one is a tooth and a whole set are teeth,
Why shouldn't the plural of booth be called beeth?
If the singular is this, and the plural is these,
Should the plural of kiss be nicknamed kese?
Then one may be that, and three may be those,
Yet the plural of hat would never be hose.
We speak of brother, and also the brethren,
But though we say mother, we never say methren.
The masculine pronouns are he, his, and him,
But imagine the feminine she, shis, and shim!
So our English, I think you will all agree,
Is the trickiest language you ever did see!

Anonymous poem

For you who are wondering what I am doing, I am trying to learn Cebuano, and after reading that poem, I'm sure it must be easier than English—but I'm such a slow learner. Little by little I am beginning to understand what a good job God did at Babel (Genesis 11:1-9). In this language sala can mean sin, livingroom, or seive depending on where you put the accent or how long that final "a" is held—I can't say it right yet. Also a whole sentence changes depending on who

Continued next page



OCTOBER

- 16 **PRAISE** God for the determination of the missionaries as they continue to minister.
- 17 **PRAISE** God and pray for the missionaries on furlough— Margaret Helms, Marion Damon, and Mary Brown—and for their good messages.
- 18 **PRAY** for Tom and Beth Danner as they work in Ikoma, Japan.
- 19 **PRAY** for Paul Towne, son of Howard and Anna May Towne, as he continues his studies while in college here in the states.
- 20 **PRAY** for safe traveling and strength for the faculty of Oro Bible College as each is busy in weekend Christian service ministries.
- 21 **PRAY** for the India "Teams" as they plant new churches.
- 22 **PRAISE** God for the six new works *this year* in India.
- 23 **PRAY** for volunteers for career missionary work.
- 24 **PRAY** for Ruth Devairakkam on her recent engagement.
- 25 **PRAY** for the pastors as they preach about Foreign Missions.
- 26 **PRAY** for Barbara White as she does survey work with the Indian members of her team to find places for new churches.
- 27 **PRAISE** God and pray for Floyd and Musa Powers as they present the Gospel at Tyrolean Hills Lodge in Japan.
- 28 **PRAY** for Alice Brown as she serves as treasurer of the Philippine Field Council and Academic Dean of Oro Bible College.
- 29 **PRAY** for increased health for the Lucas Devasahayams as they minister in Malaysia.
- 30 **PRAY** for the Malaysian A.C. Conference as they build the new church building.
- 31 **PRAY** for Beryl Joy Hollis as she serves as treasurer of the India field council and continues her ministry in church planting.

NOVEMBER

- 1 **PRAISE** God for Beth, Tom, Jason and Terri as they work with Austin and Dorothy Warriner (their parents) in Japan through the fall and Christmas.
- 2 **PRAY** for Laura Putnam as she serves as director of Oro Bible College and as counselor to the Philippine Conference.
- 3 **PRAY** for Bessie Smith as she serves as business manager of the Philippine Field Council.
- 4 **PRAY** for Sylvia Whitman as she serves as treasurer and business manager of the Japan Field Council and as she teaches English Bible classes and serves as interim pastor.
- 5 **PRAY** for Luree Wotton as she serves as superintendent of the Philippine Field Council.
- 6 **PRAY** for David and Melodie Dean as they continue their ministry in Cagayan, Philippines and as they parent two small girls.
- 7 **PRAY** for Howard and Anna May Towne as they continue their ministry at Dansalan College in the Philippines.
- 8 **PRAY** about the financial needs in all areas of General Conference.
- 9 **PRAY** about the financial needs in Foreign Missions.
- 10 **PRAISE** God for the new converts in the Japan A.C. Conference.
- 11 **PRAISE** God for the good evangelist outreach program of Oro Bible College.
- 12 **PRAISE** God for more awareness of Foreign Missions among all people.
- 13 **PRAY** for extra income for pastors in the Philippines.
- 14 **PRAISE** God and pray much for the mighty hand of the Lord working in several of the Philippine churches.
- 15 **PRAY** for our missionaries and name each one as you pray.

CRISIS

God gets many a call during crisis, but steady followers they be few. I'm sure man's life would be smoother if he let God pilot through. Oh, be gone you days of frustration, depression, discouragement and fear.

Your crisis is only a second in the events planned for your life down here. Lift your eyes up to the heavens, raise your hands up to the sky. Give honor and praise due your creator, be ready, for His coming is nigh.

Spend time in God's Word each morning and in prayer through the day. Worship with other believers, share your faith along the way. And when the crisis finds you, you will have been fortified for that day. And its end will not leave you leveled, but depending on Him as you do each day.

Melodie Dean

or what is the focus. Example, this sentence, "Dave will buy a book for Melodie at Alamars with money," can be said at least 6 different ways depending on whether the focus-subject of the sentence is Dave, book, Melodie, Alamar's, money, or other factors. This language has over 100 affixes, infixes, or prefixes, it is quite a challenge and very interesting, and sometimes it is quite overwhelming!

Melodie Dean

Loneliness as Pertaining To Single Career Missionaries



by Beryl Joy Hollis, India

One's perception of loneliness will differ depending on whether one's temperament is gregarious or whether one is a "loner." I am something of a loner.

But for the sake of one's spiritual and personal growth, even a loner should not be alone too much. This I discovered in my first term when I still did not have the Tamil language and had no English-speaking friends in India other than the missionaries. For some reason I cannot now remember, I was left alone for one month when all the other missionaries were away. By the end of the month I realized that my personality would soon become warped if I was alone like this for too long a period.

Now that I am fluent in the language, this is less a problem. I can chatter about things in Tamil. I also have English-speaking friends. Generally speaking, I am too busy most of the time to feel alone. Loneliness is most apt to be felt at mealtimes. This is very simply overcome by reading while eating. I enjoy doing this and am able to get through much more reading than before! I am constantly visiting and being visited, so I have plenty of people to talk to.

A problem could arise when there is a personal difficulty which could not be shared with Indian friends or even a close Indian fellow worker. The temptation could then arise to spill it out to the wrong person. This will need to be guarded against. So much for loneliness and the single missionary.

MEMO

Memo to: J. Edgar Hickel

From: Millie Griswold

Re: Letter from Irene Johnson to Millie Griswold

Ed, for your information:

Dear Millie,

I need some help. We are trying to find some books written for young children regarding missionaries (what they do, how they serve, etc.)

We have opening exercise (or pre-sessions) once a month before Sunday School class, and this would be an excellent opportunity to present interesting stories about missionaries to our pre-schoolers and first through fourth graders. I would appreciate your sending a list to me. Thank you for your help in this matter.

Sincerely yours,

Irene Johnson, S.S. Superintendent

Yes, Irene, missionary books for children are hard to come by at times. Here are some suggestions:

1. Write for a catalog from Friendship Press, P.O. Box 37844, Cincinnati, OH 45237.
2. Free catalog from Wright Studio, 5638 E. Washington St., Indianapolis, IN 46219.
3. Standard Publishing, LET THE WHOLE WORLD KNOW, \$4.95. 10 missionary talks with world map, objects and figures to be added.
4. You might write Junior Action Supt., Linda Moore, 208 N. Martin St., Mt. Olive, N.C. 28365 and King's Jewel Supt., Hazel Blackstone, Box 9, Friendship, ME 04547 to see if they have further recommendations.
5. Keep a close check on *A.C. Witness*. The mission section in that magazine sometimes has short articles that could be used. Also, the Media Center here at Charlotte has some mission slide sets for loan.
6. Spring, 1981, *Insight* is enclosed. The theme this quarter is mission education. Hope you find some help here.

Millie

INDIA

Barbara White (January 14)*
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan

Mission Directory

PHILIPPINES

Alice Brown (March 24)

Laura Putnam (August 22)

Bessie Smith (March 27)

Luree Wotton (August 29)

David E. Dean (December 20)

Melodie Dean (August 9)

Address for all listed above:

Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

*The missionaries' birthdates follow their names.

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

ON FURLOUGH

Mary Brown (June 24)
Carter House
Dowling Park, FL 32060

Marion Damon (March 27)
c/o Mrs. Elbert Damon
209 Wendell Rd.
Miller's Falls, MA 01349

Margaret Helms (Sept. 18)
c/o Mr. Martin Helms
Route 2, Box 500
Monroe, NC 28110

VERNON GREEN
NURSING
HOME

VERNON, VERMONT 05354
TEL. 802-254-6041

MEMO

To: All Nursing Personnel
From: Administrator
Subject: Thanks For a Job Well Done!

I was sitting at my desk one day last week when a visitor walked past the door on his way out. He stopped, came back, and stood in the doorway.

"Say, this place is something else!", he said. He went on to say that he had recently been visiting in a different nursing home. He described the care at the other home as if the staff were working on a production line in a factory. "Here", he said, "you can tell that they really relate to each individual. I'll tell you this place is unique."

These kinds of comments come because you ladies are the fine staff you are. Thank you for caring.

Jack Jones
Jack Jones

Vernon Advent Christian Home, Inc.

Vernon, Vermont 05354

Apartments



Retirement Residence

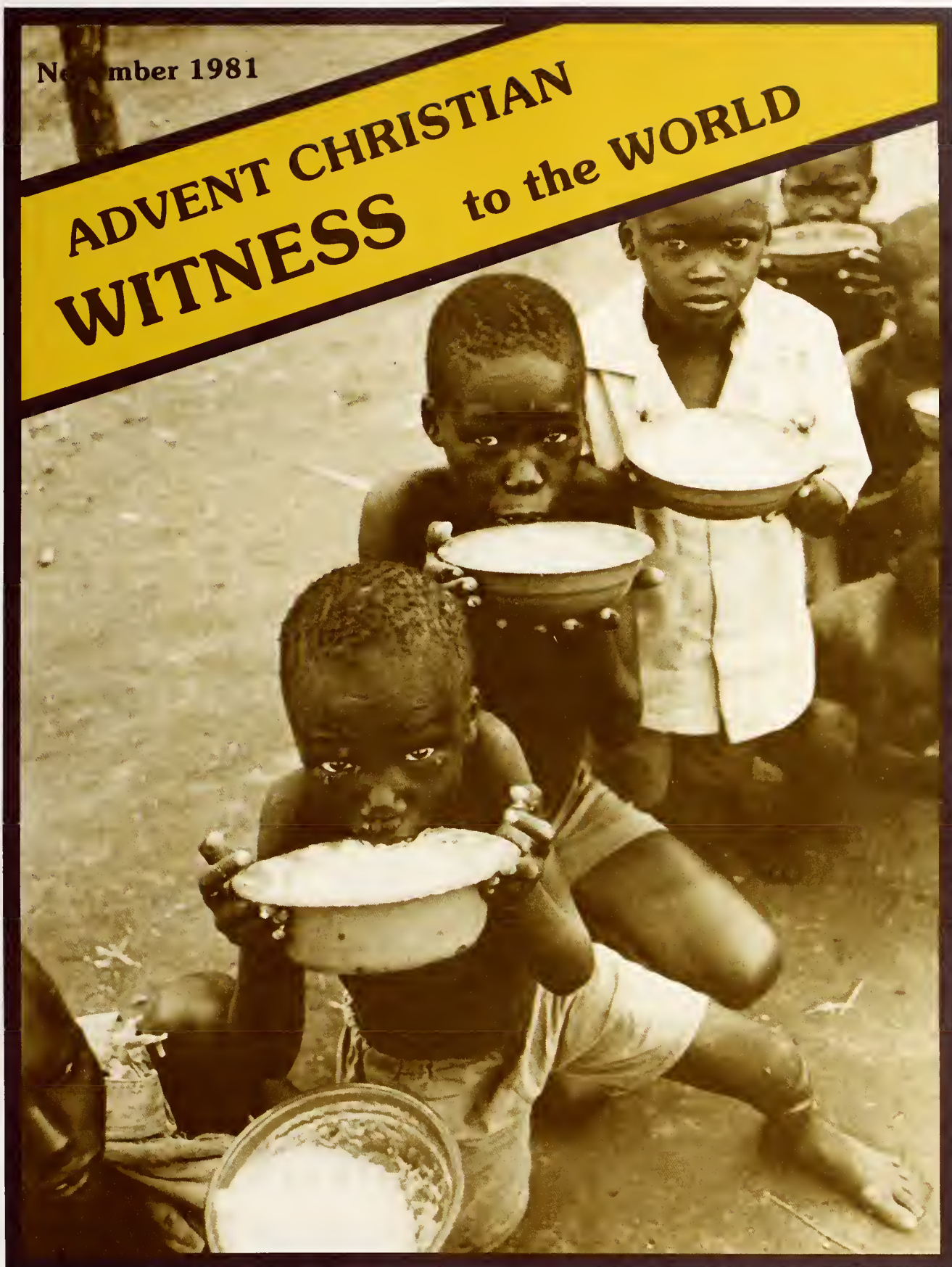


Nursing Home

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November 1981

ADVENT CHRISTIAN WITNESS to the WORLD



HARVEST NOW!
...in the cities



UNITED MINISTRIES
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Active or Inactive?

We seem to have a favorite expression in the church. We speak of an "active" church program. We report "active" and "inactive" church members. Active members are usually defined as those who attend worship services regularly and who may or may not support the various other programs faithfully. A church with an active program has lots of meetings and sometimes not much more.

I am being a bit cynical, of course; but it is enough to illustrate that the ministry of Jesus was active in the face of need. He came as a light when there was great darkness in men's hearts. He spoke words of comfort and blessing to folk who had lost courage and hope. He instructed and pronounced judgment. He fed, healed, offered forgiveness of sin. Always, He was meeting needs of people. There was great hunger, physical and spiritual. Jesus was active meeting those needs.

Similarly, the early church was active in a dozen different ways: publishing the gospel abroad, the care of widows and orphans, the sick and disabled, the poor, slaves, those in disaster, helping the traveling Christian worker, churches in poverty and hardship, and general support of the early church's activities.

Many are predicting that the '80s will be a decade of misery over the world. We now see unprecedented physical and spiritual hunger everywhere. What great opportunity this presents to the church!

Is it accidental that the Advent Christian calendar recognizes Publishing Sunday, National Bible Week and World Hunger Sunday all in the same month? All three relate to the needs of world hunger, physical and spiritual—the very areas in which Jesus was active.

Let this Heritage Year for Adventists be more than a celebration of dates. Let it be a time for rededication to the task of reaching out to the whole person with the Bread of Life. As long as there are unmet needs, the church faces the challenge of increased Bible distribution, food distribution, circulation of books and other literature, as well as the many other things we are already doing. Our offerings for World Hunger Sunday should be tremendous ones. Our concern for world Bible distribution should be bathed with tears. We should be increasing our Advent Christian publications, rather than cutting back. Will Advent Christians meet the challenge and be active in these areas of spiritual and physical hunger?

JKT

Front Cover—Photo courtesy World Vision. The eyes of hunger are vivid in a land of drought and famine. Here, several Kenyan orphans from a World Vision-sponsored hostel in Kiwawa, Kenya feast on a mixture of milk, cornmeal and protein supplements.

Inside Front Cover—A Sunday School class in the new building at Memphis, Tenn. Your support of United Ministries aids the ministry in Memphis.

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Editor-in-Chief
Joyce K. Thomas

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Caroline Michael

Graphic Arts Designer
Mrs. Rickie Hickel

AFMA
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November 1981

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But He Didn't

by J. Ronald Schoolcraft, Sr.

What child growing up in an Advent Christian Sunday School has not heard the story of Jesus feeding the multitude with the little boy's lunch? For some reason when we consider this story the spotlight always falls upon the miracle of feeding so many with so little, and the fact that more bits and pieces were left than the total of the lunch. Certainly we ought to emphasize the power of the Lord Jesus; however, have you ever considered the options which were available to that young lad? In these options I can see mirrored the use of our own time, talent and tithe in the service of the Master.

First of all, the lad could have thrown his lunch away. I have seen people destroy things rather than give them to the poor and less fortunate. I have seen apples rot on the trees and on the ground—apples by the truck load—when less than three miles away there were hungry children! I know friends who freely throw their money away on entertainment and excess, and then yell to high heaven when someone mentions giving to the Church. The lad in our story could have thrown his lunch away; but he didn't! He gave it to Jesus!

Second, he could have lost it. Carelessness is a great waster! I know some people who are persuaded that they should tithe, that it is right and Biblical; however, they fail to do so because of their carelessness. When they get their check they fail to take out God's ten percent first, but carry it around with them. Then the first thing that they see, they use God's tithe to purchase it. Some sit on good furniture, ride in expensive boats, wear expensive clothes, drive new automobiles and lounge in lake cottages and mountain lodges, all paid for with God's 10%. This young lad could have lost his lunch; but he didn't! He gave it to the Lord!



"There is a lad here, which hath five barley loaves, and two small fishes" (John 6:9).

Third, He could have eaten it himself. He could have stashed himself away in a corner, and growled if anyone came near him! I've seen animals do this. And I've seen humans react that way in response to an appeal from their church! I've heard all the excuses! all the defense! And it all boils down to selfishness. The lad in our story could have eaten his lunch himself. It was his! That's why he brought it along! But he didn't! He gave it to the Lord! What a story he could tell! "My lunch fed 5,000 people!"

Fourth, He could have just kept it. Saved it for a rainy day! A person ought to save for those rainy days. In my work I see many, many people suffering because they did not! According to Jesus a wise man lays up treasures in heaven also! Remember Israel in the wilderness? They tried laying up too much manna. What happened? It rotted! My personal experience has been that in giving God his tithe I have more to lay away! This young lad could have kept that little lunch; but he didn't! He gave it to the Lord!

Fifth, he could have given only part. He could have reacted like a great many people do today when they soothe their conscience by dropping a dollar in the collection plate. Anything less than ten percent is not tithing! Anything less

than a sacrifice is not giving! Some days ago I observed three men making up a "Kitty" for a joint trip. Each one was afraid that he would be accused of not giving his proper share. I thought how wonderful it would be if church members felt the same way about the church's income? The young man could have given only part; but he didn't! He gave it all to the Lord!

Sixth, He could have driven a bargain! There are many people who use this method of giving. "I'll support the church well if I can manipulate the minister or Official Board! I'll give if you will let the world know just where you got the money!" Some even try it to get out of a jam, as if they could appease the wrath of God! Do you remember Jacob at Bethel? Here he tried to bargain with God (Genesis 28:20-22). He was scared. Behind him was an angry brother and ahead was the unknown. Some of you reading this may have, at one time or another, promised God to tithe, or something else, and then when you got out of the jam, you forgot all about the promise. This young man could have used his lunch as a lever to drive a bargain; but he didn't! He gave it to the Lord!

Seventh, he could have told a lie. And how easy this is! "I just don't have it!" Ananias and Sapphira tried this. They agreed of their own will to give the total price of their land, but only gave half. And Peter reminded them that they had lied to the Holy Spirit! Then there's that old "cover up" you hear over and over again, "I give mine here and there!" But try to find where here and there is! The young lad in our story could have lied about his lunch; but he didn't!

Finally, he could have tried to feed the multitude himself. And what a miserable failure he would have been! Without the multiplication of the grace of God he could not have fed fifty! Such action today boils down to the question: Who do you want to receive the glory—Christ or yourself? Give your tithe to God's church and you have discharged your responsibility. Let the church receive the thanks and praise! This young lad could have tried to feed the multitude himself; but he didn't! He gave his lunch to the Lord, and as a result more than 5,000 people were blessed.

What are you going to do with what you have? Your time? Your talent? Your tithe? You can throw it away, lose it, use it selfishly, keep or hoard it, give only part, use it to drive a bargain, lie about it, try to administer it without the blessings of God, or you can give it to the Lord!

PACT

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The next time your subscription comes due, won't you join us in **P A C T**?

We are grateful for these who are giving extra support to the publishing ministry of the Advent Christian Church through P A C T!

The Cities Ripe For Harvest

by A. Cameron Ainsworth, Jr.

Seventy-five percent of United States residents live in cities of 50,000 or more. Harvard theologian, Harvey Cox predicted that future historians will record the twentieth century as that century in which the whole world became one immense city. Today, when we talk about evangelizing our nation, we must reckon with the fact that America is more than a nation of cities; it is an urban nation. Any successful strategy for ministering Christ to our country or to our world will, of necessity, be an urban strategy.

Accordingly, Advent Christian leaders are beginning to think more and more specifically about urban outreach. Inner cities are in crisis economically, politically and spiritually. People of many distinctive ethnic origins continue to press into our cities. More and more of our fellow citizens are urban in their lifestyles and occupational pursuits. Each of these facts poses a challenge if we are sincerely interested in evangelism. Lee Welkley, an Advent Christian minister who is well acquainted with urban ministry, has noted repeatedly that in the face of this urban trend we remain a denomination largely rural in our orientation. George Waterman writes what could well be a warning to a large number of Advent Christian Churches, "Over the years and generations the church seems to have changed its focus and is not presently effectively ministering to the needs of the city; on the contrary it seems to be more concerned with maintaining the structures and obligations that have evolved over the years." Roland Griswold expresses the feeling of many Advent Christian leaders when he says, "I believe the time is right for developing a broad urban strategy for our denomination. It will take time, but it can be done. Christ may come before we see any significant change, but I believe we will feel better on that day to be found trying to expand the vision for the city, rather than to be found in the corner wringing our hands because not much is happening."

In this paper we will look at the Advent Christian Church and urban outreach historically, theologically and potentially.

Historically

The United States was riding the crest of the industrial revolution and was profoundly feeling the impact of the ra-

tionalism which spilled over into American thought from the French revolution. Our country was experiencing rapid change as it began to push westward and it was a time for great men and great movements.

It was November 12, 1839, and a great man, William Miller, was about to become a great movement. Joshua V. Himes arranged an audience with Miller whose preaching and message had truly gripped him. "Do you really believe this? Why do you only preach in small towns? Why have you no helpers?" Miller met Himes head-on: "Certainly I believe it. I preach only where invited. I have asked for helpers, but none respond." Himes recognized Miller's greatness. Immense Bible knowledge. Transparent honesty. Sincere faith. Ability to convince. Evangelistic power. "I'll help you," he told Miller.

Himes was a born promoter and it was his urban strategy which gave full impetus to the Adventist movement. David A. Dean has written in his book *On Giant's Shoulders* that Miller began to appear more and more often in the major cities of the northern United States (Portland, Boston, Providence, Hartford, Springfield, Albany, Rochester, New York City, Newark, Cincinnati, Philadelphia, Baltimore, Washington, D.C., etc.). High-impact techniques were employed which were admirably suited to reaching these important cities. The press was exploited as never before, the great tent made its appearance and prophetic charts (the very latest in visual aids) were mass-produced and widely used.

Nor were our Adventist fathers and mothers unmoved by the needs of the cities; most of them had a highly developed social consciousness. Clarence Kearney recorded, "Virtually every leader of the Millerite crusade, from which the Advent Christian Church emerged, was active in anti-slavery and temperance efforts. The home of William Miller was apparently a station of the 'underground railway' by which escaped slaves reached Canada." In 1865 at Wilbraham, Massachusetts, William B. Herron, who had been an ardent abolitionist, pled for action toward meeting some of the needs of the now-emancipated slaves. His plea was for combined evangelism and social action: "Their great needs are

Rev. A. Cameron Ainsworth, Jr. is Director of Urban Ministries for the Advent Christian Denomination; and pastor of the Advent Christian Church in Memphis, Tennessee.

schools and missions, teachers and missionaries; shall we send them?" The response of Advent Christians (the denomination was now five-years-old) was prompt and positive. The American Advent Mission Society was organized, monies were raised and work was begun in such urban areas as "St. Louis, East St. Louis, Compton Hills and vicinity, Memphis, Tenn., Osceola and La Grange. In these schools and meetings over 4,000 people and children received more or less instruction, several churches were organized, and a very fruitful work was conducted."

The early days of the Advent Christian Church obviously reflect an urban concern which was broad enough to embrace people of diverse cultures and also wide enough to include needed social action. Sad to say, however, Adventists were very much influenced by the Modernist-Fundamentalist controversy which rocked the American Church throughout the early years of this century. Social action was often interpreted to be the outworking of "social gospel" leanings, and private piety was cultivated at the expense of public involvement by the church. For Adventists, this retreat from public concern and open evangelism has largely taken the form of hibernation in our denominational den of distinctive doctrines.

Theologically

In recent years, it is this writer's conviction, we have begun to awaken from our defensive posture of guarding our distinctives and we are hopefully moving from introversion to a more aggressive involvement in church growth and evangelism. I also believe that we are in the process of making the paradoxical and happy discovery that the distinctives into which we retreated are admirably suited for our release into relevance, particularly on the urban scene.

Francis M. Dubose, director of urban church studies at the Golden Gate Baptist Theological Seminary, identifies the primary burdens of the modern urbanite as anonymity, complexity, pace, mass, heterogeneity, mobility, conflict, secularization and change.

Before addressing some of these burdens directly, it may be helpful to point out two ways, not closely related to our distinctive teachings, in which we as a denomination are well-suited to minister and evangelize on the urban scene. First, we as a people have tended to be wary of some of the extreme dispensational prophetic views much in vogue today, generally preferring views that came out of the main-line Reformation. Such dispensational views tend to retard involvement with urban needs. "This is not to say that dispensationalism is apolitical, other-worldly, or lacking a 'social conscience.' It views the biblical history as definitely political in character, but tied to the nation of Israel. That plan for Israel is a this-worldly plan of God that has never been cancelled, what Richard Mouw calls an 'Israel-

monistic' political theology. The dispensationalist admits that the Bible demonstrates a great concern for the poor and oppressed. He does not deny that Jesus is the Prince of Peace in a strongly political sense which guarantees an eventual peace among the nations. But he will insist that we cannot hope for the elimination of poverty, political oppression, and international strife apart from the peace of Israel, which will only come when Christ sits upon the Davidic throne and is acknowledged as the King of the nation Israel," says Harvey M. Conn in *Christ and the City*.

Second, we as a people have tended toward a strongly evangelical position which exalts Christ. Roger S. Greenway points out that only "Christ-centered evangelism lays the right foundation for God-centered social ministries, and discipleship means building on that foundation."

Time and the scope of this paper do not permit definitive study at this point; but let us take suggestive inventory of some of our distinctive doctrines and how they relate to the burdens of urban man. We have identified some of these burdens as anonymity, complexity, pace and mass. That is to say that modern man experiences a certain despair as he feels lost in a complex existence which he does not understand and trapped in the tremendous press of people and time. Most evangelical thought is quick to deny that man possesses some "spark of divinity" which enables him to find ultimate answers within himself. Yet most evangelical thinkers do posit just such a divine implant when they speak (as Scripture never does) of man's immortal soul. Generally this innate immortality is identified with the "breath of life" which God breathed into man in Genesis 2:7. This view tends to open the door to the "spark of divinity" theory which most evangelicals deny and it at least suggests that, however bad man's state, only his soul needs to concern him or the church. Advent Christians are free from this inconsistency because they believe that man is truly mortal and can only receive immortality as a gift through faith in Christ. Adventists can take modern man's despair seriously because they see with the Apostle Paul that those who regard the cross as foolishness *are perishing* (proper rendering of 1 Corinthians 1:18). Not only can we assess urban man's despair realistically, but because we view man as a unity we can truly and consistently minister to him holistically. This can go a long way toward integrating evangelism and social ministry in our thought and practice.

When it comes to the burdens of mobility, change, heterogeneity and conflict, urban man unconsciously shares the longing of Abraham. He desires the permanence and peace of a city "whose builder and maker is God" and where he truly belongs. Advent Christians view the crisis-ridden cities, festering with human need and unrest, but in Christ they look for the restoration of all things. A people redeemed by Christ's blood "out of every kindred, and tongue, and people, and nation" on the earth renewed wherein righteousness, and not injustice and/or oppression,

Continued next page

The Cities Ripe**Continued**

will dwell. The Advent Christian can hold out to the city dweller who is longing for what is permanent this hope which lightens the hearts of God's children. He can also invite him to experience the legacy of citizenship in God's kingdom even though all about him is in flux.

The hell reminiscent of Dantes' *Inferno* has become more of a joke and hindrance to real evangelism than an indispensable tool as some would insist. There is no analogy by which the concept of an eternal hell where sinners in their rebellion burn forever and ever can be understood. The modern urbanite has already consigned this concept to the bag of superstitions peculiar to the medieval period of church life. Surely if the Bible taught this, it needs to be part of our message; but the Bible speaks in the strongest of possible terms about the destruction of all that is not yielded to Christ. This allows us to discard the hell which is not and point to the very real judgment of Scripture which is believable to man today.

As the church confronts the humanism and secularism of this day the clear-cut message of conditionalism is very much to the point: "Apart from God, man is only a creature of time; in Christ, he is a child of eternity. The Savior not only gives man a different kind of existence, He provides the only eternal existence there is."

Potentially

Logistically, there is one thing in our favor as Advent Christians contemplating urban ministry; we have already established our presence there. Many of our church buildings are located in very urban locations, and it is up to us to decide whether this fact will be an insoluble problem or an unmatched opportunity.

If in fact the city is worth saving, then as faithful disciples of Jesus Christ we must spare no expense or effort in seeing to its salvation. Many of our leaders are asking what they and their churches can do in the area of urban ministry and evangelism. Waterman concludes "We ought to select a few things and do them well...It would seem to me that these goals: quality offerings, caring fellowship, meaningful outreach, and visibility are minimums for the ministry of the church in the city." All across the country, Advent Christians are meeting the cost of urban mission. One church in a large city has adopted a program called "Hosanna" which is designed to give top priority to renewal in the church and evangelism in its community. Budget and programs are all being geared to this thrust. Several urban churches are deeply involved in building prayer cells and conducting small group Bible studies. These have decided that the cities are worth saving. Advent Christian Churches are providing shelter, food and clothing where it is needed; at least one church has sponsored a refugee family and is considering

another. At least three city churches come to mind which provide broad summer programs for inner city youth. Many of our churches quizzed in a very recent sampling reported ministry across racial and cultural lines. At least two of the churches sampled have built or are building structures with strategies in mind for urban outreach. Many Advent Christians have decided to respond to Christ's call to be His body in the world, and they have chosen to do this where His body has been least visible—in our cities!

For our churches and for our denomination, investment in urban ministry will be costly, yet dare we not give it high priority? Gibson Winter, in *The Suburban Captivity of The Churches* says, "The areas of greatest social and physical need have enjoyed the least adequate ministries...ministerial tenure has been shortest in the central city churches: buildings have been poorest; programs, the least adequate." And, too, investments in urban ministry seldom pay immediate dividends; we must be prepared for a long haul if Jesus carries.

Further, I believe that if we will reach our cities, our denomination and our churches must gear themselves to the accommodation of cultural diversity. Commenting on Acts 16:11-40, Donald W. Shriver, Jr. and Karl A. Ostrom write, "Thus did an apostolic visit bring into being a young Christian congregation in Philippi composed of women, children, and men who, prior to the visit, would not have thought of saying 'hello' to one another on the street." One young black Christian woman on the Chicago scene, Mary McDonald said, "I'm proud of being black, but I'm increasingly more proud of the concept of black and white brotherhood in the family of Christ." Director of Ministries for Chicagoland Youth for Christ agrees, "All of my Youth for Christ clubs are racially mixed. I feel our only hope is in the Christian community—we must build models of blacks and whites working together. If we can do that, it will speak louder than all the words we could ever say.

"If we have a white church, a black church, a rich church, a poor church, a smart church, a dumb church, that doesn't prove anything. We must show that Christians can do it together. That is a must. If Christians can't do it, what hope is there for the rest of the world?" I heartily agree with Russ Knight!

In closing, I note again that the cost of urban ministry is high in every way, but when has the price of discipleship ever been low? Is not the church of Jesus Christ in grave trouble when it asks "Can we afford it?" in response to His command "Go into all the world and preach the Gospel"? My growing conviction is that our witness will only be credible in the world at large as it is credible in our cities—the world in microcosm. In the final analysis, our potential for urban ministry can only be realized as across our denomination we bow our heads in fresh submission to the Lord of the harvest who longs to send reapers into our cities.

Walking Worthy

by Jerald L. White, Jr.

*"For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all **spiritual wisdom and understanding**, so that you may walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God."*

The Apostle Paul

To the Colossians (1:9-10, NASV)

Written about 61 A.D. from Rome

Doctrine in the Bible is never separated from the daily walk. Bible doctrine is for the purpose of walking the truth out in daily life. For the Christians of the New Testament, believing certain things is evidenced by the practice of those things believed. As someone has said, "We practice daily what we believe. All the rest is just religious talk."

As we put our ear close to the heart of God expressed through His Word, we discover that a central issue in His desire for us is our daily walk. The word "walk," as it is used in the Bible, means the way I conduct myself—my behaviour. God is concerned for His children to behave righteously. He says, "Let your light so shine before men." And again, "Walk in the Spirit." Another place He says, "Walk in the light." Stated differently He says, "Walk in love." Ephesians says through Paul's pen, "I therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called" (Ephesians 4:1).

New Creations who believe new creation truths are to behave daily as new creations.

What is required for a walk to be worthy of the name of our Lord? Colossians 1:9 quoted at the beginning gives the answer. Why not read it again and note the underlined words?

Those to whom Paul has written are his spiritual grandchildren. With great love for them and a passion for His Lord to be glorified in the lifestyle of His children, Paul indicates his faithfulness to bear the burden the Lord entrusted to him. He says, "We have not ceased to pray for you and to ask..." Continual prayer and continual asking indicates the intensity of his desire, the importance of the issue and the necessity of prayer.

Paul was asking in their behalf that God would give them a real knowledge of His will in all spiritual wisdom and understanding. A "real knowledge" is not just "an acquaintance with" or "an awareness of" but rather a deep, thorough, and full knowledge—a deep heart knowledge of God's will.

What is required for my walk to be worthy of my Lord's Name? A deep and real knowledge of God's will. But what does that mean? And from whence does it come?

The three underlined words are the key — "spiritual wisdom and understanding."

"Spiritual" indicates the source. This "real knowledge" comes from the Holy Spirit. The Spirit is the means, the revealer, the One who makes it known to my heart. It cannot be known by the natural (fleshly) reason, nor does it come from the natural realm. It is spiritual, comes from the spiritual realm, and therefore must be made known by the Spirit of God. (Ephesians 1:15-18; John 14:26; John 16:13-15).

There are two components to "real knowledge." They are "wisdom" and "understanding." The Spirit reveals both parts.

"Wisdom" is general. It is a mental grasp of general principles. It is a general understanding of the truth.

"Understanding" is special and specific. "Understanding" is understanding how to apply specifically the general truth in particular cases.

Both wisdom and understanding are necessary if we are going to have real knowledge. I must know the truth generally and how to apply it specifically to walk in a manner worthy.

A "worthy walk" is one suitable and having a worth in keeping with the character of our Lord (1 John 2:6).

Herein is my Father pleased, when I walk as His beloved Son walked. So pleased was He with the behaviour of His Son on earth that He spoke from heaven "This is my beloved Son, in whom I am well pleased."

As I thoroughly know in my heart and mind the will of God for my behaviour, then I can also walk as Jesus did to my Father's delight.

Then what must I do to be filled full with the knowledge of God's will?

Desire to please Him. That's a choice of your will.

Ask, believing God will give you all spiritual wisdom and understanding. If God desires this of me, then freely He will give this knowledge to me (James 1:5-6).

Do what He shows me. The blessed ones, says Christ, are those who hear the Word of God and do it (Luke 11:28).

Knowing the truth is for the purpose of doing the truth and the result is a walk worthy of our Lord Jesus Christ.

Young People in Summer Ministry

Love In Action—Learning to be a part of the Family — A Portion of the Road to be a better equipped disciple.

by Chet E. Hart

Standing by the light post watching everybody mill around the snack shop just before lights out, you hear someone come up behind you as a large shadow is cast over the once lighted area. As you and he talk, your mind flashes to the experiences you both have shared that week. Your thighs ache from the afternoon football, football, and more football each day. You still favor your left arm because he ran into you a little too hard on the right side and that aches. You remember trying to roll all 250 pounds of him out of bed when it was rise-and-shine time. These times have led into the serious discussions that you have had: trying to understand what some particular passages in the Bible actually mean; struggling with the development of a strong and meaningful prayer life; and the discipline it takes to have a quiet time each day. Now your heart aches because you listen and care, you know the experience of doubt and frustration that he is going through. What am I doing for God in the field I am in now? Can He actually use me? How do I know what He wants me to do with my life? You listen, you care, and you share some Bible passages that relate to that area. You listen and discuss some more. You feel the emotions that he is dealing with. Finally you pray together and he heads for the dorm. You stay a little longer to deal with the hurt you feel because you both have become close this summer; and you care. On that last morning, as you both leave to go your separate ways he leaves with a little bit of you with him entwined in his life. You leave with a little bit of him entwined in your life. Neither of you are exactly the same as you were before your lives came together.

In 1981, fifty persons were involved as staff in Youth Summer Ministry. This included college, career young adults and teens. They work in *local churches as summer youth staff* and in *camps as camp staff*. They served in all five regions and in over two-thirds of our camps.

Growth of Summer Ministry

The number of personnel utilized in Summer Ministry has grown dramatically over the past four summers. The numbers have increased from three staff in 1978 to sixteen staff to thirty-five staff to fifty staff in 1981.

Purpose of Summer Ministry

The purpose of Summer Ministry is (1) to provide trained staff for expanded youth and children's ministry in local churches, (2) to provide trained staff for camping ministry, and (3) to provide the opportunity for training and growth (discipleship) for Summer Ministry staff.

Provide trained staff for expanded youth and children's ministry in local churches.

At local churches, Summer Ministry teams hold day camps for children, help in DVBS, Bible studies for teens, special activities for teens, utilize teens in leadership roles in the ministry, spend time developing one-on-one relationships with teens and help them to deal with the obstacles to spiritual growth they encounter. They also develop teen and adult activities to develop a more open relationship between the teens and adults of the church.

Pastor Jim Lee of Calvary A.C. Church, Lenoir, N.C. says: "Our summer activities included two panel discussions between teens and adults and an ice cream special with discussion afterwards. Two weekend camping trips saw both teens and adults attending. The teens and adults played softball together, and then there was the time the youth made donuts for the adults.

"A Monday night fellowship and recreation time, along with a Wednesday night Bible study for teens were started. A volleyball tournament was organized with about 60 participating. The teens were involved in many aspects of worship and ministry in the life of the church.

"It is important to note that many of the activities are still going on such as the Monday night fellowship and the Wednesday night Bible study. Lay Youth Director Gary Hamby shares that the planning/brainstorming sessions and the summer youth minister have been the cornerstones of building our youth ministry."

"They meet a real need in helping our youth see that a Christian can enjoy life and have fun; but also to realize life is more than just fun and games" —Orville Harvey, Princeton, W. Va.

Provide Trained Staff for Camping Ministry

At camps, the teams serve as counselors, teach Bible class, crafts, learn music, lead recreation, utilize puppets and drama, and sometimes serve as evening speaker. The area they serve in depends on the needs of the camp.

"I have run camp by selecting and hiring my own staff and now have had a season with the staff trained by the National Youth Director. There was just no comparison. My United Ministries Team has been unified in their service by God's Spirit and the unit has become one. Thirty-five young people have accepted Christ through their efforts. Praise the Lord!" John Aron, Camp Advenchur, Alton Bay, N.H.

"The reason I am writing is to enforce your program of sending teams out to work in churches and camps for the summer. I directed Kid Kamp at Camp Maranatha this summer. I would like to say the two girls you sent us did an excellent job in our camp. Their relationship with Christ was so evident in their discipline of their lives and their relationship with each person they came in contact with. They were both a big factor in making our camp what it was." Jack Dufour—Camp Maranatha, Idyllwild, Ca.

To Provide the Opportunity for Training and Growth (discipleship) for Summer Ministry Staff

One important purpose of summer ministry is to give an opportunity for the spiritual development and training for our teens and young adults that can occur when people are involved in ministry to other people.

"100% improvement in personal devotions and prayer life. This is continuing even after the summer was over because I am keeping a prayer book and I can see concrete evidence of God's involvement in my life. I have also changed the way in which I pray...more praise and less 'I want this or that'! I am much closer to God as a result. Also, Summer Ministry has really helped me to verbalize my faith and feel confidence in leading worship and teaching Bible Classes." Joyce Catlin, Minneapolis, Mn., member of 1981 Summer Ministry Staff

"Throughout the summer I shared the responsibilities of delivering many of the messages in the evening camp services. I remember the hours spent in preparation for my first message; the pages of notes, the broken pencils, and the worn erasers. All was a mess. I remember standing in front of the multitude and praying. 'Lord, speak through me.' You know, He did! I praise God for all the victories won through our team and for allowing me to be a new creation in Him! Scott Linscott, Auburn, Me., Summer Ministry Staff, 1981

"It brought me closer to the Lord than I have ever been before. It also strengthened my prayer life and it helped me to realize that God indeed had a purpose for my life." Chris Phillips, Princeton, W. Va., Summer Ministry Staff, 1981



Summer Ministry teams went through a period of concentrated training in preparation for work in camps and churches.

In Jesus' development of his disciples He spent time teaching them; and then he allowed them to have experience in actually ministering to others before He ascended to the father. After this He could be confident that the proclamation of the gospel would continue.

The intensive training before the summer in such areas as teaching Bible studies, prayer, counseling, leading singing, leading recreation, planning, puppets, drama, small group concepts and personal time in prayer, Bible study and worship are to equip our college-career young adults to be prepared to give of themselves to others and to be leaders in camps and churches. Their experience 'in the field' is to allow them to test and to take what they have learned and make it part of their lifestyle by sharing it with others. Expanded quality ministry is a result in our camps and churches.

Not only do our young people grow, not only do they become acquainted with other areas and people of the Advent Christian Denomination. Not only do children and teens come face-to-face with the gospel alive in another person; but we can be confident that future leadership will be there for the proclamation of the gospel of Jesus Christ.

Chet E. Hart is Director of
Youth & Men's Ministry
Advent Christian General Conference

Breaking the Barriers of Sectarian Thought

by Curtis Dickinson

The faith has always been under attack from outside the church. But in the twentieth century the faith has come under the most strenuous attack from the INSIDE. That is, within each denominational organization have arisen grievous wolves, according to Paul's prediction in Acts 20, who have sought to destroy the flock, so that within the churches there are prominent leaders denying the faith, denying the Lordship of Christ and other basic truths of the gospel.

It is to the credit of many believers that they have retained so much of the faith in spite of the influence of their leaders and publishing houses. Every now and then a group of pastors may rise up and courageously challenge the hierarchy in an effort to force them back to a scriptural position, but this struggle usually ends with the dissenters being cast out to establish yet another denomination, with its own peculiar creed and traits, thus further dividing believers and forming the nucleus of another hierarchy which, in time, may be casting out its own dissenters.

Once a group of churches have been organized into a denomination with constitution, official literature and a statement of faith, a barrier to both fellowship and truth has already been erected.

Those who do not conform to denominational standards are looked upon with suspicion and are never fully accepted into the fellowship. In spite of affirming that believers of other denominations are recognized as brothers, the spirit of true fellowship is limited to those who had the same traditions and practices and who act and worship according to the denomination's guidelines. Fellowship is circumscribed and limited by denominational definition.

The same thing applies to the truth. The basis of judgment in doctrine no longer rests upon sound biblical exegesis, but upon whether or not it fits the creed already accepted. If one should discover the meaning of some long neglected passage of Scripture, he must measure it by the denominational bias, and if it doesn't fit, it must be discarded. If

enough clamor is raised over it, the issue may be settled by vote, as though God and His revelation were subject to the majority rule of some self-created human organization.

The Restoration Movement. As an alternative to denominational error and division, various "movements" have been initiated, but they usually crystalize into monuments rather than movements. Early in the nineteenth century a group of Presbyterians and Baptists resolved to chuck their denominational creeds and policies and return to the simple faith preached by the apostles. They would "restore" the original message of the church, the original terms of salvation and the kind of ministry the church enjoyed in the times of the apostles.

This effort came to be called the "Restoration Movement" and succeeded to a certain degree in calling people back to the apostolic faith with a freedom and unity they had not known before. But eventually the movement settled down and crystalized around the work of the original leaders, such as Campbell and Stone. Campbell is lauded for his discoveries in New Covenant theology and for his launching the movement to restore the principles and doctrines of the New Covenant church, but for anyone to discover anything today not already embraced by the restorers is tantamount to heresy.

The Reformation Movement. Under the leadership of such men as Martin Luther and John Calvin the church in the sixteenth century underwent a great reformation, during which many doctrines and traditions of the Roman Catholic church were challenged and denied in favor of newly discovered biblical truths. Out of this "reformation" movement arose the major denominations of our day. The various reforms crystalized around certain doctrines which became the distinguishing marks of new denominations, which are still with us.

Now there is a resurgence of "Reformed" churches, making a valiant effort to turn the church back to the 16th century, to the place where the reformers stood. Even though many of these churches are unaffiliated with any major denomination, they still use John Calvin—or later interpretations of Calvin, known as Calvinism—as the measuring stick of orthodox faith.

Freedom In Christ. By the grace of God some of us have found that neither denominational structure nor commitment to a "movement" is essential to the church Christ founded.

People who have grown up in the security and comfort of the structure of great denominational hierarchy have a natural tendency to lean on that structure and to depend upon it. At the same time they are shocked, hurt, and often intimidated by that very structure when it ceases to manifest the truth of the Gospel and bear the fruit of the Holy Spirit.

But we have found that one does not diminish his faith and his witness by stripping away the man-made armor. Rather he strengthens his faith and enlarges his witness.

When David was about to go out to meet Goliath the professional warriors insisted he wear the armor of the king the best armor available. But David found it to be a hindrance instead of a help and preferred to put his trust in God's protection. When he faced the giant he was armed only with the power of God, and, to the amazement of his brethren, won the fight without all the paraphernalia they had felt was essential for such a gigantic task. Christ is not dependent upon human structure for the support and progress of His church. He is the head of the body, and from Him, the head, is every joint supplied, not from any body of men, no matter how impressive may be their position or titles.

"For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage" (Gal. 5:1). Paul was writing to counteract Judaism, which even in his day was making an impact upon the churches, seeking to keep the Christians "under control" and imposing on them their traditions. The church must always fight for freedom, for there are always those who would bring us under bondage. Such control might be attempted through the denominational hierarchy or through conventions, Bible Colleges or publishing houses. The result is virtually the same, to conform the Christian to a standard established by men, to prevent anyone from discovering some truth not sanctioned by the particular brotherhood, and to see that their errors are never exposed. Such bondage has put out the light of many a church, so that in order for one to bring the truth of the Gospel into focus he must cut through the matted layers of opinion and tradition which have become sacred to the group, and have taken the place of God's revealed word.

Consider, therefore, the relief it is to be free from all human agencies and simply look to Christ and not to any person nor to any systematized theology or denomination. I do not look to Luther or Calvin or Alexander Campbell, nor to any modern teacher to absolve my fears and assure me of salvation and truth. I am indebted to them for what they

have done and for the truth they have helped me to know, but I must hold their teaching to the touchstone of Scripture, just as with all the creeds and fellowships built around men.

The true Christian faith does not need to carry the label of "fundamental" nor "orthodox" nor "restoration" nor "reformation," nor any other such label as seems necessary when speaking "after the manner of men."

Christ is sufficient. Whatever He teaches is acceptable without first measuring it with any human classifications, such as whether or not it is Calvinism or Arminianism, Catholic or Protestant! When one wears only the label "Christian," the fear of wearing the wrong label disappears and he is free to believe all the Spirit teaches through the word. The Love of Christ will hold us to His doctrine, and we have no fear of failing to measure up to the doctrines emphasized by men.

In short, we have no anchor at all in any of the theological systems as defined by men, but we do have an anchor, which is the Lord and the Word He has given. Every Christian is a priest of God, a servant of God who must give account of himself to His Master, and hence is under the responsibility to know where he stands with respect to God and His word. Like Peter, whose preaching offended the major denomination of the Jews, "We must obey God, and not men."

What about fellowship with other Christians? There is no limit! We fellowship with believers far and wide, who love the Lord and hate evil. We fellowship with them, but do not cut our lives to their pattern, nor hold ourselves to be the criteria of perfect faith. We have an example, a pattern, even Christ, who "submitted himself to Him who judges righteously," and to no other.

There are many others who think like this, but we do not seek to form any organization or peculiar brotherhood. The church of the Lord needs no such earthly bond, nor does it need any clearing house, such as a school, a convention or a publishing house to keep its doctrine pure and its fellowship intact. It is held together by the Lord Himself. "I am the vine," He said. "And ye are the branches." He did not refer to denominations as branches but to individuals; each disciple a branch attached to the vine. No matter how branches may be intertwined together to form a great denomination, if they are severed from the Vine they wither and die, and will be burned!

The church must always be restoring and reforming itself but not to the leadership of the 19th century (The Restoration Movement) nor to that of the 16th century (The Reformation Movement) but to that of the 1st century, Christ and the apostles.

DATELINE **** Christian World

GREAT SPIRITUAL MOVEMENTS WITNESSED AROUND WORLD

RIDGECREST, N.C. (EP)—The great spiritual movements among Baptists of this decade are taking place in the Soviet Union, Central Asia and West Africa, according to two Southern Baptist leaders who spoke during a leadership conference here.

"There's a great explosion of spiritual power in these areas," said Duke McCall, president of Southern Baptist Theological Seminary and of the Baptist World Alliance. "God is adding to the church daily. I'm not even sure they can keep up with the numbers."

McCall cited the experience of a visiting evangelist who preached in India's Nagaland for two days: "The man had to stay three more days to baptize the converts. There were more people converted there than at Pentecost."

Earlier, John Mills, area director for West Africa for the Southern Baptist Foreign Mission Board, called opportunities for witness in French-speaking West Africa "unbelievable." He said the only obstacle is that "there are not enough people or resources to do the work that Jesus beckons us to do."

Mills said only five percent of preachers educated in the United States leave the North American continent to preach, and added: "I can't understand how the enrollment in our seminaries is running over, but we can't find preachers to go and start churches in these countries."

ASSEMBLIES COUNCIL TOLD "GOD REIGNS IN THE CHURCH"

ST. LOUIS, Mo. (EP)—General Superintendent Thos. F. Zimmerman told an opening rally crowd of 9,000 people at the 39th General Council of the Assemblies of God, Aug. 20, that God Almighty rules supreme in His Church. Citing both Scriptures and record-setting growth trends in the denomination, Zimmerman declared that, despite predictions in every generation that it would be destroyed, "The Church continues strong in this very hour." The keynote address to set the tone for the meetings followed the convention theme, "God Omnipotent Reigns," with special emphasis on "In the Church."

According to Zimmerman, the Assemblies of God has grown 14.2 percent during the past two years and, in 1980, topped the one million mark in membership for the first time. The denomination established an average of six churches per week last year for a total of 300 new congregations, he said. He also noted a total of 426,000 conversions reported by Assemblies of God churches

during the past two years, 1.7 million adherents in 56 districts in the United States and a worldwide constituency of more than 10.8 million.

Zeroing in on his theme, Zimmerman said, "Sometimes people have a tendency to feel the Church belongs to them. But God makes it clear the Church is His...and...He sovereignly reigns in it!"

LUTHERAN MEMBERSHIP DROP APPEARS TO BE STABILIZING

NEW YORK (EP)—The number of Lutherans in the United States and Canada showed a small decline in 1980, with church officials seeing perhaps a leveling off of consistent membership decreases throughout the 1970's. The Lutheran Church in America (LCA) and the Lutheran Church-Missouri Synod reported slight increases in their U.S. congregations, while the American Lutheran Church (ALC) and Association of Evangelical Lutheran Churches showed decreases.

In statistics gathered by the Lutheran Council in the USA, total membership of U.S. and Canadian Lutheran churches was 8,824,353, a decline of 8,622 members from 1979. Those figures represent 17 denominations and nine independent congregations. For the period 1970-1980, North American Lutheran churches lost 352,493 members, a decrease of almost 4 percent. The membership total in 1970 was 9,176,846. The LCA gained 2,170 members in 1980 with a total of 2,923,260; its membership in 1970 was 3,228,939, more than a 9 percent loss in the decade.

The Lutheran Church-Missouri Synod in St. Louis had an increase of 11,874 members in its U.S. congregations in 1980 for a total of 2,635,055; its 1970 membership was 2,877,291, a loss of slightly more than 8 percent for the decade.

SBC KEEPS UP WITH U.S., FALTERS BEHIND SUN BELT

ATLANTA (EP)—Southern Baptist membership grew faster than the U.S. population during the 1970's, but the convention's growth fell "alarmingly" behind the rate of increase in Sun Belt states, according to an SBC Home Mission Board report just released. SBC resident membership increased 17 percent during the decade, while the U.S. population grew 11.4 percent, noted Orrin D. Morris, the board's research director and author of the reports.

Based on 1980 U.S. census data and SBC Uniform Church Letters, the report said the nation's population grew from 203.3 million to 226.5 million, and the SBC expanded from 8.2 million resident members to 9.7 million. The convention claims 13.6 million total members. But the figures are misleading, because Southern Baptists

are "losing in the states where we have the greatest strength—the South," Morris claimed.

FORD EMPHASIZES EVANGELISTS' PLACE IN THE CHURCH

LAGOS, Nigeria (EP)—The church desperately needs to restore its emphasis on evangelism and on the place of evangelists in its ministry, according to Dr. Leighton Ford. The death in North Carolina of Mrs. William Graham, his mother-in-law and Billy Graham's mother, prevented Ford from attending the Third National Congress on Evangelism where he had been slated to deliver the message. His prepared address was read, however, to 119 full time Nigerian evangelists by Sam Odunaike, executive chairman of the congress.

"The evangelist does not have a 'come' mentality — 'come to the church' — but a 'go' mentality — 'go and reach people where they are,'" stated Ford who has been involved in evangelism for over 30 years. "We must constantly be thinking of how we can go into the marketplace, how we can go into the media, how we can reach the masses of people where they are, as Jesus did."

The 49-year-old evangelist, who is also chairman of the Lausanne Committee for World Evangelization and vice-president of the Billy Graham Evangelistic Association stressed that effective evangelists would be close to God and to people.

"Just as missionaries learn the language and the culture of those to whom they go to translate the Bible, as evangelists we need to be Bible translators," Ford suggested in the paper. "We need to get close to people, understand their needs and fears and hopes and dreams, and to start at that point and preach Jesus to them, putting the story into words and illustrations they can understand," he added.

SALVATION ARMY WITHDRAWS FROM RAPIDLY CHANGING WCC

NEW YORK (EP)—A shift in the axis of Christianity toward the Third World is behind tensions in the World Council of Churches that precipitated last week's withdrawal of a founding member. The Salvation Army, which was among the mainly European and American denominations that started the cooperative organization 33 years ago, pulled out in the sharper, wider currents of the present.

The reason given for withdrawal of the evangelistic and relief service army was its contention that politics overshadowed the gospel in the council's aid to black guerrilla movements in Africa. Such grants, directed heavily to pro-independence groups in the Southwest African territory of Namibia, have caused controversy and recurrent protests from various U.S. and West European churches.

PATROL MINISTRY PAYS OFF

INDEPENDENCE, Ks. (EP)—The sacred and the profane are finding a common ground here these days, and the results are proving fruitful.

In February, Independence Police Chief Lee Bynum invited the clergymen in the south-central Kansas town to step down from their pulpits and help his officers patrol the back alleys. The clergymen jumped at the chance. Now, eight ministers spend a total of 50 to 60 hours a month riding in squad cars—without pay—counseling and meeting the Saturday night carousers who often are absent from Sunday morning services.

"After midnight, there are different kinds of people," noted the Rev. J. Ray Swearingen of the Grace Memorial United Methodist Church. He was talking about the drifters, the drinkers, the wife-beaters and the despairing suicidal types that he sees. "I'm changing my outlook toward life and the ministry," he explained. "I have more concern for people. Rather than trying to minister en masse, I'm beginning to see my ministry as a one-to-one relationship. I'm carrying my ministry outside the church property."

The benefits of the program, supporters say, have been many: Preachers are more in tune with the street society, police attitudes are improving and the number of family disturbances is dropping. "I'm tickled to death," Bynum said of the 4-month-old program. "It's done much more than I'd dreamed it would do."

NFD DRAWS BEAD ON "PRINCESS DAISY"

TUPELO, Miss. (EP)—The head of the Coalition for Better Television says his organization is disturbed over NBC-TV's decision to make a major mini-series from the book *Princess Daisy*. Chairman Donald E. Wildmon says he thinks that the decision to make the mini-series "probably makes a confrontation inevitable." Wildmon said that in addition to a general theme of promiscuity and adultery, the book features an episode where a 32-year-old woman seduces her friend's son who just turned 14 (adult/child sex), an affair between brother and sister (incest), and an affair between two women, one of whom is married (lesbianism/bi-sexuality).

"That NBC would select this book to make a major production from seems incredible," the United Methodist minister said. "NBC's stamp of approval on *Princess Daisy*, that it is a book worthy enough to make into a major production and bring into the homes of all Americans, seems to spell out what we have thought all along. The only common language we have with the networks is money. Not many years ago the book would have been trash. NBC calls it art. It appears that the final definition will come in the marketplace."

'LIFE OF JESUS' FOR NICARAGUA'S NEW READERS

NEW YORK (EP)—The Bible Society in Nicaragua is providing 500,000 copies of the Scripture Portion 'Life of Jesus' in Spanish for more than half a million new literates, according to a report reaching the American Bible Society in New York.

The high profile distribution program coincides with Nicaragua's national literacy campaign which ended recently reportedly resulting in many hundreds of thousands of people learning to read and write.

According to the Bible Society leader there is a growing interest in the Bible among Nicaragua's people. "Each day that passes we see a larger interest in the people trying to get hold of some portion of the Word of God." A shipment of 100,000 New Testaments has already been sent to Nicaragua for some of those who learned to read in the government's literacy campaign. Nicaragua's Prime Minister Tomas Borge requested the New Testaments which are in the common language Spanish Version.

FINANCIALLY-STRAPPED CHRISTIAN NETWORK GETS FUNDS FROM PRODUCER OF ADULT FLICKS

MIAMI, Fla. (EP)—To avoid a devastating financial loss, a Christian television network has subleased portions of its satellite time to a Playboy Enterprise programming service that shows adult and R rated programs, according to reports from radio station WMCU here.

The station reportedly picked up the information from material appearing in Broadcasting magazine which stated that National Christian Network, based in Coco Beach, Fla., leases ten of its 24 daily satellite hours to Rainbow Programming Services. NCN broadcasts to over 246,000 people on 15 cable TV systems leased from RCA.

DIVORCE RATE UP FASTER AMONG MINISTERS, PASTOR CLAIMS

SPRINGFIELD, Ill. (EP)—"If you're not interested in family and marriage counseling, you'd better be," Bill Little told 50 Illinois Baptist pastors and their wives at a retreat here. Little, pastor of Christ Memorial Baptist Church in St. Louis, said 51 percent of American marriages now end in divorce and that the highest rate of increase is among clergymen.

"Remember, everyone on every level, including the ministers in this room, has some problem with interpersonal relationships in his or her marriage," Little said. He emphasized the necessity of making a commitment to make marriage "work" and encouraged the pastors to let members know they have problems of their own. "Don't leave the impression that because you're a minister, your marriage is problem-free," he said.

"It was RCA's suggestion that we release our evening hours to a customer to help defray the tremendous costs of satellite time," said NCN president Ray Kassis. "It's an interim thing, only until 1982 when a mother satellite makes 22 new satellite channels available. It was either this or not only lose the entire ministry but be obligated for hundreds of thousands of dollars in debts."

The subleasing was done, according to the report, after a \$70 million satellite had been "lost in space" and an attempt to pass a rate hike on to programmers failed.

"There was no other place to go except the marketplace on an interim, one-time basis to solve our financial problems," said Kassis. "Our hearts and minds and souls are at peace about this apparent relationship between the two companies. After much prayer and fasting and searching this was the only alternative the ministry had."

In taped interviews with WCMU radio, Kassis criticized "Christian brethren" who love to "pick apart" the "circumstances" and have not painted an accurate picture of the intent or the spirit of the relationship. He said NCN was at peace about "this little thing with the night time hours...we had no other choice."

SUNDAY NOT FOR BUSINESS, SAYS CHICK-FIL-A FOUNDER

JONESBORO, Ga. (EP)—Any hankerin' for a Chick-fil-A sandwich better come Monday through Saturday. Sunday cravings cannot be satisfied because the fast-food chain's president is Truett Cathy, a Southern Baptist who refuses to open that day.

Business writer Jim Thompson of the Louisville Courier-Journal said the Georgia-based chain of over 200 restaurants is probably the largest fast-food operation in the United States closed on Sunday, a day many competitors find almost as profitable as Friday or Saturday. "If a poll were taken and everybody were honest, you'd find more stores of all kinds would choose to be open only six days," Cathy told Thompson. "Penney's, for example, was not open on Sunday as long as J.C. Penney (the founder) was alive."

Cathy said many merchants ask him how he can be open only six days when many mall contracts demand that stores be open seven. "I just scratch out that part," he said. "If they want my shop, fine. If not, there are others who do." Cathy teaches a teenage Sunday School class at First Baptist Church here.



HARVEST NOW!

Good on Pancakes!

Dear Friends,

Greetings! Thank you for your continued prayer and financial support for me and our ministry here in the Philippines. Your letters of concern and love are an encouragement to me.

Let me share a typical week of my activities with you. Let's begin with Saturday. Usually my helper, Fely, a first year Bible college student, goes to the market early as the vegetables, fruits, meats and fish are freshest and the price is best at this time. Saturday morning is errand day. It will include a trip to the bank since I am treasurer of the Field Council. Then I spend time reviewing my Saturday afternoon Bible Study, which I have led since last December. At first this was an evangelistic study but now is a discipling one. Two gals have accepted Christ. We have covered most of the basics. I am now teaching them how to study the Bible on their own. I enjoy the challenge of this Bible study. Saturday evenings I am often working on the treasurer's books. I try to write at least one letter.

Next Sunday I will begin leading a new young professionals class at Maranatha Bible Church. As I begin this new class, pray with me for wisdom from God and for participation of these young people. Following the worship service and a hurried lunch, I usually accompany one of OBC's Christian Service teams to a new outreach in Pagatpat. During the construction of Oro Bible College, one of the workers asked for a Bible study. We now have a team of students assigned there to lead an adult study, one for young people and a children's class. The initial response has been good. Last Sunday one of the young people made a decision for Christ. Another woman wants to accept Christ but she doesn't quite understand that salvation is through faith alone. Pray with us that God's Holy Spirit will mightily move in the lives of these people that they may come to know Him personally. I see this as a church-planting situation as there are no other evangelical churches in this barrio. Also pray that the students will be filled with the power of the Holy Spirit to teach His Word clearly with boldness.

Monday morning is our weekly faculty prayer time. In the afternoon and evening I am usually preparing for my classes at Oro Bible College.

Tuesday morning I teach Theology I, followed by Christian Service group sharing (I am co-advisor of this program.) and then Prayer Bank (I am advisor to the overseas group.). I have taught Basic Doctrines for two years, which is an introduction and survey course of the basic doctrines of Scripture for first year students. But this is my first time to teach



Alice Brown teaching a class of girls at Oro Bible College, Philippines.

this subject in more depth for third year students. At first, I was teaching basically what I had been taught from a typically western systematic approach, but I am seeing that some of the things that we think are important have little meaning for the Filipino. So I am restructuring the course to make it more relevant to the Filipino Christian. I need your prayers as I do this, because I am a foreigner who is still learning about the Filipino culture and way of thinking. I see now I should be team-teaching with a Filipino who can help apply these theological principles to the Filipino situation. I am reading everything I can get my hands on about contextualization of theology and cultural studies.

Tuesday afternoon is scheduled for language study. (I need to get back into this to build up my vocabulary.) Plus, I am usually preparing for class or in my office available for conferences with faculty and students as Academic Dean.

Wednesday morning is my time to do the treasurer's work which usually includes running around the city visiting various government agencies like BIR, SSS/Medicare, Employment Bureau, paying bills and visiting the bank. In the afternoon I teach Health for second year students which is followed by OBC prayer meeting. In the evening again I am preparing for my classes.

Thursday morning I teach theology again. Throughout the week we have chapels and convocation which members of the faculty take turns leading, along with other invited guests. Then again Thursday afternoon I am in my office for consultations with faculty and students.

Friday morning brings theology class again. In the afternoon I do my weekly shopping in a modern supermarket.

The price of food is high here as it is everywhere. Then in the evening I relax, bake a pie, cookies and make kalamansi jelly, but it never jells. (*Maybe it will taste good on pancakes.*)

In addition to the above responsibilities other things are often added, like monthly mission meetings, monthly prayer fellowships with the evangelical churches of Cagayan, monthly and quarterly financial reports and special requests like teaching a class at Xavier University; or serving communion in a church without a licensed pastor, visiting patients in hospitals, buying needed medicines, and other needs and requests as they come. Usually I find myself busy, sometimes overly so. I need to plan times of relaxation and recreation also.

As you pray for some of the requests that I have mentioned above, please also include these:

- my personal quiet time with God. This is still a struggle for me to spend the time that I should. Recently God has blessed me through the reading of Exodus and Leviticus. Oh, to dig deep into

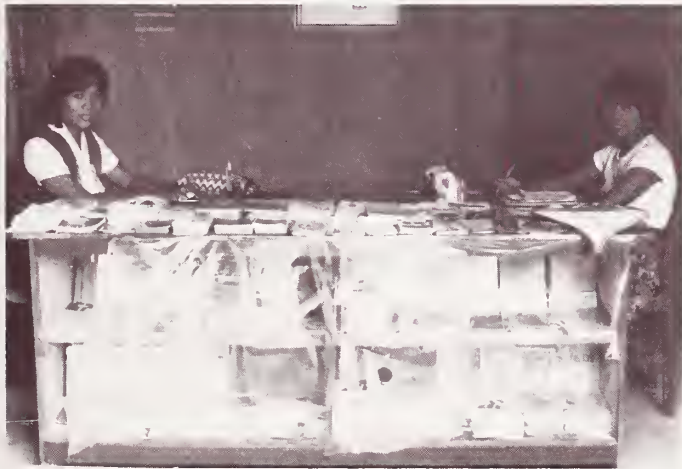
God's Word! There is so much more that I want to know and experience of God's Word.

- my correspondence.
- gift of language and cultural understanding.
- power of Holy Spirit to witness boldly for Him.
- plans for my upcoming furlough.
- eight churches involved in TEE and the equipping of lay leadership.
- peace and safety for Christians in the mountain areas.

Thank you for the many gifts toward the construction of Oro Bible College. There are several things that still need to be completed but all the essentials are done. Praise God. And thanks to those who have sent personal gifts to me. God takes care of my needs so I use these toward meeting the medical needs of others. Those who have been helped say "thank you."

In His Service,
Alice Brown

Oro Bible College



Lillian Ang and Marina Cabuya-on in the literature room. Both are graduates of OBC. They sell Bibles and other Christian books, and keep stock of Bible studies and tracts. This is a subsidized ministry in order to help Christians grow in the Lord. Frequently they travel to various Advent Christian churches on Sundays to display supplies in the churches.

Faculty in the Vivian Cropper Holt Faculty Room downstairs.



Some of the Oro Bible College student body on campus. Fourth-year students were out on internship.



“Why I Write Letters!?”

by David E. Dean

A very unusual thing happened to me today. I have succeeded in the letter writer's dream. I answered the last letter in my “to be answered” file. I should be ecstatic. Yet, I find myself at a loss. To whom will I write next? The choice now falls to me. Choices are often difficult; but, since I enjoy letter-writing, that won't be too difficult.

I realize that many people think that letters are very impersonal. After all, everyone knows what is the next best thing to being there, don't they? People much prefer the phone; or better yet, a face-to-face talk. *These* are personal, whereas pages of black and white are devoid of life-like talking to a robot, they say. I think I can understand their view, inaccurate though it may be.

For me the disadvantage of not having interaction immediately is far outweighed by the advantages of letter writing. Personal conversations are not always possible. If some people were to wait until they could see me or talk over the phone, they would either have to pay a pretty penny for a plane ticket to the Philippines, pay \$50 for a phone call, or wait three or four years for my furlough (and forget what they wanted to say). A letter can quite inexpensively bridge the gap of thousands of miles, sharing news, expressing concern, love and support.

Another advantage of the letter is simple. If in a fit of madness I blurt out some incoherent sentence like: “You bumbling good-for-nothing clutz!” or the like to you in person or over the phone, it remains forever. It cannot be taken back. If I, on the other hands, write something similar, there is time to recant before the fateful moment the letter disappears into the mailbox. It can be reread, perfected, corrected, torn up, burned and forgotten if need be. At the same time we would still be friends. Oh, the advantages of a letter.

These may be advantages, but they are not the reasons for my letter writing. I have found from experience that personal relationships can be developed through correspondence. My interest goes back to my summer camp days when I struggled to keep in contact with friends I met there at camp. Sadly to say, I did not have much success. Then I was in college. My second year had passed. My interest in missions had become more solid and sure.

Then I went to Mexico and Guatemala on a missionary training program. Its final requirement was a newsletter to all the prayer supporters and the others in the program. Mine went out. The response was small. I got a postcard from one of the group who lived in Illinois. I felt a little slighted. *She* had commented that she used postcards to answer those letters she felt she could not get out of answering. (I've heard

that her attitude about postcards has changed!) Though slighted, I was intrigued by the PS: “I'm sorry Dave, I won't marry you unless you decide to go to Central America. I won't go to Africa!” At that time I was somewhat interested in Nigeria. I do not know where she got the idea I was interested in marrying her. I only followed her all around!

I let that set for a while. Then I decided to have some fun with a letter. I wrote the usual about my activities, but closed the letter with a PS: “God may be calling me to Nicaragua. Remember your promise!” To really put a shiver in her liver I signed it “Serious Humor.” Needless to say, it jolted her right out of her Sociology class. (Served her right for reading letters in class!)

An inquiring letter came my way. “What are you trying to say?” My response: “I see in you all the characteristics I would want in a wife, if I ever get married. That's all, take it as a compliment.” She did.

Our letters continued at about one or two a month. Then they started to increase in frequency. A lot of them centered around a visit I would make to Deerfield, Illinois to a conference. Maybe we could get together and share old times. We did, at her home.

It was almost chaos—not quite. With seven kids, the youngest being two-years-old, friends, neighbors and a dog, life seemed almost like my house in Lenox! The stay was brief, but full.

The following day we went to a preplanned rendezvous point, Aurora College. My companions to the conference were late. Two hours late. They had gone north from Deerfield. Only when they saw the sign “Welcome to Wisconsin” did they suspect that something was amiss. When they finally arrived I jumped into the car, only later to realize that I had failed to say “good-bye” to her. A real good way to make an impression. Right?

A few days passed. I wrote another letter...a long one...a poem...about love. In it was a confession: I think I love you. Guess what? She was in love with me too. 500 letters (give or take a couple dozen) or thirteen months later, we were married. Our courtship was by letters. We saw each other only about thirty days the year before our wedding. *Letters are personal.*

Well, I hope you have learned a few things. Like—why letters are personal. Relationships can develop through the written page. Getting to know you can take place even if there are thousands of miles between you and the other person. So, the next time that TV jingle about “the next best thing to being there” vibrates through your head, don't pick up the phone, ***pick up pen and paper and write!***

“Excerpts From Melodie Dean’s Letter”

Hi Ed, Rickie, Frances and everyone at Headquarters!

Dave and I were assigned to visit a family in the village once a week. We were assigned to different families. Mine—a neighbor of casual acquaintance. I wanted to get to know them better. They are Seventh Day Adventists, the only ones in our village and very poor. I am learning more about my family each visit. Really, there are three families. The elder Mr. and Mrs. Sabin are probably in their late fifties and live upstairs. He is blind and attending school somewhere fifteen miles away to learn braille. One of their daughters lives in a little house (8 ft. x 8 ft.) on the left. She lives there with her husband, seven-year-old daughter and one-year-old son. The son sleeps in a hammock, the others on the floor. One of their sons lives in house number three with his wife and their six children—ages 1,3,4,6,7,10. Their house is also small (8 x 10). The baby sleeps in a hammock and the others on the floor. Epipanya, the wife, is the one I was attracted to. She always has a smile and seems very cheerful. I wanted to get to know *her* better.

School started in the country. The town meeting hall was turned into a school house for first and kindergarten. The building is about 20 x 25 and first grade has forty-seven enrolled, with kindergarten having thirty-seven enrolled. First grade meets 8:00-12:00 and 2:00-4:00. Kindergarten meets 2:00-4:00 with the first graders. One teacher only. Cost of enrollment for first grade for the year is P37 (about \$5.00 U.S.). Cost for Kindergarten is more—P15 monthly (about \$2.00 U.S.). Epipanya also has a son old enough for Kindergarten but they didn’t have the money, maybe next year? I learned of this and talked to Dave about sponsoring Remias for school. After gaining his permission, I talked to the teacher about late enrollment—no problem. Thus, I finally got over to talk to the family. Would they be interested? Would they allow me? Was Remias interested? (I was sure he was. I could see him over at the school watching everything.) But their answer was: “Remias can go to first grade next year, kindergarten is so expensive, if you really want to sponsor someone, and want to get the most for your money, sponsor him,” and they pointed to another little boy in their own yard. It turns out he lives upstairs too, with the elder couple. The brother of the blind man had four children. His wife ran off with another man, leaving him with the children. Then he left, too, leaving four children without parents. One of the sons of the blind man has taken in two of the little girls, leaving the oldest boy and one girl

with the blind man (his parents). Right now the blind man, his wife, and one of the little girls are living in Toril (a suburb) with another son so he can attend this school to learn braille. Mike has been left behind to fend for himself. (He probably was left behind because they didn’t have money for his public transportation.) School started without Mike, but twice before it had done that. I came along and offered to pay the tuition for Ramias. They requested me to consider Mike instead on the grounds that Remias has a mom and dad; and he will get to go to school next year. Mike has no parents and he’s nine and not even been to first grade yet. What would you have done? What would you have said, and furthermore, when one considered helping, does one pay the tuition only? What about the uniform, pencils, paper, shoes, notebook, crayons, and scissors that are needed? Where does the application of “Love thy neighbor as thyself” begin and end? And the parable that went with the question of “Who is thy neighbor?” How did that apply to me now? Of course, I had to say “yes.” And there are lots of kids around here like Mike. I just haven’t met all of them. Of course there is no way I can help them *all*; but that does not mean I should not help what little I can.

I am only one,
But still I am one.
I cannot do everything,
But still I can do something.
And because I cannot do everything
I will not refuse to do the something that I can do.
(Copied)

So, we got Mike enrolled in school. I ran to town with him and got the clothes and school supplies he needed; and he’s in school now—first grade. I haven’t seen the last of him either...Payling (my helper) decided Mike could skate (a type of scrub/polishing of wood and cement floors done with a coconut husk) my floors and wash windows. Well, that was Pay’s job. I didn’t care how she got it done just so it got done. If she wanted to supervise him that was up to her. He was here last Saturday to work.

Studies are going slowly with lots of interruptions—children, meals, heat, living, but we still are progressing. I’ll be glad when I can be full-time wife and mother with language not taking so much focus.

Advent Christian Schools,

India

The teachers and the religious workers of the Advent Christian Conference gathered and the session was presided over by the A.C. Schools' Correspondent. At the preliminary stage the Correspondent presented the general features of the ministries carried out at all of the fourteen schools (picture No. 1). We called six teachers with different types of ministry at their schools and presented the report through interviewing method. This method attracted the attention of all the hearers and viewers.

The Guindy School was selected for its 'Chorus Teaching Ministry.' The children are taught English choruses.

Velacheri School is known for its Sunday School ministry. Most of the local teachers are taking Sunday School at school compounds after the Sunday service. It was pointed out some of the practical problems in Sunday School ministry.

Kottur Adyar School has 'Harvest Festival' (picture No. 2) every year, the multiplication of each year's collection and the utilization of the offering. He admits that with the help of our Lord and the utilization of individual capacity one can do marvelous things for the Lord and His Glory.

Sembakkam School—'Bible Study'—the headmaster of the school and the secretary of the Advent Christian Conference of India answer the questions. He reported that Bible Study has changed the life of many school children. The conduct of Bible Study after school hours on every Friday develops the Christian Spirit among non-Christians is the estimation of the headmaster.

Thiruvannmyur School—'Prayer Ministry'—prayers are being conducted for the teachers. The questions were asked in such a way as to emphasize the importance of prayer fellowship at schools. The Headmaster explained his experience about the promotion of cooperation and smooth running of the school discipline and administration through prayer.

Injambakkam School—'Christian Endeavour Society'—you may be surprised to hear that 100% of the children attend C.E. meetings on every Friday.

The correspondent challenged the teachers to do worthy ministry at schools. The expansion of the Kingdom of Heaven's foundation is being laid at schools. Finally, when altar call was given, some thirty teachers unconditionally surrendered their lives to the "seeing and hearing God," praising the Lord, as He tremendously enabled the schools

to grow not only in dimension but also in the dominion of the Lord over the schools. Some prayer requests were placed and the teachers were asked to pray for the same.

Last but not the least of the program was the consecration service, which was presided over by Rev. M.G. Meshach, the President of the Advent Christian Conference of India and the Chairman of the Advent Christian Education Committee. At the beginning he was speaking about the moral aspect of family life; and as the Spirit of the Lord led and the whole group immersed in the message, he explained the relationship between the bride (Christ) and the bridegroom (Church).

The whole program of the Indian Advent Christian School Teachers' Retreat was a blessing to all the participants. The teachers returned with a determination to serve the Lord more in upcoming days and with a burden for their pupils. Some of them were personally blessed as they surrendered their lives under the Cross of Calvary.

Please remember in your personal, family and public prayers, the souls who dedicated their lives on that day and the teachers who returned with a burden.

Prepared and presented by G. Francis Manoharan,
Correspondent of the Schools

"Tract-Writing Sessions In India"

Beryl Joy Hollis, member of one of the Missionary/National Evangelistic Teams.

In India, reports plan for a "Gospel Tract-Writing Session." She requests that we pray that they "will prepare worthwhile tracts" which will be used for evangelizing the area.

The world is learning the value of reading and many people will read almost anything you give them. If we don't put the written word in their hands, the cults and the Communist forces will. Pray for these dedicated writers as they "compete" with the forces of evil.

“If The Disciples Had Not Slept”

Jesus said, “Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners” (Mark 14:41).

Praise Lord!

Dear Readers,

I like to write some line about the verse. Thank God to be with me.

The verse said sleep on now and take your rest, OK sleep. There are so many ways of sleeping. Some people like to sit and sleep. Some people like to sleep on the bed. So that sleep is all for our flesh body.

I like to write about the sleep we have in Spirit yes. When we are weak we feel sleeping, yes; when we are poor in Spirit we feel sleep too. The sleep we have in flesh will do many things in the life and in family.

When a wife sleeps, she cannot ready the food for her husband, so we know what will happen in the family, yes. When a mother sleeps, she will not be happy with the children. When school boys and girls sleep, they cannot do their lessons. So, the sleep can do many things in life.

When a Servant of God sleeps, what will happen? We must think about it. Praise Lord.

If the disciples had not slept, Jesus would not have been betrayed. God loved Adam and Eve but what happened—Adam slept, the sin came to the world by Eve. In the Bible, we read the book of Judges 16:19, Samson slept on Delilah’s knees and she shaved his hair. His strength went away from him. It was because of sleep. So the sleep can do many evil things.

The coming of Christ is soon. If God’s servants sleep, what will happen to the church? We cannot build a church and we cannot do gospel work. At the same time, Satan will be happy to see. And we also will be weak in God’s hands too, as the disciples were. Jesus said in Mark 14:37—“Couldst not thou watch one hour?” We read in Luke 18:1, always to pray and not to faint. When we do that, the Lord will give us the strength. If we see Job, if he had slept when Satan had touched him, he would have lost the blessing. But what Job did was—we read Job 39:10, the Lord give Job twice as much as he had before.

The same way our heavenly father will give to us. We read about the widow in 1 Kings 17:12,13,14—Lord I have

only a handful of meal in a barrel and little oil in a vase. But Elijah said, you first make one cake and bring it to me. She did what Elijah told her to do, she gave her first to God. God blessed the little to be much.

The same way with God’s blessing to us. We must wait for God. God came for us, God love us. We read in John 3:16, “For God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

God loves us and has told us what we must do. But we do not worry about it.

I would like to write about one bear. There was one bear. It would go seeking his food every day. It would go in morning and back at evening. When he went, he would go under one big tree. The tree was big and it gave good shadow. Sometimes the bear would rest under the tree and go back. So one day the bear went seeking for his food but it did not find any food up to the evening. So the bear was tired. When the bear was coming back, the shadow of the tree touched him and it felt good, so he slept. While the bear was sleeping, he felt something fall from the tree. He opened his eyes and saw one small red beautiful fruit. The bear was happy and the bear began to eat the fruit. But what happened to the bear? The bear began to cry with a loud voice because the bear’s body was getting hot. It was because of the fruit. So the bear was sorry and asked the Lord to forgive him. The bear said next time I will not eat the fruit. After some time the bear was well. The bear said next time I will not come and rest under the tree. If I come near the tree, I will run away. So the time was going on. So one morning the bear could not find any food up to the evening. So the bear was very hungry and came back. When he was coming back, the shadow of the tree touched the bear and the bear went to sleep under the tree. When the bear was asleep, he felt something fall from the tree. The bear opened his eyes and he saw one more fruit like he had eaten before. But the bear was very unhappy to see the fruit. The bear said to itself, I will not eat but I will play with it. While the bear was playing, the bear felt like eating. The bear told itself, that the last time he had eaten the skin and the seed, but today he would only drink the juice. The bear began to eat. So what happened? The bear died.

So the same way, when we sleep in sin, we will die too. In Romans 6:23 we read, “The wages of sin is death.” We must not be like the bear and rest in the world’s shadow. We must rest under God’s shadow as we read in Psalm 91:1, “He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty.”

This article is written by Mrs. Lucas Devasahayam, wife of pastor in Malaysia, and translated directly from Tamil.

“Christians, Converts and Dogs!”

by Beryl Joy Hollis

Praise be to God for helping Lay-Pastor R. David (Indian Natl.) and myself in the organizing of a big three-day evangelistic meeting. Preparations began last March, when we invited a well-known speaker and a popular Christian musical group. Both immediately accepted. Permission for the chosen site, a public playground, was given, too.

Prayer and preparation continued until I left in mid-May. While I was gone, R. David arranged the artistic work and printing of wall-posters. He contacted someone who would erect a pandal (temporary roofing for the platform) and posts for the lights, kept me posted on progress, and I was backing him up in prayer. A Hindu who is an artist offered his services *free*, and in addition introduced us to a press to do the printing, and a man to paste up the posters. He gave us a hand-painted poster to put up at the site of the meetings! Praise to God for this help!

When I returned to Madras we continued working on all the details necessary—loudspeakers, lights, chairs, mats, stage and handbills. A Christian man gave us loudspeakers, lights and stage at a reduced rate. Praise God for him, too!

The red tape to get an electrical connection was fantastic! The burden of arranging this and of much of the other arrangements fell on R. David.

Together we went from house-to-house in the week before the meeting, delivering handbills with a personal invitation to attend. Very few refused to accept the notice; but my legs surely got tired climbing up and down narrow, steep stairways to upstairs apartments!

Then! Daily rains began. Friends everywhere were praying. My faith went up and down with the clear patches and the downpours, I confess! Yet, God did answer our prayers. The first night a short, sharp shower scattered people temporarily. The second night was clear, and the third night our faith was again tested by drizzle which lasted right up to the time of the meeting! But it cleared away, and that night the crowd was larger than ever. Heavy rain and wind storms on the four nights after the meetings were finished made me realize just how much God had done for us.



B.J. Hollis and R. David on platform at “Joyful News Meetings”

Many, many Hindus came and listened. Comments were that “the place was excellent,” “the meetings appreciated.” “Why did you stop after three days? You could have gone on for another week.” “When are you going to hold it again?” Because of such comments we are praying about God’s will in this matter for the future. Individuals gave unsolicited donations—thus the Lord enabled us to meet all our bills in a remarkable way.

Was the effort and expense worthwhile? Yes! When we met for a Thanksgiving meeting, we were able to share with the Christian friends who had come to help us with counseling (some of them with great trembling), that six people had come to the Lord; and that doors were open to us for further contacts. Afterwards, I visited in the area. Many people accepted a small Bible study booklet. *I have since found out that it is an area where Christians have sometimes been chased off with dogs!!* Praise be to God for His guidance and help!

We Get Letters...

Dear Ed,

Hello to you and the Lord's blessings.

To bring you up-to-date on TMI/Surigao project:

For amateurs, they did a tremendous job. Not everything is plumb and there are a few "honeycombs" in the concrete, but they overcame major obstacles of water and black, smelly mud to excavate and pour concrete.

When I arrived on Saturday they were struggling to finish the roofing, but were unable to do so that afternoon. It was nearly dark when they climbed down from the top—dirty and dead tired. With the pastor's permission (a bit unsure that it was God-honoring), they got up early on Sunday morning and were on the top again at 5:00 a.m. By 8:40 a.m. they had nailed on all but the cap—there were no plain GI sheets on hand for that. After cleaning up, they participated in the 9:30 a.m. worship service.

Truly God was honored. Neighbors were working while the teens were—several constructing a residence nearby. They witnessed these teens following their work with worship in the very structure—the Lord's House—on which they had shortly before been laboring.

Following a noon Filipino meal, a much larger group (including several other pastors of the city and members of the congregation) met in the still uncompleted church to dedicate it.

Eleven concrete footings and columns and four cap beams, the wood trusses (of the hardest wood available) and purlins, the GI roofing, and partial walling of cement blocks! The congregation will have plenty to do to finish it.

The Advent Christians of Surigao have a church building which, when completed, will last until the Lord comes. It is durable! But as the TMI leader, Doug Peterson, said, "The first three weeks of our (five weeks' work) work cannot be seen; it is underground." Foundation.

The Mahinays hope that additional work can be accomplished soon by the church men so that the building can be utilized as the parsonage, also; thus saving rent payments each month.

Love and prayers,
Howard I. Towne

Dear Ed,

In September, we (my team) had three-day evangelistic meetings in three villages. Last week we surveyed a large high caste village about 10 km. from Tambaram, a very interesting place. Isolation for miles around but large enough in itself to have a state bank, post office, theater and a

government training institute for adult literacy. The people were mostly weavers. Seven temples are in the village and no Christian witness. Many of the people were anxious to receive our tracts and talk at length with us. A good possibility there but only accessible by jeep, an hour's journey from here. The price of gas these days makes a concentrated evangelistic effort a bit of a problem! Please ask people to pray for a way to reach these people. They seem to be an intelligent, industrious group. They were happy to welcome us even though they knew we are Christians.

Isaac (A.C. National) is working hard in his A.C. church. He came Monday evening with a glowing face after having had the first marriage ceremony in his church between two members. We need a piece of land so badly for his church which is growing and nothing seems to be available. Another prayer item!

Sincerely,
Barbara White

P.S. I thought you might like to see this blurb regarding Marion's book. It is being very much appreciated by many people.

An English translation of extract from the "Book Review" published in the July-August 1981 issue of "Pookudai," a Tamil magazine. Published by the Christian Literature Society Madras-600003.

Vizhayum Veda Vithai

Author of the above book is Miss M.R. Damon. Publishers are the Evangelical Literature Society, Madras-7. Contains 132 pages and costs Rs.5/-per copy.

This book is written for the benefit of preachers, evangelists and youth leaders. This is a commendable book of inspiring topics with deep meaning. As seed is a vital thing for the vegetarian world the 'Word (Seed) of God' is indispensable for the daily life of man who is the peak of God's creation. With the selected texts from the Word of God, the author explains in detail the word "Vithai" (seed) to the spiritual understanding of the soul, self-examination and the new life of the reader.

The book contains a total of 25 topics; each being a special Gospel message. "Veda Vithai" (the Word of God i.d. the seed) yields results in the life of every individual according to the desire of his heart. As stated in the preface, to have a deep understanding of the Scriptures, a knowledge of the Greek language is necessary. Since a majority do not know Greek, the author has given the Greek word and its meaning in the heading of each topic. Certain advisory words like "quickly, do not murmur, shame and very small" are used in the book in appropriate places. The author and the publishers deserve our commendation.

Continued next page

Dear Rev. Hickel,

Enclosed please find a check from the Tustin, CA WHFMS as a donation to missions and for postage to assist in mailing out the tapes and slide presentation. We used Slide set I-17 India 1880-1980.

The slides and tape arrived a few days ahead, so that we were able to go over them a few times with the tape, thus ensuring a smoother presentation.

The slides were very interesting. They arrived in good order, and it was very easy to produce a very worthwhile missionary service with them. There were many favorable comments about their content and quality. The tape was a valuable addition, also, and the inspiring music on the tape and clear voice of the narrator added much to the program.

Thank you for sending the slides and for your assistance to us as we seek ways to serve the Lord in sharing His Gospel.

Sincerely,

Edna Carpenter, President
Tustin WHFMS

Pleasant Hill Advent Christian Church, Southlake, Texas Penny Crusade News

Penny Crusade 1981 was an exciting learning experience for the Pleasant Hill Advent Christian Church in Southlake, Texas. Under the leadership of Mrs. Penny Wrigley, we learned about the "Wonders of God's Deep" as well as the various mission fields and respective missionaries. We learned more about our missionaries through quizzes and through the use of the bulletin board. Each mission field was given a three to four week display.

To chart our financial progress we used a thermometer type chart. Our goal was \$850.00 (which represented a \$100.00 increase over our 1980 giving). Everyone was thrilled and excited when our thermometer "exploded" three weeks early. Our final total was \$1,102.40, a surprise for almost everyone!

During Penny Crusade we learned much about trusting God and much about our missionaries who have shown their trust in God by the work they do.

Penny Crusade — 1982 theme will be "I will build my church."

What Pleasant Hill did illustrates what can be done with a little planning and a lot of faith on the part of a congregation when they set their hearts on supporting Foreign Missions through Penny Crusade. Thanks, Pleasant Hill! (JEH)

Anti-Missionary Sentiment Rampant Among Anthropologists

Pasadena, CA (MNS)—Antagonism of some anthropologists toward missionary activity is called "an obsession" by Don Richardson in an article in *Missionary Frontiers* (April 1981).

Richardson, author of the well-known *Peace Child* and other books, in evaluating the death of Bible translator Chet Bitterman points out that members of the anthropological discipline in Europe and the Americas "have unwittingly encouraged this and other acts of violence by spreading, especially in Colombia, a spirit of suspicion and antagonism toward Christian missionaries."

The anthropologists use films, books, lectures, personal contacts, and official condemnations in world-level anthropological conferences, Richardson says.

He illustrates by telling of a British anthropological team which (before Bitterman's death) went to Colombia, where they obtained the help of Wycliffe Bible Translators to produce a film about Colombian Indians. The team professed to be interested in arousing public concern about the plight of tribal minorities.

"By selective filming and editing, however, the anthropologists converted the film into a condemnation of the very missionaries who helped to produce it," Richardson said. Entitled *The War of the Gods*, the hostile film was distributed worldwide. It was shown hundreds of times before large numbers of Colombians and tourists in Bogota's Gold Museum.

Richardson refers to another documented case. Robert Jaulin, a French anthropologist, made charges against American missionary Bruce Olson (not with Wycliffe Bible Translators) in Colombia. At the instigation of Swedish anthropologist Lars Persson these accusations were carried in the press in Scandinavia.

Journalist Andres Kung flew to Colombia to investigate the charges. He wrote a book proving the charges false.

Anthropologist Persson responded with a written retraction and gave Kung permission to publish his apology. In his letter Persson stated among other things, "I am sorry for being so quick to slander and generalize."

"The much-abhorred 'westernization' of the world's remaining indigenous cultures is no longer in western hands, let alone missionary hands!" declared Richardson. "That process is almost exclusively in the hands of Japanese entrepreneurs, Chinese businessmen, Malayan, Indian or African merchants. They are introducing western clothing styles, music, technology, architecture, and diet all over the world. And they outnumber missionaries by a factor of several thousand to one! Yet missionaries are the only ones anthropologists blame for 'westernization' of indigenous peoples."



Advent Christian Women Organized for Service

Caroline Michael,
Director

Women in Action



Peggy Boston

Blowing Rock Scene of Annual Meeting

Fifty-one delegates gathered for the Appalachian Regional on August 7. Mary Carter challenged the women from Colossians 1:18, **"Christ must have first place in our lives if we are to grow spiritually."**

Greetings were given by Ed Hickel and Adrian Shepard, representing General Conference Headquarters.

Margaret Helms explained "Operation 15/85" which has been adopted by the Philippine Conference. This includes goals of 15 new churches by 1985 and an additional 1,500 new members. Margaret encouraged the ladies to reach out in compassion to needs around them. **Compassion must lead to prayer and then prayer to action.**

There was sharing from auxiliary leaders and reports were given by conference presidents:

Janet DuBois	Piedmont	Florence Smith	Pocahon.
Genevieve Kirk	Va.	Mary Dodd	W. Va.

\$157 earned at the Craft Fair held at General Conference last June was given to United Ministries. The Regional project for 1982 will be kitchen cabinets for the mission church parsonage in Roanoke.

Regional officers were elected for the coming year:

President	Peggy Boston	YWA Supt.	Janette Carrigan
Vice Pres.	Mary Carter	Jr. Act. Supt.	Coleen Smolder
Secretary	Mary Dodd	King's Jewels	Alma Harvey
Treasurer	Judy Tidwell		



Bea Moore

Deep in the Heart of Missions

The 34th annual convention of the Eastern Regional WHFMS was held July 16-17 at Alton Bay, N.H., with the theme "Deep in the Heart of Missions." "My heart's desire and prayer to God is...that they might be saved" (Romans 10:1). Bea Moore reported, **"We could certainly see the hand of God working out the tiniest detail. God's presence was felt in our midst and we praise Him."**

Beautiful flower arrangements made by Sayoko Crabtree in a workshop were used as decorations. Margaret Helms, Sylvia Whitman and Mary Brown spoke effectively of their work in the Philippines, Japan and India, respectively. Jack and Connie Jones of Vernon Home led in devotions and suggesting practical needs for the Home.

Caroline Michael was introduced as the new Director of Women's Ministry and brought greetings to the convention. Marion Damon concluded the convention by contrasting the depth of Jesus and light with the depth of Satan and sin; then challenged to a depth of prayer, asking, **"Do we have tears for the salvation of others?"**

Reports from the conferences represented were given by:

Marion Drake	Conn. & Mass.	Dorothy Taylor	International
Ernestine Eaton	Maine	Barbara Schaeffner	Mass.
Mary Lou Bentley	N. H.	Shirley Mellor	Rhode Island

A budget of \$8,600 was adopted. Mary Brown was presented a love gift of \$100. Regional officers are:

President	Bea Moore	King's Jewels	Myrtle Gardiner
Vice President	Shirley Mellor	Jr. Action Supt.	Rose Gardiner
Secretary	Alma Lampard	YWA	Marguerite Sylvester
Treasurer	Jane Sturdevant		



Thanksgiving

With Jesus Christ as our Saviour, we can be **thankful** for the following:

Transforming power
Holiness
Assurance
New life
Knowledge
Shelter
Gift of His Son
Innner peace
Victory
Inheritance
Name
Grace

Psalm 40:2
 Hebrews 12:10
 1 John 5:13-14
 2 Corinthians 5:17
 Proverbs 1:7
 Psalm 61:3
 2 Corinthians 9:15
 John 14:27
 1 Corinthians 15:57
 1 Peter 1:3-4
 Revelations 2:17
 James 4:6

Coming Soon... 1982 Program Kits

The 1982 WHFMS Program Kits will be mailed from our office in Charlotte during November. One will be sent to every local President in ample time to prepare for the coming year. If there has been a recent change in president, please be sure your kit is located and given to your program chairman.

It is going to be an exciting year as we zero in for a year's study of **MIS-
 SION PRINCIPLES**. **How seriously do we take the Great
 Commission?** Beverly Teshera has written an indepth study of the com-
 mission.

You will also be dealing with **commitment** and will be challenged with programs on **"Nurturing" Through Caring, Love, Prayer and
 Equipping**. In the last two programs we consider our **responsibility** to the "world of people" as we consider the needs in India, Japan and the Philippines. But our concern for the world must go beyond concern for people, although this is by far the most important. There is a big, beautiful, physical world out there for which we have responsibility and this kit contains programs that will open our eyes to destruction of the resources God has given us and ways we can get involved in reversing this.

Our program committee has worked hard. Program Chairmen should begin at once to acquaint themselves with the kit. If you do not hold twelve meetings a year, select those best suited to your group's need. Make every effort possible to secure program leaders that will be creative in their use of this material. We encourage you to peruse the supplemental materials included in the kit.

CREDITS

Program committee: Marian Wrigley, Chairman, Madge Finke, Pam Lord, Nancy Winslow and Jean Balser, ex officio.

Other contributing writers: Mary Braun, Carolyn Green, Beryl Joy Hollis, Marion Polk, Musa Powers, Sue Richardson, Karla Salvesen, Lillian Singleterry, Beverly Teshera, Clio Thomas, Dorothy Warriner, and Luree Wotton.



September 10

(Note: This is being written shortly after coming to the office in Charlotte; but because of publications deadlines, you will not be reading it until November.)

Hello...

Perhaps you wonder what the Director of Women's Ministries has to do. In these past few days I've found it can be varied, demanding and exciting.

The day after I arrived I was told of an early deadline for the preparation of our pages for the November issue of the *Advent Christian Witness to the World*. I want you to be a part of them. ***Please let me know what types of information you find valuable, what you are doing for Christ's kingdom and glory in your part of the country, and what I can do to be a help to you.***

Mailings of bulletin covers for WHFMS Sunday and bulletin inserts for Christmas in October are being efficiently handled by my secretary, Maxine Edwards. Incidentally, she is leaving for a tour in Israel from September 12 to 25th.

The WHFMS program kits for 1982 are nearly ready for the printer. There is the final proofreading, the decision on color and stock for cover and inserts and the choice of a printer.

The program material for YWA needs final touches before it is duplicated and bound. The first half of King's Jewels programming has arrived and needs to be typed and proofed for reproducing.

Former Director, Jean Balser, came from Wilmington for three days this week for consultation so we can accomplish as smooth a transition as possible. ***I want to personally commend Jean for the expert job she has done during the past ten years,*** and to thank her for the valuable help she has been to me. In our time together we have recognized we have different strengths. As I'm not a photocopy of Jean, there will be some differences in my handling the affairs of this office.

While Jean was here we met with Adrian Shepard concerning future planning. We spent several hours with Chet Hart, Director of Youth Ministries, in relation to our cooperative endeavors for furthering Junior Action programming. As a result of our time together, Chet and I have set up a meeting with Linda Moore, our National Junior Action Superintendent. I'm anticipating exciting results.

There are also weekly devotional times for all the staff here at Headquarters and a weekly directors' meeting. There is always mail to answer and I have a list of correspondence I hope to do in the near future. I need to become more familiar with the files and update them.



Caroline Michael

Report forms need to be updated before time for mailing. Beyond these "office activities" there need to be projections for the future and development of materials for workshops, retreats and other speaking opportunities.

For a number of years I have wished to have the privilege of interacting on a more full-time basis with women, individually and in groups. Also Forrest and I have been open to a change in location with several purposes in mind: to be possibly semi-retired, in Christian related work and in a warmer climate with the optimistic hope of having several months to return to Alton Bay, N.H. in summer. The most appealing reply to the various letters of inquiry I wrote last January culminated in my being offered and accepting this position. Isn't it amazing! ***All we had desired, God is providing*** for us here. Forrest and I have bought a contemporary ranch-style home on a wooded lot only a mile and a half from the headquarters. We are also praising the Lord for providing a buyer for our former home in Farmington, Maine.

I'm depending on God to utilize the abilities He's given me to fulfill the demands and requirements of this position. I feel privileged to know a good number of you throughout this USA, and I'm looking forward to meeting and knowing many more of you.

Caroline

Caroline Michael,
Director of Women's Ministries

Spotlight on Maine

Marguerite Sylvester has made great contributions to WHFMS.

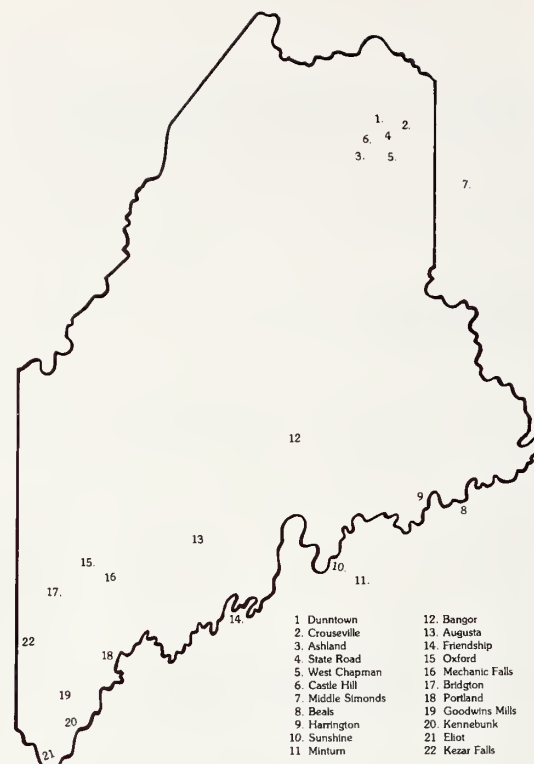
May of 1981 was a busy climax to a five year term for Maine Conference WHFMS President Marguerite Sylvester. During a trip to New Brunswick and Northern Maine, she attended WHFMS meetings in Middle Simonds, N.B., Castle Hill and Ashland, Maine. Marguerite spoke at Mother-Daughter banquets at State Road and Crouseville and had the opportunity of sharing with church groups at West Chapman and Dunntown. In Ashland she spoke during the Penny Crusade and in the evening service. The following day she met with the Junior Action group.

Need for recognizing changing conditions on missions fields, and setting priorities prayerfully for giving.

Marguerite Sylvester has made great contributions to WHFMS and will continue to give her strength and support to spreading the Gospel. She has openly shared her joys and victories as well as her concerns and frustrations with effort to find solutions. We salute this WHFMS leader.

Marguerite first became interested in 1950, when Pearl Pender, her pastor's wife, revived WHFMS in Friendship. She said that it was Mrs. Pender's serious dedication that stimulated her interest and made her aware that the Great Commission is meant for today's women.

Retiring president, Mrs. Sylvester, shared, "I have seen an increased interest by women of all ages. All reports indicate much spiritual growth and an awareness of opportunities, both at home and abroad, in service for our Lord." She concludes with a worthy aspiration, "It would be my desire that, as women of the WHFMS, we continue to grow spiritually as we seek God's direction through His Word; that we develop through study, an awareness of the chang-



Pearl Pender's serious dedication stimulated interest in WHFMS.

ing conditions on the mission fields, recognize the specific prayer needs of the missionaries and the importance of setting prayerfully our priorities in giving. It would be my wish that we continue to *communicate* and *encourage* participation in the many aspects of missions both at home and abroad."

In 1897, the WHFMS was born in Friendship, Maine, and it is thrilling to see how it has developed in the years since. In addition to keen interest in foreign missions, WHFMS women in Maine are strong in community missions. The following list of projects will give you a glimpse of the ministry being performed: volunteer cake baking for Augusta Mental Health, Easter baskets and Thanksgiving dinners for senior citizens, a quilt donated to an organization raising money for a machine to help the deaf communicate by telephone, birthday parties for nursing home patients, food for families in times of sickness or death, and helping with church and parsonage improvements. We compliment the women in Maine for their good work!

Officers elected in Portland last May

President: Ernestine Eaton
Vice President: Sandra Thomas
Secretary: Rose Gardiner
Treasurer: Phyllis Conary
Auxiliary Supt.: Sue Searles



“MARGARET TELLS IT LIKE IT IS...”

“She sure tells it like it is,” was a comment Ed Hickel overheard at Blowing Rock, N.C. after Margaret Helms had so ably presented the Philippine Advent Christian Missions Outreach Plan called “Operation 15/85,” a plan to build 15 new churches and add 1500 new members by 1985. She really expects that the Nationals and the missionaries will do it, too. She was speaking to the Appalachian Regional WHFMS Convention. Several men were also present. In fact, it was a man who made the statement. Margaret seems to be saying “YOU...” as she holds the poster high. And “You” could well be the one to fill the needs as God leads the way.

Interruptions

Oh! Those little interruptions are as cute as they can be.

One is almost 7 months, and the other nearly three. Their giggles, help and chatter can be worth much more than gold,

Please slow me down, help me enjoy them, Lord,
Before they and I get old.

Melodie Dean



NOVEMBER

- 16 **PRAISE** God for the continued growth of the churches overseas.
- 17 **PRAY** for the People's Republic of China.
- 18 **PRAY** for ALICE BROWN for ability to communicate the Gospel according to the Filipino culture.
- 19 **PRAY** for RUTH DEVAIRAKKAM's ministry in the Children's Bible Club, for the teachers and helpers for their strength and wisdom from God.
- 20 **PRAISE** God for the converts during evangelistic meetings held by BERYL JOY HOLLIS and L-PASTOR R. DAVID (Indian National).
- 21 **PRAY** for physical protection for our missionaries.
- 22 **PRAY** that those who feel led to Foreign Missions work will have the courage of their conviction.
- 23 **PRAY** for AUSTIN and DOROTHY WARRINER as their ministry reaches out into Asukano, Japan where there are approximately 1,000 homes and no church and no one doing evangelism regularly.
- 24 **PRAISE** GOD and **PRAY** for our missionaries on furlough—MARION DAMON, MARGARET HELMS and MARY BROWN—and for their good messages.
- 25 **PRAY** for a strong sense of unity among the Christians in Malaysia.
- 26 **PRAISE** GOD for Thanksgiving Day—1 Thessalonians 5:18.
- 27 **PRAISE** GOD with LAURA PUTNAM, Director of Oro Bible College, for the contributions to O.B.C. which have made it possible that all classrooms are usable and **PRAY** with her for the financial support needed to complete the college (O.B.C.).
- 28 **PRAY** for BARBARA WHITE as she does survey work with the Indian members of her team and **PRAY** for a way for them to reach the people in villages, they are surveying, who have not heard the Gospel.

- 29 **PRAY** for the pastors as they preach Foreign Missions sermons.
- 30 **PRAY** for the People's Republic of China.

DECEMBER

- 1 **PRAISE** GOD for SYLVIA WHITMAN's safe return to Japan and **PRAY** that she will get established in her ongoing ministry there.
- 2 **PRAY** for BESSIE SMITH, Business Manager of the Philippines Field Council, and the responsibilities that go with this position.
- 3 **PRAY** for Christian colleges where missionary-minded students are preparing for ministry.
- 4 **PRAISE** GOD with FLOYD and MUSA POWERS as they have the opportunities to minister the Gospel to non-Christian groups that use Tyrolean Hills Lodge in Japan.
- 5 **PRAY** for the many Advent Christian churches involved in TEE (Theological Education by Extension).
- 6 **PRAISE** GOD that DAVID and MELODIE DEAN made good progress learning Cebuano; and pray that they can get settled into the right house in Cagayan and **PRAY** for DAVID as he begins teaching at Oro Bible College.
- 7 **PRAISE** GOD for our Advent Christian Nationals who share the Gospel in Nigeria.
- 8 **PRAISE** GOD with HOWARD and ANNA MAY TOWNE for the new church building at Surigao City, Philippines, which Teen Missions built under the Townes' supervision.
- 9 **PRAY** for missionary candidates.
- 10 **PRAY** for TOM and BETH DANNER as they minister in Ikoma, Japan.
- 11 **PRAY** about the financial needs in all areas of General Conference.
- 12 **PRAY** for LUREE WOTTON as she accepts the position of Director of Oro Bible College during Laura's furlough.
- 13 **PRAY** for the People's Republic of China.
- 14 **PRAISE** GOD for our missionaries and name each one as you pray.
- 15 **PRAY** that Operation 15/85 (fifteen new churches by 1985) in the Philippines will surpass their goals.



INDIA CAUTIOUS

The government of India has decided against evicting all mission agencies from tribal areas. However any "adverse" activities by foreign organizations will lead to expulsion.

INDIA—SOME FACTS

India, a land of mystery, is one of the most fascinating nations in the world. One out of every seven people in the world lives in India with its population of 660 million people. At least half of these have never heard the Gospel of Christ, especially as 80% of the people live in some 600,000 villages.

India has 2.4% of the world's land and 14% of the world's population. Kerala, one of the smallest states, has more people than Canada, which is second in geographical size among the nations of the world. The 27 million babies that are born every year equal the total population of Argentina. More babies are born every day (73,972) than there are people on the island of Dominica (70,000). 12 million Indians die every year. This means a net gain of 15 million people every year, and if present trends continue there will be a billion Indians by 1994. Approximately 40% of the population is under 14 years of age.

Although India is one country, there is a great racial and linguistic diversity throughout the land. India's national language, Hindi, is spoken by nearly 300 million people, while English is still the major link language in business, education, and government. There are 14 major languages with a total of 1,600 languages and dialects spoken which equals about 1/5 of all the languages on earth. Seventy-four percent of the population is illiterate.

India has more than 60 million tribal peoples. Ten percent of the world's Muslims live in India although the majority of the people are Hindu.

India's capital is New Delhi with a population of over 4 million. Other important cities are: Calcutta—10 million; Bombay—8 million; and Madras—3 million. Calcutta has a greater population than any one of the 134 small nations of the world.

India is the world's largest democracy. There is religious freedom in India and a great openness to the Gospel.

Slide Set I-19—"The India Field in 1981"

We have a new slide set from Beryl Joy Hollis in India entitled "The India Field in 1981, through the eyes of Beryl Joy Hollis." There are 63 slides in this set. Although the Department of Foreign Missions does not charge for the use of the various sets of slides, it is always appreciated when a gift of money is received from the church using the slides to help cover postage and other related expenses.

Chinese Around The World

46 Christians Baptized in Shanghai Protestant Church.

Forty-six people were baptized at a Protestant church in Shanghai on August 4, bringing to more than 240 the number of Protestants baptized since the city's five churches were reopened in 1979, the New China News Agency reported recently.

The agency said forty-two of the Protestants chose baptism by immersion. It did not say how the other four were baptized.

The sixty-two Protestant denominations that were represented in mainland China before the communist takeover in 1949 have now been merged into one official church, the agency said.

However, church officials have said that differences in ritual still occur, as illustrated by the choice of baptism methods.

As Others See Us

It was a cold day, the water had been freezing all the morning but there was no stove in the room to radiate its heat. The floor was of earth, the door into the outside court had been taken down to furnish a bed for the visiting Bible-woman. The furniture of the room consisted of two tables, two stands, a few straight chairs and narrow benches.

Four women were sitting at one of the tables eating a frugal Chinese meal; of course there was no tablecloth, napkins or silver. One of the women was the itinerating missionary who had been out on the district two weeks and as she drew her heavy cape around her, visions of her own cozy room with its easy chairs and warm fire would come before her.

During the meal the conversation turned to the manners and customs of different countries; and the missionary remarked that she had never used chopsticks until she came to China.

One of the women at the table looked very much surprised and seemed to be pondering the matter deeply. In a few moments she said, "You never used chopsticks until you came to China?" Then with a deep look of pity she added, "There are so many things foreigners do not have."

From A.C. China News—1904

INDIA

Barbara White (January 14)*
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan

Mission Directory

PHILIPPINES

Alice Brown (March 24)

Bessie Smith (March 27)

Luree Wotton (August 29)

David E. Dean (December 20)

Melodie Dean (August 9)

Address for all listed above:

Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

ON FURLOUGH

Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060

ON FURLOUGH

Marion Damon (March 27)
c/o Mrs. Elbert Damon
209 Wendell Rd.
Miller's Falls, MA 01349

Margaret Helms (Sept. 18)
c/o Mr. Martin Helms
Route 2, Box 500
Monroe, NC 28110

Laura Putnam (August 22)
c/o Mr. Mayo Putnam
Route 3
Morrisville, VT 05661

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

*The missionaries' birthdates follow their names.

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ADVENT CHRISTIAN WITNESS to the WORLD

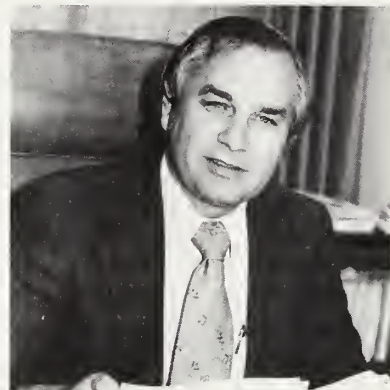
December, 1981



Advent Christian United Ministries



...doing the whole job together!



Dear Friend,

It is amazing what God can do through Advent Christian people and churches. Being a small group will not keep us from doing large ministries. We have moved deliberately into a large task of evangelism and growth. New people and new churches are twin challenges for us.

As Advent Christians enter into 1982 we will continue to commit ourselves to "...doing the whole job together." Our relationship to our Lord and His church projects us beyond the present and into promising ministry for the future. A new challenge is ours in 1982.

Advent Christian United Ministries is our major effort to make a clear mark on our world for Jesus Christ. His call is for a caring ministry—our response is to be strong in our missions at home and abroad; to be thorough in the nurture of our children, teenagers and adults; to be of service to neglected children and senior citizens; to develop new and vital church leadership, including pastors; and to be sensitive to human needs.

You and your church are so important to the mission of the church. Thank you for giving prayerful thought about your commitment to Advent Christian United Ministries. Thank you for your participation in **"doing the whole job together."**

For Harvest Now,

Adrian B. Shepard

Adrian B. Shepard
Executive Vice President

A New Challenge in 1982

Editorial



Mahalia Jackson, noted Gospel singer, wrote many years ago, "There never was a time when Christians needed to be more Christian than now." Her remarks were made concerning the Christmas season. "To me, the first Gospel song was the one the angels sang that first Christmas, 'Peace on earth, good will toward men,' " she said.

I thought, "Why now?"

We feverishly attempt to celebrate Christmas in several different ways. We buy and give gifts. We cook and bake and share good times over tables filled with good food. We go to parties; practice for weeks and put on pageants and cantatas. We are so busy about many things; and we try to portray "the Christmas spirit" without becoming unglued before the holiday season is over.

There is a difference, though, between getting the "Christmas spirit" and doing something in the spirit of Christ. What Mahalia Jackson was writing about is that if there were ever a season when Christians should be exceedingly careful to portray the spirit of Christ it should be around the holiday that celebrates His coming.

As Christians, we have to see our work in the perspective that we are to do what He tells us—that just as the angels sang that first Gospel song, we are stewards in communicating a message that the world desperately needs. Christians need to express to other people the happiness and strength that comes from the Lord. Too often in the celebration of Christmas, we do pretty much the same things that other folk do; and the message of happiness and strength in the Lord is lost in the tinsel and the frustration of getting it to hang to the tree in the right places.

The answer to this, of course, is found in the nature and depth of our commitment to the Lord. The best Christmas ornament, the best Christmas activity will be to fulfill in our lives the words that we hear in the angels' song. This is indeed the season for us to be Christians. For, Christmas is not a spirit at all. It is an event in time when God broke into the world with His Holy Son to announce that salvation has come! We are tempted to want to wade through the weeks of preparation for Christmas so we can put it behind us; but let us instead keep it ever before us to be

released from sin
redeemed for good, and
reunited with God.

JKT

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Editor-in-Chief
Joyce K. Thomas

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Caroline Michael

Graphic Arts Designer
Mrs. Rickie Hickel

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MEMBER OF
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An Autobiographical Sketch

I came silently in the quiet of the night. I came on the wings of song. The Herald Angel's song of peace. I came on the beam of light from a single star. The Magi's Star of Hope.



The inn was over-crowded, there was no room within. I sought temporary shelter in a stable-room. The manger bed of clean straw offered shelter and warmth. These peasant parents of mine were simple rugged folk. They were not afraid. I took courage from their child-like faith. The shepherds praised my lowly birthplace. It all began in Bethlehem.

Jerusalem early associated itself in my mind as the center of religious culture. Except for an occasional visit, however, I lived in the humble surroundings of a carpenter's home in Nazareth. I learned the trade at Jospheh's crude bench the while I remained at home.

Mary magnified for me the Father's tender care. She taught as any faithful mother young and fair. She taught me to live and grow sound of mind and strong of limb. At her knee, I learned to fellowship with God and man. Early in my life God made Himself known to me. The Father's hand was laid gently but firmly upon my life. I thrilled to His call. The inner voice of conscience conquered my stubborn will.

It wasn't easy for me to leave the carpenter shop. This home in Nazareth had held my boyish hopes and fears, my manly faith and dreams, all of me for thirty years. The time of separation came at last. The world beckoned, a hostile world. I set out to make my dreams come true. Or were they mine? These timely dreams of mine seemed caught up somehow into eternity. They were not mine at all! My Father was calling me to larger service and I could no longer stay. The good-byes were terse and brief.

true. Or were they mine? These timely dreams of mine seemed caught up somehow into eternity. They were not mine at all! My Father was calling me to larger service and I could no longer stay. The good-byes were terse and brief.

Mary couldn't quite understand this compelling mission. She was to live through a heartbreaking lifetime in anxiety and anguish during the next three years. My kinfolk refused to accept this decision of mine. They were outspoken in their opposition and they seemed unwilling to understand. Sight is always blind to the clearer vision of the Spirit. Love on the human level made it plain that I was duty-bound to remain at home. Love on the divine level made it clear that I was to move on without fear.

Surely men, religious men, thinking men would be understanding, sympathetic, cooperative. Such was my keen anticipation. Truth ever finds courageous followers. Men would dare! Surely, they would willingly serve God! Surely, they could learn to love God supremely, one's neighbor as one loves self. Surely,

men will share with each other. Surely, men will be found who are unselfish. People will sacrifice for the sake of others. Surely, greed and tyranny can be triumphed over!

In a few short months, I gathered twelve men around me. I succeeded in convincing eleven. The twelfth refused to be converted to my way of life. He finally betrayed me to the High Priest and his plotting henchmen. The trial before Caiaphas, Pilate, Herod and back to Pilate spanned the space of only a few hours. My brief ministry of healing, preaching and teaching culminated on a cruel cross of Roman cunning. Could it all be in vain? Pilate declared, "I find no fault in this man," while the frenzied mob cried out in fury, "Crucify! Crucify!"

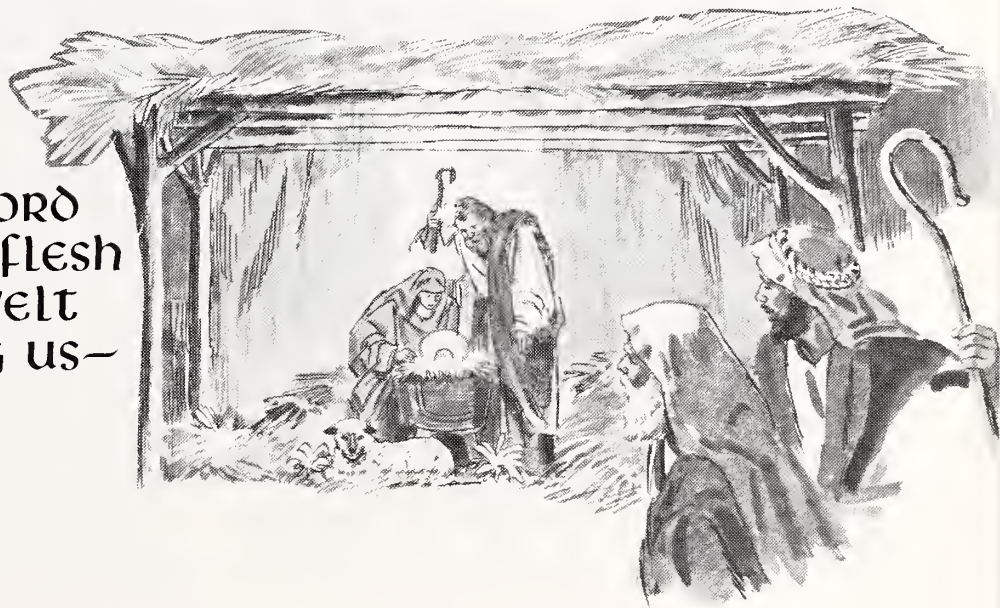
The vision of faith grew dim. Clouds of hate and sin blacked out the sun. The Son of Righteousness did not die in vain if you who follow in my train dare to dream again the dream I dreamed; *"Glory to God in the Highest, and on earth peace, good will toward men...for unto you is born this day in the city of David a Saviour which is Christ the Lord!"*

You too may learn to sing that song again. The Angel's song of Peace. You may commit your lives to the cultivation of good will. You too may rise up to follow the gleam of this singular pole star. May you learn to hitch your space ship to this tel-star of eternal hope! May you rediscover the Christ-child as you travel from wherever you are. At the stable, may you pause to catch the cry of the innocent babe, to see the adoring shepherds humbly bow; later in the house, to behold the haughty Magi worship with their costly gifts: the frankincense, the myrrh, the gold; to drink in the fragrant beauty of this heart-warming scene. You too may stand in the glowing light of the Father's revealed glory until you become transformed by its radiance. I dare you to follow me today, remembering that the innocent Babe of Bethlehem is now the Christ grown up who is seated at my Father's right hand.

I am the one true lover of your soul who ever lives to make intercession for you,
—Jesus

by Rick Drew

and the word
became flesh
and dwelt
among us—



Some Tips On Christian Drama

The day of 'Pray for us, we haven't had time to practice' is over for the church of the eighties," Dr. Nonna Dalan said at the 1981 summer Christian Drama Workshop at Evangel College.

This was the fifth annual Christian Drama Workshop at Evangel College, Springfield, Missouri. Dr. Dalan, professor of speech and drama at Evangel, is workshop director.

"The American public's appreciation for the arts has risen since 1975," Dr. Dalan said.

She cited the Mobil Oil Company's report of their contributions to PBS television and other forms of the arts. The report says, "America enjoys 1600 symphony orchestras. Its 5500 museums welcome *half a billion* visitors a year, six times the turnout at all pro football, baseball, and basketball games."

"If the mainstream of America is becoming arts minded, that means their level of appreciation for quality is rising. What does this explosion of the arts mean to the church? It says that if we want to effectively present the claims of Christ to the world we must utilize the arts if we want to find a ready ear," Dr. Dalan declared.

"We must witness to the world without alienating the church or losing the significance of our message. In our writing, in our directing, in our lighting, in our costuming of Christian drama we must present to God our best with an exciting enthusiasm that shows we represent Christ," Dr. Dalan added.

"One of the angriest passages in the Bible is Malachi 1:8-13. It is directed to the priests who advised the people to bring their worst instead of their best to offer to the Lord," Dr. Dalan said.

"There is a tendency to have extravaganzas, and the director spends all his energy working on the set and the costumes and the other things. These things should be delegated. If you don't have anyone to do them, then dispense with these things. *Your responsibility as a director is to get the message across.*

"When people have large budgets there is a temptation to be too elaborate. Without a budget you can still have training, characterization, communication of the gospel. If we are going to use Christian drama as a medium to communicate to the world, the church people saying 'This is wonderful' isn't enough.

"A director's job is to recognize and develop strengths in his actors. Actors are sensitive, artistic people, and they need recognition and love. Often they are hurting inside, and they need Christian caring (not ego trips)."

Some tips on using the handicapped in Christian drama by John Taylor, director of radio, television and drama, First Assembly of God, Lakeland, Fla.:

"I find roles for the handicapped. Readers theatre is good for the paraplegic. A little deaf girl became the heroine of our production of a children's musical. The impact of this child on the audience was powerful. Everyone said, 'Is that little girl really deaf? Then how come she can do those things?'"

"When we produced 'Bands of Love' (based on the story of the prophet Hosea in the Old Testament), we had a deaf man who cannot speak understandably to bid against Hosea in the auction scene.

"Creative dramatics or improvisation is a good way to involve retarded people. In creative dramatics the people are the important thing, and the play is just an interaction of the people. There is no way to fail in creative dramatics. These kids are not likely to be successful otherwise, and giving them an opportunity to do something in which they can only succeed is something we not only can do, it is something we ought to do.

"Our plays are interpreted for the deaf. Have the deaf people in the audience sit in the front, because they depend on the visual.

"If you invite an interpreter, send him the script in advance and ask him to attend at least two rehearsals. He has to face the audience to interpret, and he can't watch the play and do that. When I interpret I don't look back unless it is a visual cue in the action.

"Sign language is an art form, a rich form of expression. In some ways it is emotionally richer than spoken language."

Ken Lee, Christian actor and composer, said, "With Christian drama you cannot afford the luxury of not reaching your audience's lives, the wondering what it was all about. In Christian drama it is necessary to change your audience. *Our goal is not to imitate secular drama. It is to create a new type of drama to reach believers and communicate a special message, the Christian gospel.* Sometimes new wine can't be put into old wineskins. Christian drama requires a new type of skill and artistry. We have a special purpose that is different from secular drama, and many of our methods must be changed as well."

Lee recommends the most natural lighting for Christian drama, incandescent lighting with no color except for special effects. "Use what you have. Many sanctuaries have some lighting built in to spotlight the pulpit. One lady used those tiny white Christmas tree lights for a Christmas production. Candlelight is another light source," he advises.

"I don't like footlights because of the separation between audience and cast. You are out to touch your audience in Christian drama," Lee adds.

Allan Lemke, director, Iowa Christian Theatre (a Christian touring group based in Washington, Iowa 52353) says, "Let us not do it the way the world does it. Let us do it as Jesus would have us. The Lord wants to use Christian drama as a way to harvest souls in the last days."

...

Tapes, manuals, and other materials from the Christian Drama Workshops are available. Dr. Dalan also edits a quarterly newsletter, "Christian Drama," which features reviews of currently available Christian plays. For a list of materials, write to Dr. Nonna Dalan, Evangel College, Springfield, MO 65802.

...

The 1982 Christian Drama Workshop at Evangel College will be June 14-18. Twin themes will be "Christian Drama for the Handicapped" and "Readers Theatre." There will also be sessions on "Broadcast Drama," "Christian Writing," "Christian Drama in Dinner Theatre," "Production of Musicals for Church Drama," and others.



Why Give?

by Joyce K. Thomas

Don't you wish you had more money so you could give more to your church or so you could really support your favorite mission project the way you would like? Who of us hasn't wished that? Yet to live in such a wish is to miss the whole point of the Christian gospel as it pertains to Christian stewardship. According to the gospel, hope is concerned largely with the life that is to come. The life that now is, is concerned with today. So, in establishing why we should give to the church, we have first to recognize that what we have today has come from God; it is ours only temporarily, and we are to be good stewards of life today.

Even this is too broad a statement for many Christians. We give mental assent to the statement that we are stewards of life and all of life's goods—which is perfectly true—but we often over-spiritualize this truth and do not come to the single point of talking about a man's possessions. What the Word says about dedicating our lives to His service applies just as really to our goods. So, are you waiting until you get some more money so that you can give to the church? In his book, *You Are Greater Than You Know*, Lou Austin writes, "What are you doing with what you now have? Are you helping others? Or is it only with the extra wealth you are seeking that you plan to help others? If you are not doing good with the little you have, the more money you get the more selfish you will become...The man who sincerely desires to do good does not wait for his ship to come in; he lovingly approaches the altar of sacrifice, leaves there his gift unnoticed, and departs with a rejoicing heart."

Every person has received from God today, even he who has to beg for a living, and every person is under obligation to return a portion of it unto God who gave it. This establishes the first basis for our Christian giving. God expects us to recognize His dominion over His creation. Yes, it was in the Old Testament law, but in the New Testament we find the saints selling property and bringing the proceeds into the church. We find them supporting the ministry, sharing with the poor. And when Paul was making a plea for finances, he wrote "see that ye abound in this grace also" and "God loveth a cheerful giver." We are expected to have the mind of Christ who gave Himself. In the Scriptures, we are intreated to be obedient to the will of the Lord, and the will of the Lord is that we empty ourselves so that the world and its goods have no claim upon us, and our love of the world is done away with.

We give, too, because we recognize a responsibility in the fellowship of ministering to the saints. The deaconate



originated and was financed by the church for this purpose. Paul's collection for Jerusalem indicates how important it was in his mind. Fellowship implies sharing, and it may be that this sharing takes many forms in the church. The people share in building and maintaining a house of worship to the glory of God, in the support of the ministry, the distribution of Scriptures, tracts and literature and in other ways that the gospel message might grow in the hearts of the saints and reach the hearts of the unsaved.

But if we give simply because we are expected to or for the purpose of Christian fellowship, we have not accepted the whole of gospel teaching. Christian giving, in all its beauty and when it is most fruitful, is Christ-centered. When Paul went to Corinth, he was determined to know nothing among them save Jesus Christ and Him crucified. Through all his ministry, he kept this doctrine at the center. And when he talked about giving, it was still at the center. A recognition that we are bought with a price—even the precious blood of Christ—and that nothing we can give is adequate repayment for such love has not gripped the hearts of many Christians. It is my conviction that a genuine passion for Christ will stir the heart to give.

When the church is impoverished financially, it may be generally said that she is impoverished spiritually. Where Christians do not give their money to God, they have not first given themselves to Him. A Christian gives himself and his possessions entirely into the service of God. To claim to be a Christian and to fail to so give of himself is to lie against the Holy Spirit. For to give in the spirit of Christ is to give that others may hear the Gospel and be saved. This is mission, for it is the mission of the church to save others.

The Christian is constantly confronted with the battle of giving up self that Christ might be put first. Once we abdicate and let Christ rule our lives, stewardship doesn't become a problem, but a blessing. Why, then, is it such a problem in most churches? Can it be that Christ has not won the victory in the hearts of those who claim to be His?

According to the figures in the last Advent Christian Manual, the average Advent Christian Church member gives less than four dollars per week to his church. When compared with the amount he spends for food, entertainment, gas for the automobile, or newspapers or almost any other item of weekly expense, his giving to the church seems pitifully small indeed. Unquestionably, the lack of finances isn't our most serious problem in the church; but it is a basis for much concern both in the local church and at the denominational level. And somewhere along the line someone asks "How much should a person give?"

The sincerity of the worship of the wise men who brought gifts to the Christ child is shown by the costliness of their gifts. The treasures they brought were the best they had to give, the most costly thing they could find. The wise men did more than to come and look and adore. They opened their treasures and offered things of great value.

This is not always the way it is with the modern followers of Christ. He is told that each should give as God has prospered him. He thinks of his debts and doesn't feel very prosperous. He is then told that all he has comes from God; and so all belongs to God. He has a family to feed, so obviously he can't give all to the church. He still hasn't found the answer to his question. While such statements are Scripturally sound, many Christians have not been led to understand them in such a way as to help make joyful commitments of wealth that will be Christ-honoring.

Sometimes the answer to "How much?" is very pointed in that it is measured over and against what someone else does, or on what is a "fair share." More often than not the answer may be bathed in a strict legalism or self-righteousness. The questioner is told that the Bible says to tithe. And so it does. The Bible also says to love; but if we seek to legislate love, it is no longer love. Neither is one's commitment of wealth Christ-honoring if it is made under any sense of legalistic force or if the commitment seems to set the giver apart in a special class of Christians. Many tithers find themselves in these categories.

Where then shall we begin? We often proceed by asking how much money the church needs, hoping that somehow we can then determine how much each individual should give. True stewardship is never a question of how much money the church needs. The church does not survive by our gifts. It survives by the very presence and power of

Christ Himself. Christ does not need anything that we have. It is He who gave Himself for us. Our joyful commitment is then an expression of gratitude for His many gifts.

The question is not really how much we should give, or why, but how much love we have for our Lord. How much love do we have for His creation? How much is our concern and our vision for its salvation? Christ gave Himself for the lost world and this is what He calls His followers to give themselves for.

Therefore, the example for Christian giving is set in the Scriptures. I have no right to set a standard for myself. In morality, in conduct, and in every other area of life, Christ sets the standard. So it is in stewardship. He became poor for our sakes. Paul uses this fact for his argument for giving (2 Cor. 8:9). He said that he would give his advice on this basis; and then he goes on directly to a discussion of proportionate giving (vv. 12-15). The tithe is not directly discussed by Paul here because he is pleading for a sense of Christian responsibility and love. But the tithe is the method of proportionate giving discussed in the Old Testament long before the Law. It must be noted that grace does not eliminate the tithe any more than the gospel eliminates the law. One is fulfilled in the other. The law does not save but it does convince us that we have sinned. Shall we do less than the law and continue in sin that grace may abound? God forbid.

When someone asks "how much?" we have no right to divide up the church budget and try to determine what is "his share." Neither should we be vague and tell him to give what he thinks is right. But rather, each one should be led to make a very real dedication of self and goods to Christ. The tithe is the only definite standard of giving that is set down in Scriptures, so it provides an adequate and realistic starting point for the Christians's dedication of goods.

Christ Himself does not need our money, but his cause needs it. The extension of His kingdom at home and abroad needs it, and this must be brought by His followers. Those who have no interest in the saving of others and who do not participate in the sending of the gospel to those who do not have it have not themselves really tasted of the love of Christ. So He does ask for our gifts, the offerings of our love, our service, the consecration of our lives. Giving is the test of loving.

Giving is the test of Loving

The Miracle of Christian LOVE

Motivation For Evangelism

Several years ago Meyer Liven wrote in Collier's Magazine about a girl in an orphan asylum. She was quite unattractive and had many annoying mannerisms; so much so that she was shunned by the other children and disliked by all of her teachers.

The head of the institution looked and longed for a reason to send her off to some reform school. One afternoon the opportunity came. She was suspected of writing notes secretly to people outside the orphanage. One of the little girls had just reported, "I saw Mary write a note and hide it on a tree near the stone wall." The superintendent read it and silently passed it to his assistant. The note read, "To whoever finds this: **I LOVE YOU!**"

Someone else wrote a note and put it on a tree outside the city wall. Of Him, too, it was written:

"He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men" (Isaiah 53:2b-3a, NIV).

They took Him outside the stone wall and nailed Him to a tree. But when men go there they find on that tree a note that reads, "To whoever finds this: I love you."

God and His Son, Jesus Christ by their love, by the miracle of that love, have beaten down "the middle wall of partition between us" (Ephesians 2:14b, NIV).

They have so fully and completely loved us that when we know that love, when we understand that love, when we experience that love, when our hearts and lives are filled with that love, it overwhelms us.

Like a giant wave that comes crashing out of a storm over the very small craft of our lives, we are floundered by the immenseness of His love that comes over us and in us.



by Wilson Waters, Jr.

What shall we do? Will we empty out our lives in order to be filled with the love of God? Will we love each other and love our neighbor? Unless we seek to empty ourselves and be filled with love, we will sink beneath the surface of life and our lives will be meaningless against eternity. God wants us to become a channel of His love. He makes us aware that everything hangs on the reality of love as expressed in His word:

"Love the Lord your God with all your heart and with all your soul and with all your mind...and...love your neighbor as yourself" (Matthew 22:37b, 39b, NIV).

His word opens to us the truth that love is the essential ingredient that gives meaning to every deed in life and without that love our goodness means nothing.

"If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing..." (1 Corinthians 13). (Please read the entire chapter.)

If love is the means by which God restores us to fellowship with Himself; if love is the reason for our forgiveness and the beginning of a new life, then it is also that very same love in our lives that will move us to break down any walls, any differences between us and our loved ones, friends, neighbors, fellow employees, and all others in the world. We, in His love, become willing to become all things to all men that we might reach some. When His love fills our lives, we want everyone to know how much God means to us, how much He has loved us and how much He has forgiven us. He has given us a new life and a new light upon our way. We can see clearly by His love how to walk with Him and with others.

We want people (all of them) to experience the wonderful love and the reality of this new life for themselves. Because God loves them, we love them; and we love them because God cares about each of them individually.

"He is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3:9b, NIV).

He wants everyone to turn toward His love and away from the false values of this world that will not last.

Sometimes it is hard to love people in the community around you who seemingly are living in complete disregard for His love and in complete disobedience to His will. But Jesus said:

"For I have not come to call the righteous, but sinners" (Matthew 9:13b, NIV).

God wants our love to be like that of the loving mother who hugs her little boy who has just come in from the yard covered with dirt—not because she loves the dirt, but because she loves her boy. Whatever the cost, whatever it takes, whatever sacrifice you must make is justified. This love is a great love that must be shared through you. For there is a strange truth about this beautiful, powerful and yet fragile love that comes from God. If it is not shared it dies. God knows this! Jesus knows this! And you should know it, too!

Mary, in our story, instinctively knew this truth. If the love in Mary's heart had not been shared, it would have died. She would become hard, cold, bitter so she found a way to share it. Isn't it a wonderful truth that a child would sense the nature of this love so strongly? I wonder if we, if you, sense this reality today. If we do not share the love of God that is in us, it will die.

This love demands action on our part. The Scripture tells us that Jesus came, "...to seek and save those who are lost" (Luke 19:10, KJV). Why? Because He understood the miracle of love—God's love. He knew that He must share the love of God that poured into His life. This was the purpose for which He had come. He had come to love. He had

come to die. Why did He finally go to the cross? Because He knew that we needed His love, and even God knew that the miracle of His love must be shared. At all cost! At any cost! His love, personified, must be the ultimate gift so people will believe it.

And this love is now entrusted to you who have believed, received and accepted His love. You have become God's witness to your generation. The only way people that surround your life will believe you really care about them, is when you love them and you carry out the words of our Lord when he said,

"Greater love has no one than this, that one lay down his life for his friends" (John 15:13, NIV).

There must be a way of giving yourself—your way of giving yourself. Some sacrifice of love that you make for the cause of Christ that will also show that you really care about others. Christ's command is that we "love one another, as I have loved you" (John 15:14, NIV). He made it abundantly clear that to maintain a good relationship with Him you must love others and share your love and His love with them.

"All men will know that you are my disciples if you love one another" (John 13:35, NIV).

Jesus said this. He meant what He said!

This is the cause, the motivating force, behind all evangelism, all sharing of the good news; to love as God loved you. To sacrifice, share, and give of your life to witness—each one in the way that God leads. Be creative in your relationship with God and in developing a loving relationship with other people. Care as so many have cared before you!

Join the anguished cry of Jesus as He weeps over a doomed city.

Care as Paul cared when He said, "I could wish that I myself were accursed (cut off) from Christ if my brethren could be saved."

Or, the Patriarch Moses who said, "Oh, this people have sinned...yet now, if thou wilt, forgive their sins—: if not, blot me, I pray thee, out of the book which thou has written."

Or, John Knox who cried, "Give me Scotland or I die."

John Wesley said, "The world is my parish."

Hear the sob of the parent in the night, weeping over a prodigal child.

It is the secret of a growing church.

It is the way of Christ. The way of love!

The Miracle of Christian Love

Continued

Show me my tree and help me to place a note there that reads, "Whoever finds this, I love you."

If you will, you are His evangelist, you are His messenger, you are His disciple, you are His friend, you are His family.

"Wake up, O sleeper, rise from the dead and Christ will shine on you" (Ephesians 5:14b, NIV).

If you would like to make a commitment of your life or a statement of your intention to share the love of God with others and dedicate your life to His purpose, come now and pray at the altar of His love and sign your name at the end of this article.

You must find your cross, put it up and put a note on your tree for all to find and see, "to whoever finds this, I love you." In the words of an old hymn, "Others, Lord, yes others, may this my motto be, that I may live for others, that I may live like thee."

Jesus points out, "unless a kernel of wheat falls into the ground and dies it remains only a seed," it only has potential, "but if it dies it produces many seeds." "The man (person) who loves his life will lose it, while the man who hates (sacrifices or gives) his life in this world will keep it for eternal life."

Only true love will motivate this kind of sacrifice. Wherever the love, compassion and understanding of God is needed that's where your life and your love ought to be. Reach out to your family, your friends, your neighbors, to everyone you know or can get to know. Love them! They

need to be loved; they need to understand His love. Help them accept His love and receive His presence into their lives.

So many times we do not see the needs in people's lives. Sometimes we do not want to see. We are even afraid to see. Perhaps because it makes us so uneasy. "Look up, the fields are white already to harvest." Many times we say, "What fields! Where! I don't see any fields!" God says, "Look again, look again with the eyes of love."

Look at the people around you, your field of love and evangelism is there. God has given you the opportunity to love and reach the people near you. The people you live with, the people you work with, the people in church with you. Reach them with your love. God wants you to share with them the miracle of Christian love—the love that transforms, changes and saves; the love He gave you. Continue that reaching out through the love of others into the whole world.

When He says, "Who will I send and who will go for me?" answer, "Here am I, Lord, send me."

Send me to tell your children that you love them.

Send me to tell them that Jesus loves them and has died for them.

Send me to tell them the truth about your salvation.

Send me to tell them, "I love them."

PACT

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The next time your subscription comes due, won't you join us in **P A C T** ?

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Three Years and Two Lives

September 6, 1953, Rev. and Mrs. Frank Toothe and Jimmy left San Francisco on the "SS India Bear" bound for the Philippines. They arrived September 25 in Manila where they first made their home.

January, 1954, Frank Toothe had surveyed the Islands locating possible areas for our new mission work. Claveria on Mindanao was selected. No Protestant mission had ever been carried on there.

April, 1954, the Toothe family pioneered again. Leaving Manila by ship, they went to Cagayan, then by bus to Claveria. Miss Francisca Yobis, their helper in Manila, went with them. Frances almost immediately set up a clinic in her home, as there was no doctor in that entire area. On Easter Sunday this little group of four held a worship service in their new home.

July, 1954, their first convert was their helper in the home, Francisca. People who came for medical treatment were given literature and invited to attend services in the home. The opening wedge in the community was the medical work done by Frances and the helpfulness of Frank.

August, 1954, the American Advent Mission Society was legally registered in the Philippines, an answer to prayer. Frank could then, as superintendent of our mission, sign entrance papers for our new missionaries. Frances held the first children's meeting in Claveria. Services and Sunday School began in the Barrio of Mainantang.

December, 1954, the first Christmas program was held.

1955, a home was purchased. Frank began work on improvements. Frances organized the Ladies' Bible Class. Miss Delia Emano accepted Christ. Frank conducted the first class for converts. The first bamboo chapel was built at Mainantang called the Tustin Bamboo Chapel.

March, 1955, 76 were in attendance at the morning worship service in Claveria; 41 in Sunday School and 31 at Mainantang. A Ladies' Bible Class was started at Mainantang and a class for children unable to attend school.

April, 1955, first baptismal service was held and Superintendent Frank Toothe baptized four believers.

June, 1955, the new missionaries arrived, Miss Betty Allen from New Bedford, Mass., and Miss Bessie Smith from Meredith, New Hampshire. They had "Foomfie," the Jeep station wagon with them. (Foomfie was the gift of the Foreign Mission Fellowships of our two schools, Aurora College and New England School of Theology.) Because of the schedule of the ship, Betty and Bessie were able to visit our Japan Mission enroute.

July, 1955, 140 attended Sunday School at Claveria taxing the capacity of the Mission home. The Junior Bamboo Chapel was built in the yard for the Junior Church where

Frank, Frances and
Jimmy, 1950



children's services were held relieving the congestion in the home.

October, 1955, Frank baptized seven candidates. The first communion service was held when twelve partook of the emblems. Young people's meetings were begun in the girls' mission home.

December, 1955, first Daily Vacation Bible School was held during school vacation.

1956, Mr. and Mrs. Howard Towne sailed, March 30, for the Philippines.

March, 1956, six women from Frances' Bible Class were baptized Palm Sunday afternoon. Francisca and Delia became active as interpreters and helpers in the various services. Also in March, construction was started on the "Norwalk Bamboo Chapel" in Honopalon.

May, 1956, the first service was held at Honopalon. The first teachers' training class was conducted. The first Christian education classes allowed by the government in connection with the public school were begun in the Junior Bamboo Chapel instead of the public schools.

July, 1956, Miss Francisca Yobis and Miss Delia Emano were commissioned as the first Bible Women in our mission.

September, 1956, the first Advent Christian Church of the Philippines was organized with forty baptized Christians signing the charter membership list just three years from the day Frank, Frances and Jimmy arrived in the Philippines.

And so the work goes on. Many of us remembered in prayer these missionaries and many of us recall with vivid recollections the exploits of this couple dedicated to the outreach of the Gospel. Remember China? Remember Japan? Remember their Stateside pastorates?

In just three years, September, 1953—September, 1956, a new mission field had been surveyed, new converts baptized, new churches established, a medical ministry achieved, additional new missionaries sent out and a new denominational thrust was begun which is still growing to this day.

DATELINE ****

Christian World

MENNONITE MISSIONARY KILLED IN GUATEMALA

AKRON, Pa. (EP)—Two Conservative Mennonite Fellowship missionaries were shot, and one was killed in the early hours of September 14 in Palama, Guatemala, some 60 miles northwest of Guatemala City. The assailants were a group of about 10 men who claimed to be members of a guerrilla organization, according to Mennonite Central Committee News Service.

Killed was John Troyer, husband of Marie Troyer and father of five young children. He had been pastor of a mostly Indian congregation in the village. It has some 40 members and an additional 35 attending. Gary Miller, a single voluntary service worker who was assisting Troyer, spent two days in a Guatemala hospital before returning to the United States. According to Elson Sommers, treasurer of the Conservative Mennonite Fellowship (CMF) mission board, representatives of the U.S. embassy told Marie Troyer that her husband and Miller are the first Protestant missionaries in Guatemala to become direct victims of the country's current conflict.

Around midnight on Sunday evening the 13th, 10 uniformed men appeared at the Troyer home. They ordered the family, Miller and a Guatemalan Mennonite young woman working in the home, out of the house, then proceeded to remove valuables, which included cameras and a two-way radio. They then burned an outbuilding, an electrical generator and a car, and they attempted to burn the house.

During the hour or so the men were looting and burning they emphatically claimed to be members of the Guerrilla Army of the Poor (EGP), according to Sommers, who has spoken extensively with Miller since his return. They also spoke of the missionaries being rich while people around them are hungry and, said Sommers, "inferred the missionaries were putting wrong ideas in people's heads, though they weren't specific." Although the intruders at first said they would not harm anyone if they followed instructions, after completing the damage they asked Troyer to step aside from the others and began to shoot. They continued firing until he fell, and he received five bullet wounds. They then fired a shot at Miller, who fell immediately.

The Conservative Mennonite Fellowship mission board has now removed the four families and four single persons who had been working in Guatemala. They leave behind five congregations whose members are mostly Indian. they have ap-

pointed national leaders to carry congregational responsibility.

Willis Knepp, chairman of the mission board, said that "the basic reason we were there was evangelism. We work at the needs of people from a spiritual standpoint." He adds, however, that "it is difficult to entirely separate the spiritual from the material." So along with "tending the flock," the work of Troyer and other CMF missionaries included "counseling, farming, setting up a small income base for church members and distributing clothing," according to Knepp. Guatemala was the only place the CMF worked, and it will be several weeks before the mission board meets to decide how to continue there.

'CHARITABLE IMMUNITY' DOCTRINE STRUCK DOWN

COLUMBIA, S.C. (EP)—Churches, institutions and agencies of the South Carolina Baptist Convention are no longer immune to law suits "in tort" under a recent ruling of the South Carolina Supreme Court which abolished the doctrine of "charitable immunity." A. Harold Cole, executive secretary-treasurer of the state convention, said the convention's churches and institutions which do not have adequate liability insurance coverage protecting them against such suits should take steps to obtain the protection.

"In handing down this ruling," Cole explained, "the court could not have been more specific. This means churches and other charitable-type institutions will be subject to suit for incidents which have occurred within the last six years."

Preston Callison, attorney for the General Board of the South Carolina Baptist Convention, explained that law suits "in tort" are those arising from willful or negligent acts. "Although I do not expect a sudden surge of suits against our churches and institutions," said Cole, "we can expect that the number of suits may increase, and the amounts of the judgments could grow in the next few years. This will probably result in much higher liability rates, and churches and other institutions must inaugurate loss-control programs which will minimize the occurrences that give rise to tort liability."

Before the court decision, churches, colleges and other charitable-type institutions were protected because the doctrine held that such charities could not be sued for inflicting injury on recipients of the charity or on other members of the public, Callison explained.

The South Carolina Supreme Court decided to abolish the doctrine after a \$5,000 suit was filed on behalf of 11-year-old Matthew Barlow Fitzer of Columbia. The boy allegedly suffered a head injury while attending a session at Camp Greenville of the Greenville Young Men's Christian Association.

The injury reportedly occurred during unsupervised "horseplay" as a result of the Greenville

YMCA's alleged failure to provide adequate supervision. Camp attorneys maintained the camp could not be sued under the "charitable immunity" doctrine.

SMALL, CHURCH-RELATED COLLEGES EXPECTED TO SUFFER FROM REDUCTIONS IN STUDENT LOAN PROGRAMS

NEW YORK (EP)—Cutbacks in federal student loans are sending students scrambling to find alternate sources for financing their education. Those who planned ahead are encountering a few snags in meeting their tuition needs for this fall.

But a large number of students who in the past have depended on federal aid and who are no longer eligible under new rules, face uncertain futures. Many of these students have turned to their churches for aid, but those denominations that do have loan programs can help only a few.

Administrators of church funds have been deluged with applications for the limited amount of money on hand for fall and don't paint a particularly rosy picture for future assistance.

Several knowledgeable analysts also predict that the drastic cutback in aid will mean a real financial crunch for those small private and church-affiliated colleges that are not heavily endowed and cannot offer much aid to their students. Government-backed student loans had been a boon enabling them to compete with less expensive state universities. The government's Guaranteed Student Loan Program bears the dubious distinction of being the fund most seriously curtailed.

JONES CALLS COURT HEARING "A LANDMARK DECISION"

GREENVILLE, S.C. (EP)—An announcement "affecting every church and Christian school in America" was made on October 13 when the United States Supreme Court decided it will hear the tax case of Bob Jones University, according to the university.

Dr. Bob Jones III, university president, calls the case "a landmark decision." He thinks that's why the court is willing to hear the case. "This issue has never been decided on before by the Supreme Court. There is no similar law case ever in the history of the country. I'm elated that they've agreed to hear it. I think the constitutional issues are such that I don't think they could afford not to hear it."

The school's long battle with IRS began in 1970 when the IRS notified the school it would not thereafter enjoy tax exemption or deductibility of contributions. After Bob Jones refused to alter its policies, IRS took action to strip the school of its tax exemption, a decision reached in January, 1976, but applied retroactively to Dec. 1, 1970.

The school took IRS to U.S. District Court, where the IRS order was overturned. The Fourth Circuit Court of Appeals reversed the district court, holding that "the unquestioned First Amendment right to free religious belief and exercise does not carry with it a guarantee of any person's or corporation's entitlement to tax exempt status."

Bob Jones has argued that "all religious institutions in the United States are potentially threatened by a rule of law... which could cause the protective barrier of their tax exemption to be breached because of their failure to conform to 'public policy.'"

ERIC ALEXANDER TO ADDRESS STUDENTS AT URBANA '81

Since 1948, thousands of students from throughout the world have gathered at Inter-Varsity's Urbana Student Missions Convention. They have been challenged by the Christian message and its relation to world issues.

Speaking for the first time at Urbana is Eric Alexander, president of University and College Christian Fellowship (UCCF), Inter-Varsity in Great Britain. He joins a host of Christian leaders already a part of the tradition at this student gathering.

Recognized as a productive Bible expositor, Alexander will present four 30-minute expositions from the Book of Acts during morning sessions at Urbana '81.

According to Alexander, the expositions will be dealing with problems of church growth and particularly the growth of the missionary movement in Acts."

Urbana '81 is Inter-Varsity Christian Fellowship's 13th Student Missions Convention scheduled for Dec. 27-31, 1981, at the University of Illinois-Urbana Campus.

There are currently 6,041 registered for Urbana '81.

EDITOR OF AFRICAN CHURCH NEWSPAPER FOUND MURDERED

LONDON (EP)—Edgar Motuba, 43, editor of *Lesinyana*, a Christian weekly in Lesotho, and a member of the Central Committee of the World Association for Christian Communication, was murdered early in September in what is believed to have been a political killing.

His body was discovered after he had been kidnapped from his home in Maseru, capital of the South African country, by heavily-armed men believed to be members of the ruling National Party of Chief Leabua Jonathan. The Lesotho Evangelical Church, which publishes *Lesinyana*, is an outspoken critic of the government. Motuba had been threatened many times and had been

detained on several occasions. Earlier this year he was banned from entering South Africa.

Revelation Ntola of Johannesburg, South Africa, editor of the ecumenical weekly, *The Voice*, and vice-president of WACC's Africa Region, said that Motuba was "a man committed to peace and particularly reconciliation" noting that this was seen both from the newspaper he edited and his personal witness.

EVERY FOURTH PERSON A MUSLIM BEFORE LONG?

WETZLAR, West Germany (EP)—In a recent lecture here, pastor Eberhard Troeger of Wiesbaden, expert on Islam and director of the Protestant Mission in Upper Egypt, expressed the view that after Communism and other post-Christian ideologies, Islam had become the greatest challenge to Christianity, claiming once again to be the only true religion and to offer a perfect religious-social societal structure. Both reform and conservative Muslims regard themselves as a great alternative in the face of a largely materialistic West and an atheistic East.

According to Pastor Troeger, Islam is spreading on a worldwide scale, and before long every fourth person will be a Muslim. Whereas in 1900 there were only 100 million Muslims compared with 500 million Christians, Islam now has 700 million adherents—a figure almost as high as the number of nominal Christians through the world. Representatives of Islam even claim that there are 1,000 million Muslims, said Troeger.

There are over 5 million Muslims in Western Europe, the majority in France (2 million), followed by the Federal Republic of Germany (1.7 million). More and more Islamic centres and schools are being established in German towns, financed mainly by funds from Saudi Arabian oil. A London-based Islamic council for Europe spends "very large sums on propaganda among Muslims and Christians." According to Troeger it is even "in" to become a Muslim in certain areas of Europe, e.g. Spain, particularly among left wing and environmental groups.

"OPERATION PEARL" REPORTEDLY GETS 800,000 BIBLES INTO CHINA

NASHVILLE (EP)—Protestant and Catholic volunteers have risked beatings and Communist jails to join "Operation Pearl" and smuggle an estimated 800,000 Bibles into China, a missionary society executive says. One million Chinese-language Bibles were printed by a Nashville publisher and an estimated 80 percent eluded border guards, who are instructed to ban the entry of the books, said Ed Neteland, executive vice president of the missionary society, Open Doors.

"If a person believes in the Bible and embraces

the truth, he becomes a dangerous person in the eyes of the Communists," Mr. Neteland said October 13 in Orange, Calif.

The Chinese government has told Christians it will print Bibles, he said. "I think they have printed something like 135,000," he added. "At that rate, there would never be enough."

The smuggling operation to China's 8 million to 10 million Christians was conceived earlier this year by Brother Andrew, a Dutch national whose life's work is sending Bibles to communist nations. Mr. Neteland and other Open Doors executives met October 13 with Brother Andrew in California and pronounced the operation a success.

He said Chinese Christians worked with volunteer Bible smugglers from "Australia, New Zealand, absolutely all of Europe and around the world" in getting the Bibles to China. "We believe in personalized delivery to the people," Mr. Neteland said. "We don't use air drops or ship them in on boats or anything like that."

However, *Time* magazine reported this week that the 1 million Bibles involved in "Operation Pearl" were smuggled by barge onto a beach in southeastern China near Swatow in waterproof containers and unloaded at night until authorities discovered the plan and arrested hundreds of volunteers.

Mr. Neteland said Open Doors, a 27-year-old worldwide missionary society, has been operating secretly in China since before President Nixon visited the country in 1972.

He said Thomas Nelson Publishers printed the Bibles for \$1 each from plates supplied by the American Bible Society.

"Brother Andrew himself called me early this year and said he was praying to God that he could raise enough money to supply a million Chinese with Bibles," said Thomas Nelson president Sam Moore. "I promised I would work with him."

ANCHORAGE, Alaska (EP)—"Fear is driving the world toward nuclear destruction," Dr. Alan Walker declared in Anchorage, Alaska. "America and the world today needs the calmness of spirit which comes only from faith in God." Dr. Alan Walker, Director of World Evangelism for The World Methodist Council, began a seven week tour of North America on September 27 in Alaska. In the Mission to the 80's Rally in Anchorage he spoke of the threat facing the world from the gathering nuclear arms race between America and Russia.

"America is in danger of being taken over by fear, an unreasonable fear of Communism and of Russia. It is launching the nation into a ruinous nuclear arms race at the expense of the poor. The vast rearmament program is a denial of the great words on American coins—'In God we trust.' The Christian church in America carries a heavy responsibility to call the nation to place its trust, not in a nuclear arms superiority, but in God."



"Way down upon the Suwannee River..." site of Advent Christian Village

Six year old Donald Bates, pale with fear found it difficult to sit still when he and his four sisters came to my office during a trial visit to the Advent Christian Village. Being the only boy in the family, Donny felt alone and concerned about being separated from his sisters. The tension, however, seemed to drain from his face when Dr. Bradley told him that he and his sisters would be permitted to live together in the same cottage at the Village.

The social worker explained that Donny could not remember having seen his father. His dad and mom had separated soon after he was born. Actually, the only time Donny ever heard his father's name mentioned was when his mother would angrily blame him for leaving the state and not paying any child support.

Having no success through the courts in getting her husband to help support their children, Mrs. Bates made efforts to find work. Because she had dropped out of school when she was only fifteen to get married, she had found it difficult to find any kind of gainful employment. By the time she paid someone to help care for the small children, there was hardly enough left to provide the necessities for their existence. Mrs. Bates began putting them to bed early and moonlighting at a nearby tavern.

Exhausted from trying to hold down two jobs, Donny's mother had very little left to give her children. Normal requests, disagreements among the children, and the usual noise levels around the house became too much for her. In desperation she took what few clothes the children had, packed them in cardboard boxes, crowded the children into

the badly skipping car, and drove to her aging parents who lived fifty miles away. She explained to them that the factory where she was working was sending her to a special week of training, and she needed them to help care for the children while she was away.

The week passed but Mrs. Bates did not return. Fear of foul play gripped the children and grandparents' minds. But, upon checking with the factory to find out where Mrs. Bates had been staying while attending the school, the grandparents learned there had been no special school! Obviously, Mrs. Bates had deserted her five children.

Donny missed his mother, but he enjoyed living with his grandparents. He had never had a father, and he especially loved his granddaddy who showed him how to do so many new things around the farm.

Mr. Allen, the grandfather, however, never got over the shock of his daughter deserting her children. Within a few months he had died of a massive heart attack.

Grandmother Allen was not well, either, but she was determined to care for Donny and his four sisters, and she did for two years. The death of her husband, the desertion of her daughter, and the extra work and responsibility of caring for her five grandchildren however, soon took its toll on Mrs. Allen. Her physical condition grew worse. Realizing she would not be able to care for Donny and his sisters much longer, the grandmother contacted her pastor and asked if he would help her in planning for her grandchildren's future. The pastor contacted us at Dowling Park, and an admission study was immediately begun.

After exploring possible alternative living arrangements for the children with social workers from the state child caring agency, it was mutually decided that since no relatives or foster parents could be found who were willing to take all five children into their homes, the needs of Donny and his four sisters could be best met by admitting them to the Advent Christian Village.

The Bates children had many emotional scars, and we were never able to help them completely erase the effects of their neglect, desertion, and abuse during their early and formative years. But the Village child care staff did everything it could to facilitate healing. Genuine Christian love, patience, kindness, and gentleness can do more than most realize.

With special tutoring, Donny and his sisters were able to catch up in their school work and keep pace in their usual classes. All of the children graduated from high school. Donny enlisted in the army and has become a career man. One of the girls married shortly after graduation. Two took courses at the local vocational technical school. One became a cosmetologist and the other a licensed practical nurse. The fourth went to college to become a teacher. Today, all are married and have families of their own. They are responsible Christian adults, and all who had a part in their development and care have every reason to feel pleased.

God has blessed the ministry of the Advent Christian Village, and we are grateful to all who have shared in its outreach of Christian love.



A view of the spacious shaded grounds with one of the cottages



Dr. Sidney Bradley counseling a young person

At Advent Christian Village, approximately thirty children who are unable to live with their natural parents reside in four small homelike cottages with warm and loving couples who serve as substitute parents. Spacious playgrounds, a beautiful swimming pool, acres of farmland and wooded acres along the banks of the winding Suwannee River afford the children opportunities to work, play, swim, fish, hike or ride horses.

At Dowling Park, the philosophy is that a substitute living environment should be as close to a normal home situation as possible. Therefore, brothers and sisters are permitted to reside in the same family type cottage. House parent couples care for cottage groupings of approximately eight children and attempt to extend the finest in wholesome supplementary parenting. Each cottage group has a budget and plans carefully in purchasing food, clothing, and personal as well as household articles. Each child experiences the training of learning to provide meals and run a complete household.

To help prevent children being separated from their natural parents, the Marvin E. Jones Child and Family Enrichment Center was established in 1978. Dr. Sidney Bradley counsels with those experiencing conflict in their marital and/or parent-child relationships. In addition, he is frequently called upon to be an expert witness or consultant in court cases where the custody of children is being considered.

We Get Letters...

Dear Ed,

We are thinking of all of you. How much we desire to see Harvest Now! there and on the foreign fields. "The fields are white already to harvest."

I was glad to see in your article that "in accordance with the 8th objective...we have pledged to maintain at least one-third of our United Ministries income toward foreign mission outreach...goals of expansion...and development of the work on present fields, etc." Somehow I was beginning to feel—or perhaps "fear"—that as a denomination we were beginning to "phase out" foreign mission work, or just letting it happen. And I must admit that that "fear" is still in my heart. There seems to be less and less emphasis on foreign mission and it is replaced with home mission, which is not bad in itself, but is self-centered.(?)

I'm especially concerned how we're going to continue foreign missions if no one hears the call of God to become a missionary and "how shall they hear?" unless our pastors are mission minded? And how are we going to interest more than just a few of our pastors in foreign missions and get the message to the whole church? I don't have the answers. I wish that I did. We suggested to the Japanese that if the Conference here had an aggressive united program of pioneer evangelism and requested missionaries from America to come and help in a specific place in a definite program, God would then call the right people. And He would also provide the means. I believe it!

I am grateful for your good work and for that of all the others there, too, believe me.

God bless,
Dorothy

(Thanks Dorothy, we needed that. JEH)

Dear Ed,

I'll dash off a letter to go with your requested pictures. Hope that these will be satisfactory. They are a fair likeness of us all.

We had a good Mission Meeting this week at the Lodge with beautiful weather and plenty of good food as well. We miss Mary Ingersoll; but it was good to have Tom and Beth with us. We all appreciated your last letter with its words of encouragement. Everything is going real well with friendly interest being shown by all.

We will be starting Sunday Worship Services and expect to pass out invitations to all 1200 homes in the Asukano Community. Want to do this 5 times before Christmas and will do some door-to-door visitation also. I will be bringing the messages each week. We will be involving the Shinobugaoka Church in prayer and other ways.

We trust that there will be volunteers to replace the Danners when they go home. Glad that prayer request was in the Prayer Calendar recently. And we trust that a Career Missionary Couple will be sent out to Japan no later than the fall of 1982. If we are to have our furlough as planned beginning the summer of 1983, we do need to have someone new on the field by next fall. Please see that this gets top priority. Of course you are going to be thinking and praying about this every day. There will be funds and support for the couple or couples of God's choice. And those who come out need to realize that they are on a team.

Yours in Him,
Austin



Austin, Dorothy, Terry



Beth, Jason and Tom Danner



Beth Danner



Tom Danner

Christians Didn't Get Along

In the *Advent Christian News* of August 30, 1981, I note an EP news item from Trivandrum, India, stating that house churches could become the most effective way to reach India. The item quotes Abraham Philip of the New India Evangelistic Association. He states that Christians think they can function as a local church only if they have a big church building and a full time, ordained pastor. He says that attendance at house churches ranges from 10 to 20, and he finds some of them the most spiritually alive.

I agree that some people see a church building and a full time pastor as the first essentials to establishing a church, and that such a perception may, in certain cases, hinder establishment of a local church. However, I disagree with the house church concept, if this is intended as the sole and permanent solution.

If 10 or 20 people in a church are considered to be the optimum number, and no further increase in numbers is desired or envisaged, a house church may be sufficient. However, my experience is that growth is limited so long as a church is meeting in a house. A *Church Growth principle* is that there must be sufficient room for growth.

At times, the idea of conducting church services in homes can even be counter-productive. One such church in my experience, moved from a prayer hut to a home—and lost most of its members over a period of time. Even where those who have already accepted Christ are ready to meet in a home harmoniously, it may be impossible to invite inquirers to attend. To some, meeting in somebody's home is a positive hindrance. One person commented to me that in a certain town “almost every other house in the street had a house church.” His implication was that the multiplicity of house churches indicated only that the *Christians didn't get along together* and had to meet separately.



It must be remembered that, unless one gets into the upper classes in India, rooms in homes are very small. I have met with a group in a room 6' x 6' — dark and stifling; and in a room 10' x 12' where anybody else who came had to sit outside. My own problem in evangelistic work in a certain area now is lack of a place to invite people even to a prayer meeting. Families or individuals are being met in their homes. This is an effective method of teaching, because it meets the individuals' needs, but it is very time consuming, limiting the number who can be met; and it does not teach fellowship one with the other.

By all means let there be house groups. In some countries (example: communist countries) this may be the only solution. But let us not think that the day of church buildings and full time pastors is past, and that house groups are necessarily the end product for which we should strive.

Beryl Joy Hollis

Dear Ed,

I read that new church buildings is one of your goals for India; and that you hope for a Capital Funds Drive for \$20,000 in 1983. But...

An article on the back page of the August 30, 1981, “*Advent Christian News*” disturbed me. I had seen it in a New Zealand Christian paper also. I have therefore written an article which I hope might make people question the over-simplified statements of that article. I find a growing feeling that the Mission Field doesn't need money for churches. “They can get along with house churches like the early N.T. church” or at least until the national churches can afford to build their own. When I see U.S.A. carrying out that theory I might be convinced! Is “Harvest Now!” planning to establish only house churches? Does the denomination expect the local churches to provide all their own funds for building? As for the N.T. churches—they were in households rich enough to own slaves; and in Acts 2 there seems to have been space in the Upper Room for at least 120 people!

Unless you feel it unwise, please pass on this article for printing.

Yours,
Beryl Joy Hollis

“What Began With American Missionaries Overseas...”

If I were to cast my lot with the “most likely to succeed” group of Christian workers today it would in all probability be with the overseas missionaries. They have proved that the church of Christ can grow, that a country can be reached for the Lord. The overseas missionaries have proved that in spite of religious opposition, political turmoil, personal difficulties and sacrifices, the work of the Lord can spread. This growth is illustrated from the time of the first disciples to the very present day.

Jim Montgomery, Managing Editor of Global Church Growth Bulletin, said “What began with American missionaries overseas has come home to provide a valuable tool for the winning of educated, sophisticated, materialist—yet likewise perishing — multitudes.” He goes on to illustrate the simple fact that American missionaries overseas used tactics — church growth principles if you please — that have been useful in building the Church.

In researching some of the church growth principles, I discovered to my amazement that much of what I have been hearing in America about church growth, church growth principles, transferable concepts, etc., were already in the works in Africa and Asia. For example, I walked into the jungles in Africa to discuss the work of the church with the nationals. (We used to call them natives. Now we call them nationals and many of those who I asked for a definition of national and native did not feel that it made that much difference as to what they were called.) I had read about so-called stateside “precinct evangelism.” I was delighted to be able to take that concept of church growth to the Africans only to be amazed (I surely showed my ignorance) that they had been practicing precinct evangelism for decades. I walked with men and women of the church in Africa and saw how they divided up a locality into different segments, moved in a pastor or layworker (they seldom differentiated) and family. I expected that family to live there until a church was built in the precinct, a good example of precinct evangelism. The overseas missionaries had worked with these nationals.

“What began with American missionaries overseas has come home” to illustrate to us statesiders that Christian Schools are a viable ministry. All you need to do is go into Asia with me and visit one of the most acceptable and progressive school systems in India, namely the Advent Christian school system headed by Francis Manoharan, an Indian national friend of mine. It is at this point that the churches in India are gaining in their church membership. Children are

learning the ways of Jesus Christ even though their entire background has been Hindu or some other non-Christian religions.

Growing the Christian church by multiplying the congregations, is another church growth concept in America that has been working in India for years. Check with David Manoah. Check with Pastor Isaac (Advent Christian minister). Check with Mureges in Kodai Kanan. Check with M.G. Meshach and Pastor Jeevanandam and many others. You will discover that the church of Christ grows when the congregations are **multiplied**.

At a recent meeting of North American church leaders, the exclamation was heard that “we ought to forget about bigness and pay attention to the small seed that it may grow.” This concept has also been practiced in Asia and Africa. The congregation, which is the beginning seed for a new church, is invariably small and sometimes stays that way for a long period of time. However, the seed is there and although the congregation may not necessarily increase in number rapidly, their outreach into the community is viable and this can be documented.

I guess this speaks to the question—“Why Foreign Missions?” Why the eighth Objective for the Advent Christian Denomination which is to assure “a strong mission interest beyond our national borders” and also “to maintain at least one third of our United Ministries income toward Foreign Missions outreach”? The foregoing illustrations also speak to the aim of the eighth Objective of our denominational goals for 1988 which is to “expand into new types of mission work.” Our missionaries in India have ventured into a new type of mission work which we call Team Ministries. It is the expressed aim of these Teams, coupling the missionaries and the nationals, to plant new church congregations, train lay pastors, teach the people of the congregations regarding the Christian faith and the Conference activities and winning people to Christ. *This is being done*. It is a case of the missionaries willingly taking their place on a team with nationals and using the God-given talents of both to advance the cause and Kingdom. This phase of missions work has its risks, but many are willing to take the risk. This speaks also to the idea of the eighth Objective to increase the “indigenization of foreign conferences.” The missionaries have worked exceptionally well in training the people in Scripture and church principles; and also in the procedures necessary for the smooth running of conferences and the proper building of congregations into a unified group of believers.

This involves "cooperating with other groups and/or individuals who are compatible with our missions philosophy." That is to say, we are not trying to restrict the influence of the Advent Christian missionaries and nationals to just Advent Christians whom we have already met. We are touching as many as we can in as many places as we can.

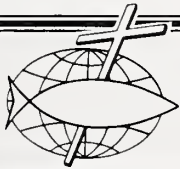
Foreign missions must continue. The eighth Objective also speaks to "development of the work on the present fields." The foreign missions work of the Advent Christian denomination plans to build up the work in the Philippines, Malaysia, Japan, India and in Nigeria. In talking with many leaders throughout the world, I am discovering more and

more that when we "spread ourselves thin" and try to reach everybody with a few workers, we quite often reach only a few—and sometimes nobody—in any viable, lasting way.

As Donald McGavran has said, "If we are to carry out Christ's command and disciple all the people of planet earth, we must multiply churches. Congregations do not vanish. They multiply."

"What began with American missionaries overseas has come home to provide a valuable tool for the winning of...perishing multitudes."

JEH



For Your Information

Despite all antagonism, an incredible number of people around the world are accepting the Christian gospel as one of the world's "better options."

Christendom, by the latest computer estimates at Project Daystar in Nairobi, is now gaining approximately 63,000 new adherents per day and 1,600 new churches per week. Amazingly, two-thirds to three-quarters of that phenomenal growth is happening in so-called third world countries through the initiative of third world Christians themselves.

Good News New Testament Celebrates 15th Anniversary

NEW YORK, September—1981 marks the 15th anniversary of the Good News New Testament, the New Testament in Today's English Version, published by the American Bible Society.

Originally published under the title Good News for Modern Man, the highly popular New Testament has undergone four editions and has sold more than 61.2 million copies since it was first published in 1966.

As its translators intended, the GNNT was prepared by the American Bible Society for people who spoke English either as their mother tongue or as an acquired language.

As a distinctively new translation, it did not conform to traditional vocabulary or style, but sought to ex-

press the meaning of the Greek text in words and forms accepted as standard by people everywhere who employed English as a means of communication.

As Dr. Eugene A. Nida, Executive Secretary of the Translations Department, ABS observed at that time: "Today's English Version of the New Testament attempts in this century to follow the example set by the authors of the New Testament books who, for the most part, wrote in the standard, or common, form of the Greek language used throughout the Roman Empire."

The text from which the translation was made was the first edition (1966) of the Greek New Testament prepared by an international committee of New Testament scholars, sponsored by the United Bible Societies.

Nanjing (Nanking) Union Theological Seminary Update

The only Protestant seminary operating in post-Mao China resumed classes on February 28, 1981. Following is an analysis of the student body:

1. *Number and sex:* Total student enrollment 47 (29 men and 18 women).

2. *Age:* Eight students under 20; thirty students between 20 and 30; nine students over 30. The oldest student is 35 and the youngest 17.

The 47 students were chosen from over 300 who attended qualifying exams held at 23 different locations in China. Standards for acceptance took into consideration the needs of the church in each area, the recommendations of the local church, and the grades obtained.

Besides the resident theological program in Nanjing, there are branch training classes about to be opened in

several provinces of China. It is hoped that this will prove helpful in solving the problem of leadership in the churches. It is not clear whether these training classes are limited to those worshipping in public gatherings or whether they also include those from house meetings. We assume these activities are all under the sponsorship of the newly formed China Christian Council.

CWP

Bullets Are Shot

Meditations of a Missionary on Ephesians 3:20

Now to Him who by the power at work with us..."

Power, Lord? The power we experience around here is in the hands of those who carry automatic weapons. Seven or eight high-powered bullets are shot within a second's time by pressing just once on the trigger.

We heard automatic gunfire one evening and then silence. Hurried footsteps on the loose gravel of our front walk. A cry for help to take the wounded from a nearby house to the hospital. A mother died on the way, and a young boy after he got to the hospital in Iligan.

That is not the way your power works, I know. You loved the world so much that you gave your life on a cruel cross and in the end your love was more powerful. I need to remind myself of that. Fill us again with that kind of love to meet the challenges of this day—a recalcitrant student, a worker who is falsifying his work record and stealing engine oil to sell on the side; a security guard who came to work drunk one night and threw stones that broke the security lights on the garage; the foreman who lost interest in his job when he learned that the mechanic was making more money.

"...is able to do far more abundantly than all that we ask or think."

I guess the problem, Lord, is that I can't feel that anything is happening as the result of our being here. There are no spiritual achievements to write home about. But there it is. You have promised that the power of your love is at work in us. Lord, I do believe. Help my unbelief.

"...to him by glory in the church."

Your church here isn't too much to brag about. We are a tiny minority in a Muslim community and sometimes it seems that our warts are bigger than our virtues. We don't even have a church building anymore since the rebels burned it down last year. Yet you have said that the gates of hell shall not prevail against it so I take heart. The odds seemed even more insurmountable when you left the disciples and ascended up into heaven. Yet look what happened.



Anna May Towne

"...and in Christ Jesus to all generations, for ever and ever. Amen."

Christ Jesus. Nabi Isa to Muslims and the greater prophet next to Muhammad, but definitely not the Son of God nor their Saviour. He would like to become the Prince of Peace to all in this place but their hearts are closed. Help us to continue to show love even in the face of hate and to turn the other cheek in the name of Christ. We trust in your power to accomplish "far more abundantly than all we ask or think."

In Christ's name,
Anna May Towne, Philippines



United Ministries

...doing the whole job together!

Oro Bible College Interns In The Field

Would you like to meet them?

In the barrio of Gimbutan, Dimiao, Bohol, Theresa has been lonesome, sometimes a bit hungry, yet brave to remain there to minister. It took me *two hours* to hike there from the main road. She has four home Bible studies each week, often walking out alone among the rice paddies to the homes up and along the hillsides. It is truly a church-planting situation.

Emelina is in Kalawitan in an established church that is getting organized with some 20 members. It is *only a half hour hike* from the main road. She is struggling to adjust to the people as their first full-time pastor.

The Helix is in Mat-i, one of the last barrios of Claveria; and has left his wife and two small children behind in Cagayan. He is pastoring a small barrio church which has never had a full-time pastor. Food has been in short supply and it rains there frequently. With boots on his feet, Hil has been climbing around among the hills to follow up 10 new contacts with visitation and Bible studies.

Out among other hills in Mindagat, Rustom is working with the pastor to help the established church mature and to follow up some backslidden members. He and his wife and little boy hiked out the first time with their necessities borne on a carromata (cow-drawn sled). It took me *three hours* to walk out! His last report to me was of seven home Bible studies and plans to enlarge the small church.

Along the coastline is Tagoloan where Emmmanuel and Celsa are pastoring a church which has recently moved its building to a new location. Most of the members are day laborers in factories with changing shifts and frequent lay-offs, thus it has its own unique problems. But the Lord is blessing and they are working to build a church and a

parsonage, little by little, and to train the members for more active participation in all areas of church life.

Between visits to these interns, I have tried to keep up with my classwork. I have been out of the city frequently on weekends.

There is much else that I could write, such as about Operation 15/85, an evangelistic and training team that is stirring up quite a few of our churches to spiritual growth and visitation, or about financial needs of the school and the conference, or about the need for deep revival among our leaders throughout the conference and indeed throughout the nation.

A furlough falls due shortly for me; and with mixed feelings, I must sort out things in the office and leave them for another to carry on. What things should I keep, take with me, or give away?

How much time can I perhaps take during furlough for some study? Where? With what? So many thoughts tumble around—thankfully the Lord knows the right decisions.

You will want to make notes of my stateside address. I can be reached either at the Mission office (Box 23152, Charlotte, N.C. 28212), or through my parents, c/o May Putnam, RFD 3, Box 272, Morrisville, Vermont 05661. Please do pray much for Luree Wotton who will take over most of my current responsibilities while I am gone. She really has enough of her own already.

Thank you for sharing with us in this ministry. Your prayers and your gifts of all kinds are what keep us here, and keep us obedient to Him.

Phi. 4:15-19

With gratitude
Laura A. Putnam



Laura Putnam with Helix and Norio in Mat-i.

Looking For A Christmas Gift?

Catalogs are sent to you by firms to tempt your pocketbook. Make plans to express your love and help to express God's love through "shopping" in our Christmas catalog. We've tried to make it easy. Mark the appropriate square and amount, total the whole, insert your name and address and send it to Dept. of Foreign Missions, P.O. Box 23152, Charlotte, NC 28212. Be assured that what you send will be used **only** for what you mark. (The following list comes from Budget items.)

- ☐ The Salary of Missionary
_____ (name) \$ _____
- ☐ The Ministry in the
_____ (country)
(India, Japan, Philippines, Malaysia) \$ _____
- ☐ The General Fund \$ _____
- ☐ The Support of Missionary Children \$ _____
- ☐ The Transportation Cost on the Fields \$ _____
- ☐ The Transportation Cost of Furloughing Missionaries \$ _____
- ☐ The Rental Expenses in
_____ (field) \$ _____
- ☐ The Expenses of Bible Colleges
Japan, Philippines, India \$ _____
- ☐ The continuing Education Cost for Missionaries \$ _____

NAME _____

ADDRESS _____

STATE _____ ZIP _____



Foreign Missions

There is nothing God so honors in results as labor spent in missions.

There is nothing which so alleviates the woes of humanity as work done in missions.

There is nothing which pays so well to the commercial world as money spent for missions.

There is nothing so necessary for the life and success of the church as a zeal for missions.

There is nothing so essential for the preservation and elevation of this country as the work of missions.

There is nothing our Master commanded more explicitly, and with so much emphasis, as for the cause of missions.

There is nothing that will help more to unite a divided Christendom than a grand uprising for missions.

There is nothing which will so determine the future destiny of heathen nations as the immediate advance of missions.

There is nothing which so claims your support and sympathy as does the cause of missions.

We care not where you would place the emphasis, upon temperance, education, philanthropy, or patriotism, the cause of missions underlies and supercedes them all.

China Advent Christian News - 1904

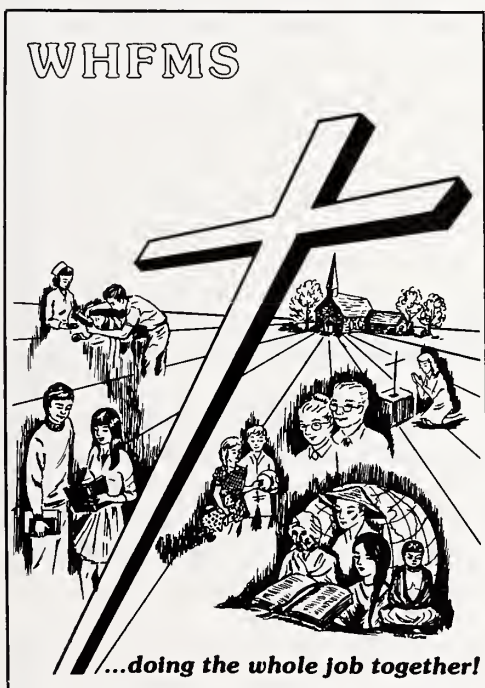
We are "doing the whole job, together!"



Advent Christian Women Organized for Service

Caroline Michael,
Director

Women in Action



WHFMS
SUNDAY
OBSERVED

The **Holly Grove** Advent Christian women of **Benson, N.C.**, under the leadership of Lois Adams participated in the evening service. Eloise Robertson, past president of the Southern Region WHFMS, reported on the National Convention including statistical information, gave an update of our mission fields and a brief talk on "Fascinating Women or Fascinating Christians" at the morning service. Eloise was introduced by Beverly Pelka and was presented a corsage by Lunette McLamb, President of the Local. A special highlight was the music presented by the Children's Choir.

The new conference president, Ernestine Eaton, was featured as the speaker at **Chelsea, Maine**. She pointed out our need to work together in doing God's work and to be willing to do what He expects of us. Lois Waning reported on the Eastern Regional, reminding the group that we have to learn Scripture and apply it to our lives before we can win others to Christ. Dawne McGrath, president of **Augusta Area** WHFMS, gave the welcome and special music was provided by Doris Wright and Jean Wade.

Pocahontas Conference Rally

The spring rally of the Pocahontas Conference WHFMS was held last May in the newly remodeled church in **Elbert, W. Va.** Wilma Booth of Adria gave an inspiring talk on "planting before the harvest" based on Ecclesiastes 3. The ladies from Elbert presented a skit relating the importance of having a personal relationship with Jesus, evaluating one's life, and removing hindrances to serving Him. Nora Tiller, Conference President presided and installed the new officers:

President	Florence Smith	Treasurer	Bonnie Harmon
V. Pres.	Bobbie Orr	Jr. Act. Supt.	Gaye French
Secretary	Jo Edith White	King's Jewels	Stella Lambert

Churches represented included Adria, Elbert, Crossroads, Princeton and War.

"The **key to success** for our WHFMS is definitely the time we spend in prayer," reported Phyllis Stinson of **Minturn, Maine**. The weekly prayer group has experienced many answers to prayer on their island and elsewhere. They have encouraged more prayer consciousness by inviting ladies from other churches to their monthly "Prayer Coffee."

Twelve ladies participated in the morning service on WHFMS Sunday reviewing the lives of a number of Bible women and the place they filled in spreading the news of God's will, His love and justice.

Several of the area WHFMS groups were invited to a "Chinese Banquet" when Sylvia Whitman visited them.

Time Out For Fresh Direction

With all of the well-marked thruways and maps today, it's not difficult to get from one part of the country to another. But, without specific directions, it is difficult to reach a certain destination in a city. One time in Florida, we traveled in circles four or five times, trying to find the right exit to reach the motel whose sign we could see! If only someone had told us to take a specific exit, turn right at the underpass, and then the next left, we would have saved time and much nervous energy.

This is also true in our spiritual lives. There are times when we need specific directions to accomplish the task God has given us. Since being named National Spiritual Life Chairman at General Conference, I've asked many questions. Some were to ladies in different locals, and many were to the Lord. I'd like to share with you what He's been showing me.

Matthew 1:1-12 gives us the old familiar story of the wise men. I believe there's a lesson here for us who are Advent Christian Women Organized for Service. Read how these wise men traveled a great distance, in the right direction, with the visible star guiding them. They had their long range direction clear. *They knew whom they were seeking and why.* They were close to their destination but recognized they needed specific information to find the object of their search. They were wise enough to realize that they'd save time by getting *fresh directions*.

Their questions really upset not only Herod, but all of Jerusalem. Oh, the priests knew where Christ was to be born. But because of preconceived ideas of how it would be, they'd failed to recognize Him when He was born! The wise



the joy expressed by the second group as they related how God was blessing in answer to their prayers!

Have you stopped to evaluate your meetings lately? What percentage of time is spent in prayer and discussing spiritual things? Are you taking time to seek fresh direction for the coming year? The goal or destination remains the same; but the way to get there may be different from last year. What fresh direction would He have you take in your society? His promises to guide are many as in Psalm 32:8, "I will instruct you and teach you in the way which you should go; I will counsel you with My eye upon you." How tremendous! Yet, how useless to us unless we claim it in prayer. *If each of us seek His direction daily and claim this promise, I believe that we, like the wise men, will go forth to greater service with exceeding great joy.*

Ruth Flewelling
National Spiritual Life Chairman

Ruth brings a rich background to her new office as she has served in many capacities in her home church of Crouseville, Maine. In the past several years this has been in the area of spiritual growth and development by Bible studies and counseling with women. She is a farmer's wife and the mother of three grown children. Being a very talented seamstress, she has made wedding gowns, suits, and other garments. She has also taught sewing classes and used this as an avenue for further witnessing.

Ruth Flewelling
Box 486
Crouseville, ME 04738



men, with this new information, immediately headed for Bethlehem. They weren't hindered by creeds or man's ideas. Suddenly, they were aware of the presence of the star again, guiding them as before, and they were filled with great joy! They reached their destination and presented their gifts and treasures to the Christ child.

What does this say to us today? We women in WHFMS have come a long way in the right direction. We've accomplished much and we praise God for that. We've set goals as a National Organization and on the local level; we've sought to meet those goals. Our purpose is clear, to serve Christ so that others will know Him both here at home and abroad. We've been supplied with many tools to help accomplish our task, but we're not there yet! *We need to be wise, like the magi of old, and take time to get specific, fresh directions.*

In answer to my questions, two things have come forth. First, very little emphasis and time is given to the spiritual life and prayer in some societies. Second, some ladies are having extra meetings to pray. With the first answer there came a sense of discouragement. But I wish you could have heard

Christmas

Does Christ Have First Place?

Have you thought about the impression you are making in your family about the Christmas season? What do your children sense as being the important aspects in celebrating the birth of our Lord Jesus?

Do you concentrate on the gifts which need to be purchased or made? Is your children's main concern poring over the Sears "Wish Book" and making a list of wants for Christmas? Do you feel pressure to get the Christmas cards and letters in the mail?

What is important? *Why do we celebrate Christmas?*

Last year at the Christmas season I observed several young couples who had recently become Christians. They were excited about displaying in their homes the real meaning of Christmas. Some decided to completely get rid of all reminders of Santa Claus and teach their children the value of our Saviour's birth. They used Nativity scenes and, as a family, read the stories of the shepherds and wise men from the Bible. Some even baked a birthday cake to further dramatize the event.

As a song by Bert Jones says, "Mid all the tinsel and tinkling bells, keep Christ in Christmas..."

Let's give Christ FIRST PLACE!

cmm

*The Christmas greeting below was written by Corrie ten Boom several years ago and was printed in her quarterly magazine **The Hiding Place**.*

Happy Christmas and Happy New Year.

This morning I was thinking of the different places where I have celebrated Christmas. In Holland it was always a grand and busy time. My sister Betsie and I led the Christmas feast in several wards of a hospital during the week before December 25. For all of us it was the happiest evening when we were at home in the Beje, gathered around a small Christmas tree. Father read the Bible story and mother took care for the many other happy details. We sang Christmas carols and shared the joy of knowing that Jesus had come for the whole world and that meant also for us.

Other Christmasses came where I enjoyed the feast with many different people...in Japan...in India...and everywhere Christmas meant that a Light has come...a Savior, Jesus, who said, "Come unto me, all..." There can be a real Christmas for all who come.

Then I remember a Christmas in Ravensbruck. It was the darkest Christmas of my life. Betsie had just died and I felt so alone. I read Luke 2:10 "Don't be afraid. Listen, I bring you glorious tidings of great joy which is for all the people. A Savior has been born for you..." It was like being in a pitch-dark hall and suddenly a door was opened and a light broke through.

The world has dark clouds, but the Christmas Light shines and wins, for Jesus came to Bethlehem and soon He is coming again. Then the dark world will be covered with the knowledge of God as waters cover the sea. God will wipe away all tears, there shall be no more death, nor sorrow, nor crying, nor pain. Jesus promised, "I come and make all things new." Hallelujah, what a Christmas!

Jesus is Victor!
Corrie ten Boom



Virginia Rorvig

Retreats Build Relationships In The Northwest

Reporting for the Western Washington & British Columbia WHFMS Conference, Virginia Rorvig, states that her main objective as Conference President has focused on building a strong bond between the ladies of the five conference churches. They have had three annual retreats, meeting over a Friday night and for all day Saturday. Through these times of being together the ladies have developed a real fellowship and caring for each other.

Virginia has been in the Bellingham Advent Christian Church for about 13 years. During these years she has been very active in her church serving as a deaconess, teaching a Junior Action group, and being involved on various committees of the WHFMS circles. She has been Conference President for the past 3 years.

This Conference includes Locals in the following churches: Bellingham, Lynnwood, Nooksack, Seattle and Sumas. Some of the community mission projects carried on in these communities include food banks, financial support for a refugee family and tutoring them in English, scholarships for two Indian children to go to camp, Lighthouse Mission programs, and furnishing birthday cake at a Christian Rest Home.

Mrs. Rorvig's main concern has been for spiritual growth. She has encouraged the ladies to have a deeper relationship with God, to listen to and follow the guidance of the Holy Spirit and then reach out to the unsaved.

Attention Presidents

Regarding:

Program Kits for 1982, "Cultivating Mission Principles." Please be sure your program chairman has one for advance planning for the new year. If you have not received one but would like to, please request one from our office in Charlotte, Price \$4.25.

Reports for 1981. Please remind your secretary these are due by January 10, 1982. These are most helpful for keeping our records up-to-date.

Attention Auxiliary Leaders

Regarding:

YWA Program Books for 1982. "Powerful Principles," is based on the love chapter of 1 Corinthians 13. These have been mailed to all groups that have reported in either of the past two years. If we have missed you, please order one from our Charlotte office. Price \$3.50.

King's Jewels Program Books for 1982 have also been mailed. A copy of this program may be ordered for \$3.50.

A Leadership Packet has been mailed to all Junior Action leaders. We would like to define Junior Action this way: any ministry by a local church including grades 4 through 6. If desired, please request a packet.

May we encourage each of you to respond to us by **returning your 1981 Reports promptly.** This information is most vital for us to have in our office.

Caroline Michael, Director of Women's Ministries

In Memorial

Frances Toothe
Richard Polk

by the Augusta, Maine, area WHFMS

Calista Ashley
by the Mendota, Illinois, WHFMS

Mrs. R.J. Angel
by Ethel Schmekel

Missionaries— Off and On

“Ed, what do missionaries do when they are not on the field?” This is a question often heard by the Director of Foreign Missions. It is a question which is easy to answer. The answer comes from simply following the schedule of missionaries who are on and off the fields.

This can be illustrated by mentioning some of the people who are continuously active in the area of Foreign Missions emphasis. For instance, Dave and Alice Osborne, retired missionaries, continue to be active in propagating the Gospel here in the homeland all the while emphasizing the obligation of all Christians to spread the Gospel to the uttermost parts of the world. The Tesheras, now pastoring in Lynnwood, Washington, are often scheduled for missions conferences in the Pacific Northwest. In fact, one of the upcoming conferences in Idaho will yield much fruit for the Lord as George emphasizes the world-wide implications of the Great Commission. Jack and Connie Jones, who resigned from the work in Japan to become affiliated with Vernon Home (Jack is the new administrator) not only serve in their local church but also are used in missions conferences, especially throughout New England. In the Appalachian region, the Caseys who resigned from the work in India are often special speakers on missions emphasis weekends in the churches of that area. They are now residing in Boone, N.C.

I would like to also remind you that one of our missionaries who resigned from the field in Japan, Mr. Neil Braun, has authored a book which many are finding most beneficial. It is entitled “Laity Mobilized” and has been accepted and commended by the major foreign missions leaders throughout the world. The Brauns also are able to present the “message of missions” in various settings.

We also have the furloughing missionaries such as Marion Damon from India and Margaret Helms from Philippines who continue their deputational work during their furlough. It should be noted that the furlough for the missionary is not to be seen as a vacation time free from all activities but a continuation of their service here in the homeland.

To respond to another question, “Does the department office schedule the speaking engagements of the retired and/or resigned foreign missionaries?” No, we do not.

However, I can highly recommend each of them to you as conference leaders and special speakers at anytime you desire to have foreign missions emphasized. I commend all of the missionaries to your care and for your use in advancing the church as we participate in **“Harvest Now.”**

JEH



DECEMBER

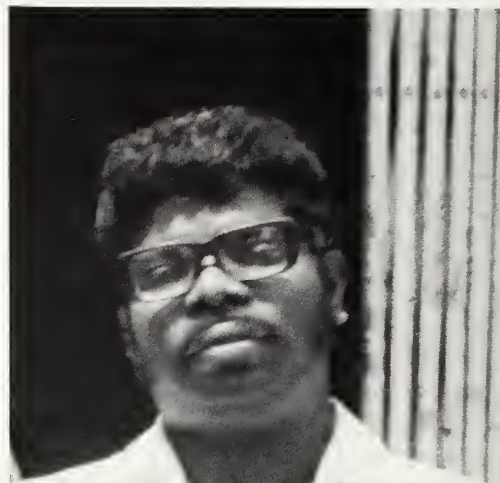
- 16 **PRAISE** God for BERYL JOY HOLLIS and her ministry in India on her birthday today.
- 17 **PRAY** for sacrificial giving to Foreign Mission by North American Christians.
- 18 **PRAY** for the People's Republic of China
- 19 **PRAY** with AUSTIN AND DOROTHY WAR-RINER that a Career Missionary Couple will be sent to Japan no later than the fall of 1982.
- 20 **PRAISE** GOD for DAVID E. DEAN on his birthday today as he fulfills his responsibilities of being a husband, father to two small girls, teacher at Oro Bible College and Missionary in the Philippines..
- 21 **PRAY** for FLOYD and MUSA POWERS and the special Christmas Emphasis at Tyrolean Hills Lodge in Japan.
- 22 **PRAISE** GOD for BESSIE SMITH and for the good reports of Bessie's influence while in the states this year.
- 23 **PRAY** for LUREE WOTTON as she accepts the position of Director of Oro Bible College, along with her other responsibilities, during Laura's furlough.
- 24 **PRAY** with the missionaries that Foreign Missions Emphasis will be kept as a high priority.
- 25 **PRAISE** GOD for the Saviour!
- 26 **PRAISE** GOD and **PRAY** for our missionaries on furlough on the following days: today, pray for MARION DAMON as she witnesses in her home community.
- 27 **PRAY** for MARGARET HELMS as she participates in the Seasonal Services in her home area.
- 28 **PRAY** for LAURA PUTNAM that she will be able to rest.
- 29 **PRAY** for MARY BROWN'S Public Relations work at Dowling Park.
- 30 **PRAY** for SYLVIA WHITMAN as Business Manager and Treasurer of the Japan Field.
- 31 **PRAY** for ALICE BROWN as she shows love and patience with the Nationals.

JANUARY

- 1 **PRAISE** GOD for AUSTIN WARRINER on his birthday as he begins a new year of ministry in Japan.
- 2 **PRAY** that 100% of the Foreign Missions Budget will be met this year!
- 3 **PRAY** for HOWARD and ANNA MAY TOWNE as they finalize their plans for returning to the states next May.
- 4 **PRAY** for FRANK SUPANGAN, President of Mindanao Advent Christian Conference.
- 5 **PRAY** for LUCAS DEVASAHAYAM, President of Advent Christian Conference in Malaysia.
- 6 **PRAY** for REBECCA POWERS' good health and protection as she lives her young Christian life in the Japanese schools.
- 7 **PRAY** for MARILYN TOWNE'S good health and protection as she spends her final months as a MK (Missionary's Kid) in the Philippines.
- 8 **PRAY** for RUTHIE and BECKY DEAN'S mother, MELODIE DEAN, as she guides them in the Christian life.
- 9 **PRAY** for RUTHIE and BECKY DEAN'S good health and protection while living their young lives in the Philippines.
- 10 **PRAY** for NORITOSHI ISHIGURO as he takes up his work in Fukai A.C. Church.
- 11 **PRAY** for NATHANIEL as he carries out the responsibilities of the India Advent Christian Conference.
- 12 **PRAY** that, we as Advent Christians, will continue to cooperate with other Evangelicals in the Foreign Missions Enterprises.
- 13 **PRAY** for the People's Republic of China.
- 14 **PRAISE** God for BARBARA WHITE on her birthday and for her sympathy for the Indian Nationals and ask God to continue to open up opportunities of ministry.
- 15 **PRAY** for LUREE WOTTON as she continues TEE (Theological Education by Extension).

Praise God! Penny Crusade — 1981 is over the top. The goal of \$170,000 has been exceeded by \$2,398.03. We believe more is coming in. God is able.

Ed Hickel, Director
A.C. Foreign Missions



DORAI RAJA

Get The Believers To Meet Unbelievers

*Report on the Consultation on Mission (Tamil) —
Rev. M. Dorai Raja*

Dr. Sam Packianathan invited me to hold a mission consultation at the Brickfields Tamil Church, Juala Lumpur.

I gave lectures on Hinduism and Rural Evangelism. The paper on Hinduism was heavy going; but during the discussion much more enlightenment was received. We had very interesting sessions on Indian Culture and Customs. Some practical understanding on cultural and customary practices such as wearing of 'tali,' putting 'pottu' on the forehead, applying turmeric, celebrating ponggal, eating food on banana leaves, etc., concluded the session on Hinduism.

The paper on Rural Evangelism was interestingly followed. This paper was made simple and practical. The aim was to get the believers to meet the unbelievers and confront them with the Gospel of Christ. On the 27th of July a practical session was introduced. We broke up into 4 different groups and went out to meet the folks in Bungsar flats and the squatter areas around the church. Two hours later we came back with great joy. The Lord was with us. Many of us had thrilling testimonies to share about the encounter with the people.

We hope and pray that a few families would be definitely brought to the saving knowledge of the Lord Jesus Christ. Also pray that those who have picked up courage to witness would continue the work of the Lord.

Dorai Raja

World Relief— News Release— Film

Wheaton, Illinois, World Relief Corporation today announced the release of a new color film, *Empty Bellies Have No Ears*. The film portrays the grim realities of life in the sub-Sahara region of Africa, where years of drought have brought severe crop failure and water shortages. Hundreds of people die there daily, but Christians are bringing hope to the area.

Filmed on location, *Empty Bellies Have No Ears* helps make distant realities come alive. Silent children hold empty cups. Flies mill around a baby; his mother is too weak to chase them away. Wind whips across barren soil.

But what is on one hand a cause for despair is on the other hand an oppor-

tunity—an opportunity for God's people to share their abundance with those in need. The film documents not only the tragic needs of many people in Africa, but also how these needs can be met. Representing concerned evangelicals in North America, World Relief, the international relief and development arm of the National Association of Evangelicals, has offered hope to Africans in the form of food, wells, agricultural methods, education, and medical aid. The outcome? Lives are saved now and for eternity.

For each dimension of tragedy, *Empty Bellies Have No Ears* supplies a dimension of hope. African Christians on bicycles distribute sacks of food to

needy neighbors. Villagers take turns drawing water from a well. Healthy children laugh and sing.

This film is more than a documentary. It is a call to action. It will challenge viewers to see a part of our world as our Savior sees it...and to develop a heart of compassion in response.

World Relief offers *Empty Bellies Have No Ears* to churches on a free loan basis. The color 16 mm film is 27 minutes long. For more details, contact World Relief, P.O. Box WRC, Wheaton, Illinois 60187 or call 312-665-0235. Director Ed Hickel highly recommends this film.

INDIA

Barbara White (January 14)*
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan

Mission Directory

PHILIPPINES

Alice Brown (March 24)

Bessie Smith (March 27)

Luree Wotton (August 29)

David E. Dean (December 20)

Melodie Dean (August 9)

Address for all listed above:

Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

ON FURLOUGH

Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060

ON FURLOUGH

Marion Damon (March 27)
c/o Mrs. Elbert Damon
209 Wendell Rd.
Miller's Falls, MA 01349

Margaret Helms (Sept. 18)
c/o Mr. Martin Helms
Route 2, Box 500
Monroe, NC 28110

Laura Putnam (August 22)
c/o Mr. Mayo Putnam
Rt. 3, Box 273
Morrisville, VT 05661

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

*The missionaries' birthdates follow their names.

A.C.'s at B.C.C. — From Near AND Far!

Read carefully the words of **Beth Dean**, sophomore in Christian Education from Lenox, Massachusetts, and **Tim Carver**, senior in Pastoral Studies from Jacksonville, Florida.

Why did you choose to attend Berkshire?

Beth: When I began looking for a college I guess I was really looking for two things: 1) a school which offered a well-rounded, solid academic program; and 2) a place where I could grow spiritually while seeking a career. I was able to actually witness these qualities firsthand at Berkshire.

Tim: Because of its uniqueness as a Bible college; because of the influence of various staff members and alumni; and certainly because of the strong leading of the Lord.

How has Berkshire helped you to decide on your career goals?

Tim: After two years in a junior college I responded to the call of God and transferred to BCC. Since I've been here, God has used the classes, friends, and various ministries to confirm His call to become a pastor.

Beth: When I first came to Berkshire I was undecided as to what major to undertake. I wasn't even sure where my interest lay. Being able to sit down with alumni, family and faculty, I really got some good advice. There were so many people around who were willing to help.

How would you describe the Christian influence and fellowship at Berkshire?

Beth: There are so many opportunities for spiritual growth at Berkshire, both on campus and off. Local churches, chapel sessions, Bible studies, seminars, singspirations, class prayer meetings, dorm wing devotions, and prayer before classes—these all combine to give unlimited possibilities of strong influence and fellowship. They all make the presence of the Lord very real.

Tim: Studying in and about the Word of God under Christian professors is special. The opportunity to pray and grow with others who are seeking the Lord first has given me several friendships. The atmosphere on campus is great for discovering and confirming the Lord's will for one's life.

What would you say to parents whose son/daughter might be considering Berkshire, especially if they live some distance from the college?

Beth: I know BCC seems so far away from home, but don't worry. When a student comes to Berkshire from far away, everyone seems to make a special effort to get to know him and make him feel at home. We really form into a family during the year and we are able to help each other when we feel down.

Tim: Give their children over to the will and guidance of God. It is much easier to leave home when your family is encouraging you and also recognizing the call of the Lord upon your life. Their loving support, concern, and prayers will be a great help.



Berkshire Christian College

Lenox, MA 01240
(413) 637-0838



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ADVENT CHRISTIAN WITNESS to the WORLD

January, 1982

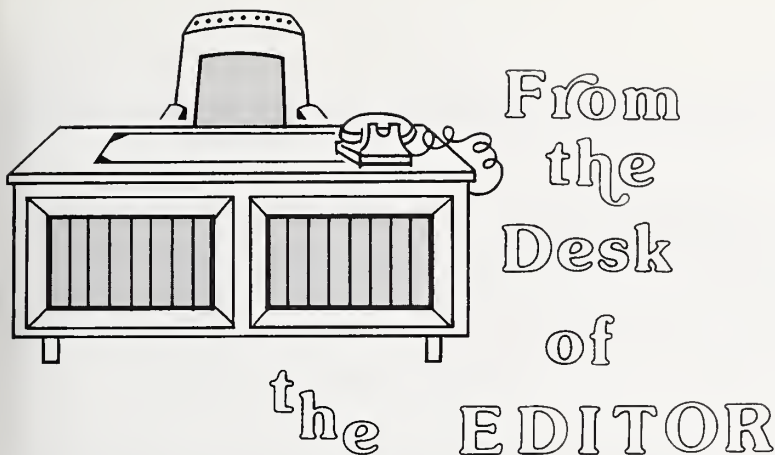


Youth Ministry is...



Developing Young Leaders

Doing The Whole Job...*Together*



I grew up on a rocky West Virginia farm. There are not very many places in West Virginia where a farmer can plow a straight furrow. The terrain and curvature of the hillside won't permit it. But I learned as I watched my dad plow behind two horses, that if the plowman were going to follow any kind of symmetry, he must set his eyes upon some landmark, some goal. Even as he followed the curve of the hill then, the furrow would be going directly to the goal. This was not always easy on those hills. The plow may suddenly hit a buried rock or a hidden root and give the plowman a terrific jolt. He had to consider the watershed with the possibility of erosion; and I suppose a dozen other things. But, still, the goal was there.

At the 1978 and again at the 1981 General Conference sessions, the delegates considered some goals for the Advent Christian Denomination. Because we are scattered; because we may have differing viewpoints about some things; because of the turn of the economy, or other things, we may sometimes find some of the goals hard to see.

An important principle for the Christian to learn is stated in the philosophy of the psalmist David, "I have set the Lord continually before me." What a way to begin, and go through, and end a day! What a way to begin the new year! What a vision, what a goal, that we should see the greatness of our God and set our faces ever to be drawn to Him!

We may see them sometimes in different ways, but in our deliberations together we probably have chosen some legitimate goals as a Denomination. We see them as something to accomplish in the Name of our Lord. As David lifted up his eyes to the hills as he expressed it in Psalm 121, he actually looked beyond the hills to the Lord which made the heavens and the earth. We, too, will do that. We will set the Lord before us and see Him first. We know then that we have some reachable goals; and we will do it together by His grace!

If we have a lofty concept of God, we will see our need. We will also see our great potential as a united people under Him. If we set the Lord continually before us, we shall see some things we never thought we would see. We shall accomplish some things we never thought we could accomplish.

Let's resolve to do it in 1982!

JKT

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Editor-in-Chief
Joyce K. Thomas

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Caroline Michael

Graphic Arts Designer
Mrs. Rickie Hickel



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ANNOUNCING

The Witness' "Prophetic Page"

As part of its effort to enliven prophetic interest among Advent Christian people, the Task Force on Prophecy has asked me to edit a monthly prophecy page in this magazine. With this issue, I begin the task. My hope is that you the readers will join me in suggesting materials for inclusion.

The purpose of this prophetic page is to stimulate interest in biblical prophecy as it relates to our days and to the Lord's return. The plan is to include brief articles, especially in the following areas: interpretation of specific biblical prophecies with an emphasis on the meaning of the text; current events as they relate to prophecy; reports on prophetic sermons, books, and conferences; developing an Advent Christian position; answers to the prophetic questions people are asking. Our proposal is to stress topics upon which we generally agree rather than those which divide us.

I expect to serve as an editor and not as the only writer for this page. I look forward to hearing from our readers. (How else will I know I have any readers?) Do you have topics to suggest? Brief articles to contribute? Observations you'd like to make? Questions you want answered? I cannot, of course, promise that we can print everything or answer every question, but I am confident that we can do more and do it better with your help. So, please write me:

David A. Dean
c/o A.C. Publications
P.O. Box 23152
Charlotte, NC 28212



Dateline—Advent Christian Youth Ministry

Live Oak, Florida - Under the direction of Youth Director Tony Jernigan, the Advent Christian Church of Live Oak has been doing ministry in the public high school. We are meeting each Friday with the Varsity Football before school for devotions and breakfast at the church. We have been averaging about sixty high school football players and coaches at the meetings. At 4:30 before each game, we have a chapel for the players through the Fellowship of Christian Athletes. The FCA has approximately fifty members this fall. We meet two times a week before school also. The FCA is greatly involved with community projects. It is sponsoring a three-mile run for families that have had tragedies in their home. During the summer we have had canoe trips, golf tournament and other activities to bring our young people together. We also had a program for grades 3-8 two afternoons a week: Bible studies, games, and activities. We are sponsoring opportunities for our teens to grow and opportunities to plant the seed with those not involved in church.

Presque Isle, Maine - The Northern Lights Youth Choir, a ministry sponsored by the Advent Christian Churches of Northern Maine, has begun preparation for their eighth concert season. This group of fifty youth has traveled extensively, presenting 134 concerts in sixteen states and two Canadian provinces. Opportunities for sharing Christ have included not only Christian camps and churches, but also high school assemblies, college campuses, and television. Many of the previous members have gone into full-time church related vocations. This season's musical message is entitled, "The Overcomer."

Aurora, Illinois - On Saturday, November 21, the teens of the church held a PANTRY RAID. They announced to the church family the week before that they would be coming to their homes on that day. That night four or five teen teams were sent out with the names of particular homes to stop at. After the collection, the teens unloaded the trunks of food at the Salvation Army so it can be distributed to needy families for Thanksgiving.

Lenoir, North Carolina - Youth Ministry at the Calvary Church took a big step forward with the utilization of a Summer Ministry staff person the past two summers. Tim McLendon was placed the past two summers by the National Youth Office and ministered with the pastor, through his music and with the youth. Beginning with Tim's ministry, the church started several new programs that have become basic to youth ministry. Monday evening recreation and Wednesday night Bible study for Youth Fellowship age and the current Kid's Klub programs are outgrowths of Tim's ministry. They were started during the summer and continue today. God has blessed through the Summer Ministries Program run by the National Youth Office.

Monroe, North Carolina - The youth fellowship has started a Monday night Bible study. We get together and study a chapter using the guidelines for study used by the Summer Ministry Teams in one of their Bible studies. After one Bible study we had a prayer meeting for the needs of the group and family problems. We just completed a youth emphasis week with activities and a devotional each evening. We concluded by hosting the Sunday service and having lunch and activities afterwards. National Director Chet Hart led us that day. Our Youth Fellowship started with three in January, 1981 and now has twelve. Beth Broadway is the leader.

Lenoir, North Carolina - The Tabernacle Tiny Teachers is a puppet team from the Tabernacle Advent Christian Church. They have performed in several area churches and recently were in charge of the Sunday morning service at Long's Grove A.C. Church in Monroe, N.C. A southern tour in March is planned. The members of the team are Lawrence Barlow, Eric Barlow, Tammy Barlow, Nathan Vannoy, David Vannoy, Deb Moore and Trev Moore. Trev Moore is the Youth Director.

Dover, Florida - One of the programs begun under the direction of the new youth director, Paul Dean, is a monthly activity called "Youth Saturday Night." It occurs the third Saturday of

each month. In September they had a homemade ice cream social followed by the movie, 'Nite Song.' For October they had a table game tournament. Awards to the winners were given on the Youth Night of the church's revival. Youth Saturday Night was designed for the youth of the church and to reach community youth. So far they have been well attended by both groups.

Clifton Forge, Virginia - The Lone Star Youth Fellowship has about 25 teens. During the summer they made twelve full-size puppets. Under the direction of Calvin Carter, they cut out, sewed up, and created individual creatures. They perform Biblical skits and plays for all ages. The church recently purchased a bus for them to travel on. They are looking forward to ministering in several churches. The sponsors of the group are Eddie & Kathy Nicely and Fred & Margaret Whiting.

Melrose, Massachusetts - The youth group of the church has an Adonai Bank Account. Adonai is the Hebrew word for Lord, Master, denoting ownership. The money in the account goes for various Christian ministries.

Presque Isle, Maine - The State Road Advent Christian Church has begun an exciting new phase of Youth Ministry during the summer of 1981 with the hiring of a full-time Minister of Youth & Children, Rev. Jim Gilroy. The church prayed for a home to become available within two miles of the church (the approximate center of their congregation) and a lady from the community donated a large farmhouse with approximately three acres of land. The upstairs of the large farmhouse is used for housing for the new associate and the downstairs is used for a youth drop-in center.

Hartsville, South Carolina - A youth Sunday was sponsored by the church and organized by intern Jim Perkins. Jim wrote skits with a biblical parable read after each one. Youth performed the skits and had special music. Director Chet Hart brought the morning message contrasting two Old Testament families and the result of the way that they brought up their children.

ATTENTION JUNIOR ACTION LEADERS

Junior Action defined: Any ministry by a local church including grades 4-6; a ministry by a church utilizing other names and/or material, but including this age group; or a ministry by a church for a wider age group but including grades 4-6.

1. If you have not returned your survey sheet or your report forms for 1981, we will appreciate your doing so immediately. We need this kind of information to serve you better. (These forms were included in the recent packet.)
1. If you did not receive the recent packet of Junior Action leadership materials and would like one, please write to our Charlotte headquarters for one. We will be happy to add your name to our mailing list.

From Pigsty To The Throne

He was keeper of the pigsty. Although Jesus doesn't give him a name in the parable, we call him the Prodigal Son. He was a co-manager on his father's estate. He had ambitions of his own that did not include his father or his family. He chose to go independent and he sold that part of the estate which he was to manage.

We don't know whether or not he made a good deal when he sold his part of the property. But his behavior in the rest of the story would lead one to believe that he was driven by his selfish dreams to accept far less than it was worth. He was "ripped off." Most of us would say that he was a poor manager.

At least the rest of the story tells us that he was a waster, a poor manager, a prodigal. And then our Lord tells us that he became a keeper of the pigsty. He was a sty-ward (that's the Old English word), a manager or keeper of the pigs. In other words, he was still a manager, albeit a manager of different sorts.

As language often does, the word "sty-ward" underwent changes. After a lapse of considerable time the word emerges as one who was keeper of the Crown of Scotland. And as families often derived their names from their occupations, the name Stewart, or Stuart, came into being. According to Encyclopedia Britannica, the family can be traced to where for generations they were stewards of royalty. Through good managerial relationships and through marriage into royalty, the family gradually increased its power and position until the family Stewart became rulers of Scotland, and then of England. King James II, during whose rule the King James version of the Bible was translated, was of the family Stewart.

There you have it. From sty-ward to steward to Stewart. From the pigsty to the throne. And that's the way it is with God's children. He calls us from the pigsty to the throne.

Everyone is a steward. Everyone is a manager of something, whatever has been entrusted to him. We may be poor managers, or good. Nonetheless, we are managers of something.

God found us in the mire of sin. He called us out and appointed us to be managers of His high estate. What a place of trust, honor, responsibility, that all of life should be managed for the King's honor and glory. From the mire to become one day, as the church, married to the King! That's the story of the Christian steward.

The gospel reminds us that one day the steward will have to give a full accounting. We are taught that whatever we

are, whatever we do, it is to be with a sincere heart because of reverence for the Lord. The kind of selfish ambition that caused the prodigal to make quick deals with life and to become a waster should be put far from us, for we shall have to account for it.

The questions must come home to us, are all wasters found in the pigsty? The selfish driving desires that finally forced that young man to hire himself out as a swine-feeder existed in his heart while he had plenty—in his father's house. Webster defines a prodigal as one who is foolishly extravagant, unrestrained in spending or in using up one's means. The man in the pigsty is not the only one to fit the description of an unrestrained person. Actually, doesn't the temptation to be a waster increase with the more we have to manage? If we have little, many people will probably measure it out very carefully to make it last. But as we accumulate more, we have a choice. We will either continue to spend carefully and invest wisely, or to waste more simply because we have more to do with as we please.



This is one of the subtleties of Satan, to make us abuse or waste that which we have plenty of. This can be true in time, wealth or talent. We often appear to have little simply because we have misused or wasted that which we do have.

Solomon had tremendous wisdom and misused it; and he ended up in idolatry. Samson had great strength. He was beguiled and misused it so that it was his very strength, his greatest asset, which led him to his destruction. Judas had unprecedented opportunity for going on to something greater; and he wasted it.

We are taught in Colossians 3:17 to use whatever we have for the sake of His Kingdom. Paul, in Ephesians 4:28 reminds us that God gives to us in order that we might in turn use it for others. This is the crux of the gospel, that as followers of Christ we are to consider God as the source of our blessings, using them for the sake of His Kingdom considering the needs of others. This is the spirit that our Lord expressed when He said, "The Son of Man came not to be ministered unto but to minister."

The whole point of the parable of the prodigal son escapes us if we think only in terms of some poor, misguided lad eating husks with the pigs. Many Christians misuse their gifts of talents and time. Many Christians misuse their income by living beyond their means. Others could give more—much more—to the church and the

Kingdom of Christ through bringing the tithe, other offerings and special gifts.

Greed and covetousness—those big brothers of waste—find themselves in this story somewhere. While waste has to do with a specific action, greed and covetousness deal with a state of the mind. And it is these two which seem to be the motivating factor which moved the prodigal on the downward path. Let us remember that God has given us good things; but seeking them must not be our goal. "Seek ye *first* the kingdom of God and His righteousness..." The good things that God has given us are for our enjoyment to satisfy our needs; yet we must not make the enjoyment of them our goal. Jesus warns that the seed which becomes "choked with worries and riches and pleasures of this life bring no fruit to maturity."

The gifts that we enjoy are God's. We are stewards of those gifts. To see God face to face is our goal; and the gifts that He has given are to be used as means towards that goal.

We conclude then that we are to receive out of love; and we are to give out of love. And between the two—the receiving and the giving—we need to learn in love to use and manage God's gifts to His glory, without living to excess, without living to waste. We are stewards in a high calling now. We are stewards to the King!

Prodigals

*Those who stay at home
Are sometimes prodigals:
They do their wandering in other lands
By staying where they are
And wishing they were somewhere else.
And sometimes there are those
Who would have stayed at home
Had not a prodigal remained,
Carping, resentful, bitter
Against a Father's love
And care.*

—James Asa Johnson

Messrs. Miller, Mason and Dixon



William Miller

In the years 1763-1767 Charles Mason and Jeremiah Dixon, two English surveyors, with their transits and chains settled a boundary dispute between the Penn family of Pennsylvania and the Calvert family of Maryland. But, they did much more. Symbolically, as even casual students of American history know, they drew what would eventually come to be regarded as the dividing line between free and slave America. Even today their names are synonymous with the geographic division of the eastern half of this country into two great sections.

Scholars and other interested persons have long been concerned why Millerism did not make an impact on the South. Part of the answer lies in the fact that it *did* make an impact. Literature *did* reach all southern states. William Miller spoke of receiving inquiries from as far away as Florida. When he, Joshua Himes, and Josiah Litch spoke in Washington, D.C., in early 1844 his contemporary biographer Bliss reports that,

"Calls for them to extend their tour further south came up from Charleston, S.C., Savannah, Geo., Mobile, Ala., and from many other of the larger places in the Southern States. Some of these were very important, but previous arrangements prevented a compliance with those requests."

This was not the first time northern preachers had failed to honor such requests. Rev. J.M. Thomas, "a minister of the South," preached the "midnight cry" in South Carolina and

asked, through *Signs of the Times*, for aid from his northern brethren. This was as early as 1841! A modern researcher, Robert W. Olsen, in his doctoral dissertation, *Southern Baptists Reactions to Millerism*, categorically states that the message was "very well known." He points out that all the Baptist papers in that region rather often carried articles on Millerism and that some Northern Baptist papers with articles on adventist beliefs were frequently read in the area. Millerite papers, too, "went everywhere." Himes was seeing to that. The secular press, travellers between the sections, and personal correspondence all contributed to the spread of knowledge.

It is true that no major Millerite ever lectured in the South, no General Conference was ever held there, and only one of Himes' subscription agents lived in the region. It is clear, nevertheless, that the message was known, even though the South never was caught up in Millerism.

It may be that the region as a whole did not have quite the same preoccupation with religion as did the Northeast. Statistics of church membership seem to bear that out. Southerners sometimes commented on this as, for example, when a correspondent from North Carolina wrote the *Signs of the Times*, "Though I live in the frigid zone of religion...yet I feel now and then a ray of heavenly light and warmth while I read your paper and the Scriptures relative to Christ's second coming, kingdom and glory."

Somewhat similarly, and probably more significantly, the South had not undergone the psychological preconditioning for the Millerite proclamation that the North had. Reform was not the watchword of the day below the Mason-Dixon line as it was above it. And, what was true of reform was roughly true of industrial unrest and the immigrant threat. Neither consciously nor unconsciously did the Southern mind welcome Millerism as offering a solution to the ills of the day.

To the extent that the South was economically and psychologically upset it was more likely to oppose than embrace Millerism. The economic ills of the region were often blamed on the North, and not without reason, noticeably so after the Tariff of Abominations and the Nullification Controversy (1828-1832). The fact that Millerism came from the North would hardly guarantee its acceptance.

Nat Turner's rebellion and the initial appearance of Garrison's *Emancipator* occurred in 1831, the year Miller started to preach. The first event almost immediately and the second increasingly did much to give the South its distinctive psychological frame of mind for years to come.

Josiah Litch, one of William Miller's chief lieutenants, in 1843 blamed their failure to win the South on Southern suspicion of Millerite preachers for being, or having been, abolitionists. This was literally true of most of the leadership, including, probably, Miller. There is an interesting comment from William Lloyd Garrison's children to this effect (although proof is hardly needed), "Great was the popular fermentation over Millerism, which drew off many abolitionists from the ranks, including Charles Fitch and J.V. Himes."

One of the more prominent Millerites, Joseph Bates, endeavored to take the message into the slaveholding South, even though he had been warned he would be killed for "being an abolitionist." He was not killed, but he was threatened with being run out of one Maryland town on a rail and was otherwise harrassed for his anti-slavery views. He made no further effort to go farther south.

R.W. Olson in his doctoral study says, "Clearly, there was somewhere an insurmountable obstacle which prevented Adventists from making any appreciable advance below the Mason-Dixon line." He, like Litch, ascribes this to Southern identification of the movement with Northern abolitionism.

A more novel explanation is offered by D.L. Rowe in his Master's study of northern Millerites and Virginia millennialists. He refers to the Nat Turner uprising, the devastating effect it had on White Southern peace of mind, and to Turner's justification for his bloody slave revolt in language taken from the Scriptures. Rowe hypothesizes that Whites could have feared that the vivid imagery of Revelation and the imminent end of the world in fiery destruction might lead

emotional Blacks to rise again. Decorum, support of society's institutions, including the established churches, might be their best defense against upsetting what they saw as an unstable and volatile slave psychology. They, themselves, could believe in Christian millennialism, and Rowe says that in Virginia many did, but they would not be open about it. It would be safest to stay within the major denominations.

For whatever reason, or combination of reasons, Millerite preachers labored largely in the North. They labored mightily and feverishly, but they did not go south. Some southerners, perhaps quite a few, read about the signs of the times, and of that number some believed. Only a few tried to preach the doctrine to others and they made no great stir in doing so.

*(Editor's note: In this Advent Christian Heritage Year we will publish in each issue of the **Witness** an article drawn from or based on the forthcoming book, **Midnight and Morning** by Dr. Clyde E. Hewitt. This book is the first volume in a projected series of works covering all phases of Advent Christian history from the days of William Miller to the present. The series is being produced by the Task Force on Advent Christian History—an official committee of the Advent Christian General Conference. Members of that task force, in addition to Dr. Hewitt, who is chairman, are Mrs. Asa (Doris) Colby, Dr. Oral Collins, Dr. Moses Crouse, and Dr. David A. Dean. This month's article, "Messrs. Miller, Mason and Dixon is largely an excerpt from **Midnight and Morning**.)*



Temple Builders

Temple Builders stands for those who work to build the Temple of God—both physical labor to build the physical temple and ministering to others to build the spiritual temple. This is the new program for youth in the Advent Christian Denomination.

The purpose is to give teens and young adults who show leadership potentials an opportunity to develop a greater depth and dependence in their relationship with God, and the opportunity to give of themselves in ministry. The new Temple Builders program will be implemented through two major thrusts. These thrusts will be GROW Discipleship Retreats and Summer Ministry.

GROW Discipleship Retreats—(Get Roots Or Wilt)

These are retreats that build each year on what was taught the previous year. The three notebooks being developed are:

1) **Foundations** (Reflections)

Such topics as: developing a quiet time, what is faith, explaining faith to others, the reliability of the Bible as seen through archeology, history, prophecy; how the books of the Bible were chosen, developing a Bible study plan, and answers specific questions of participants about topics in the Bible.

2) **Friends Becoming Family**

Developing Christian relationships. Deals with understanding why I am the way that I am and how that causes my reactions to others. Helps us to understand how God intends for us to interact with each other and how this can become a viable option in our lives.

3) **Understanding & Utilizing My Gifts**

Finding out what my gifts are and how I can fit into the ministry of the body utilizing them to build others and the ministry of the body of Christ.

The participants are taught to teach others. After the retreat they will be available as teams to teach portions of what they have learned. Someone in each conference will be in charge of follow-up work with them, helping them to continue to study; and getting teams together to teach.

There will be opportunity for a couple of get-togethers in each conference to share and learn more; and some follow-up work on the notebooks will be available. The teams will be available to teach at such functions as Prayer Meetings, Sunday Night Services, Youth Rallies, Special Youth Weekends, etc.

Events already scheduled:

Southern Region—January 29-31, 1982

St. John's Center, Savannah, Georgia

Appalachian Region—March 12-14, 1982

Pipestem Resort State Park, Princeton, W. Va.

Leaders: Professor Richard O'Hara, B.C.C.

Chet E. Hart, National Youth Director.

Discipleship Retreats will be scheduled in other locations around the country. For information about *participating in one* or about *hosting one* contact the National Department of Youth Ministries in Charlotte, N.C.

Summer Ministry

Teens, college students, and young adults are utilized as staff serving in a combination of churches and camps during the summer. Summer Ministry personnel go through one week of training and then will serve for eight weeks. High school students serve on a voluntary basis. College students and young adults serve as paid staff. Teens who serve while in high school are given preference when applying as a college student or young adult.

Applications are now being taken for 1982 Summer Ministry—both for teens and for college-career young adults.

1982 Summer Ministry Schedule Will Be

Training—June 16-23

Ministry—June 23-August 15

Debrief—August 15-August 17

Teams serve in all five regions. The college-career young adults serve as leaders and high school teens assist. A combination of work in local churches with day camps and youth activities and work in camp as staff are the duties for most teams. There are one or two teams that serve only in camps.

If you are interested in receiving a description of the teams available and the application process write to the National Youth Office for details. You will receive a description of each team including location, duties, and schedule along with an application and explanation of requirements and screening process. Note: Indicate if you are high school student or college-career, young adult.

Write to: Summer Ministry '82

Attn: Chet E. Hart

P.O. Box 23152

Charlotte, NC 28212

Youth Ministry Covenant

Advent Christian Youth are being challenged to make an impact on their world through The Advent Christian Youth Covenant card.

Covenant (kuv e nant) 1. An agreement between persons or parties. 2. A solemn compact between members of a church to maintain its faith, discipline, etc. - v.i. To agree (with): to enter into agreement.

By signing the 'new membership card' each individual teen says that he desires that the Youth Fellowship and each person in it be characterized as people who care about and reach out to the people in the world they inhabit (Evangelistic); characterized as people who are able to live with, support and love each other (Fellowship); and characterized as people who reflect the image of Christ (Discipleship). Let's think here of the aspect of *Evangelism*:

2 Corinthians 5:20 tells us that we are ambassadors for Christ. The previous verse expressed to us that God was in Christ, reconciling the world unto himself. God performed the *act of reconciliation*. He then tells us that we are entrusted with the word of reconciliation; we are to *announce the act of reconciliation* to the world.

This means that we become people who want to share with our world what Christ is and has done. We will want to look at the people in the many 'communities' we inhabit daily and ask the question, "How can I catch their attention and communicate who Christ is and what he has done." Many times Christ spoke in parables using examples of common day activities or experiences. He shared with the woman at the well about living water, with those who catch fish about becoming fishers of men, with those farmers about soil, seeds, and vines which were common in the land.

Maybe your Youth Fellowship will be one that will rent a gymnasium and have a recreation time for teens. Each member in your Youth Fellowship makes a list of other teens (friends, relatives, people they work with, etc.) and invites them to attend. **Maybe you** will be one of the teens that gets up during the short devotional time to share about your personal relationship with Christ and what He is doing in your life.

Matthew 6:1-4 gives us some instructions about the giving of alms. Verse 12 says, "Therefore, when thou doest thine alms..." and verse 3 says, "But when thou doest alms..." Notice the question is never raised about the possibility of not doing alms. There are no "if's" mentioned in this passage. The performance of the duties mentioned in chapter 6 (alms, prayer, and fasting) on special occasions was implied in the Pentateuch (Deut. 26:12-15), but there were no regulations concerning their observance in daily

life. These duties were a matter of the custom and tradition of the religion of the day. In this passage Jesus does not reject the law of the religion of the day, but only corrects with guidelines.

Matthew 5:16 tells us to show our good works before man in order to glorify our Father which is in heaven. Our good works are not a means of earning salvation but are evidences of salvation. It requires the awareness of the needs of those around us and becoming active in meeting those needs with the right attitude.

Maybe your Youth Fellowship will be one that will go out to designated public cutting areas and cut, split and deliver wood to elderly persons in your community who have wood stoves and are having trouble meeting their heating bills. **Maybe you** will be one who delivers this wood free of charge with a smile; thus saying that you care. This may be an opening that will later lead to telling how Christ cared.

Maybe your Youth Fellowship will be one that will gather food, cook a meal and divide into teams to deliver the meals to some elderly shut-ins. **Maybe you** will be one of those who sit down and share the meal; eating and spending time talking and getting to know each other. And as you leave that person has a smile on their face because someone has cared. Maybe they also will find out how Christ cared.

Making an impact on our community: Becoming involved in the lives of others, not just our church members but the unchurched also. Caring for others because Christ cared for us and actively showing that caring. Developing relationships where our relationship with Him can be shared. These will characterize a Youth Fellowship that is actively making an evangelistic impact on their work.

(First part of a three part series)

WITH ADVENT CHRISTIAN YOUTH OF AMERICA,
I COVENANT TO MAKE AN IMPACT ON MY WORLD BY:

EVANGELISM

1. Create opportunities to share my faith
2. Participate in meeting community needs

FELLOWSHIP

1. Participate regularly in church life
2. Accept and encourage individuals in Christian growth

DISCIPLESHIP

1. Commit myself to daily study of God's Word
2. Commit myself to daily prayer time

Director of Youth Ministry
Advent Christian Churches of America

Signature of Teen



"Friends Becoming Family"

1982 Youth Week Program Materials

"Friends"

This program is to be used with the whole church body. Begins with skits depicting friends years later and what they remember about each other. People in the congregation are used for subjects. Then goes onto what characteristics we like about friends and finishes with five studies from the Bible about what friends are. Best used after a church supper. Program written by Chet Hart.

"Use and Abuse of Youth Group Cliques"

A reprinted article by Gary Richardson and program outline by Chet Hart. Deals with developing a Youth Fellowship that is a family of friends open to new members rather than existing as a closed clique.

"Welcome To The Family" Logo by Jim Perkins

A 14 page publication by Campus Life that deals with what it means to be a part of the family of God. Program outline utilizes a skit, 'The Office,' by Scott Linscott of Auburn, Maine as part of the concluding section.

"How To Be A Radical Without Joining A Cult"

A reprinted article by Steven Bly. It deals with ways to develop a better friendship with Christ and develop better 'Royal Family Ties.'

"Youth Sunday"

A bulletin outline of a youth Sunday developed by Jim Perkins, a student at Berkshire Christian College, while he was an intern at the Advent Christian Church in Hartsville, S.C. Copies of the skits that Jim wrote with corresponding Scripture are enclosed.

1982 Youth Ministry Theme Song

"Let's All Come Together"

Words and music by Tim McLendon

Chorus: Lively

Lets All Come together and sing to Him,
 Lets All praise the Lord. We are now the fam-
 ily of God so lets all just praise the Lord.

Verse: slowly

We are friends of Jesus We will work for Him
 We will grow to-gether — He will be with us un-
 til the end, so Repeat Chorus

Sing chorus twice, then sing verse. Repeat chorus.

I was never enthusiastic about attending summer camps as a child. I took part in only one which seemed the longest two weeks of my life. Most children enjoy summer camp. I was not one of them.

Nearly ten years passed after those two weeks and once again the Lord presented me with the opportunity to attend summer camp. But this time things were to be much different. I was to serve as a member of an Advent Christian Summer Ministry Team which simply meant I would take on the title of camp counselor. My, how things can change in ten short years! I found myself anxiously awaiting the Summer of '81 and the chance to minister in this unique way.

Soon I, along with my teammates, boarded a bus bound for the Plainville, Connecticut Advent Christian Campground. We loaded our luggage, which was comparable in amount to that of the children of Israel while fleeing into the desert, and were on our way.

Upon arriving at the campground we met the smiling face of Chet E. Hart, National Director of Youth Ministry, who was to direct our summer training session.

**Jesus taught
and continues
to teach me so
much during my
daily quiet time!**



Upon reaching our destination we started an intense public relations and advertising campaign for our VBS. With the help of the Auburn A.C. teens we did puppet shows at local parks and beaches as well as a very successful performance at the local shopping mall. The DVBS was to be the first of two we would work in; the other took place in Deer Isle, Maine.

Will The Lord Use Me? by Scott Linscott

The days started early and ended late. Hours were spent in preparation for our summer involvement. We rehearsed skits, memorized scripts, worked with puppets, and spent much time with the Lord individually and as a team. *Jesus taught and continues to teach me so much during my daily quiet time!* I looked forward to it as my personal meeting with God.

Immediately after morning personal devotions the team met as a unit to share the things the Lord had taught us individually. My quiet time became the most important part of my day in that it gave me strength to carry on. I also came to recognize my personal weaknesses; and found support from my Lord as well as my teammates.

Time passed swiftly and training came to an end. Again our luggage was stuffed into the belly of a Greyhound. We headed for the Advent Christian Church of Auburn, Maine, to begin a five-day Vacation Bible School. As I plopped my sunburned body into a seat (we did have some time for sun-seeking during training) a wave of fear hit me. I suddenly realized the amount of responsibility I had accepted. Most every idea or belief I would convey during my summer ministry would be accepted by many as the absolute truth. After mile upon mile of inner struggling I recognized the obvious remedy; let the Lord take care of it! He did, of course.

I discovered within myself a growing concern for the lives of each one I met. For the first time in my eighteen-month-old Christian life, I experienced the joy of giving of myself with a truly loving heart.

The camps presented me with situations I was not familiar with, having only attended one as a child. I had little idea of what I would meet. Would my campers like me? Would the Lord use me? Would I be able to teach and present messages to the campers as a group? Needless to say, I was nervous.

My responsibilities as a counselor were obvious. I was to write and perform in puppet shows and skits. I organized recreational activities, gave campfire talks, prepared devotional material, was responsible for my campers, available whenever needed and the list continues. It was a heavy load. Each counselor had similar responsibilities and in some instances it was even larger.

The Lord used us to an extent I didn't think possible. I saw many teens surrender their hearts to Him after the campfires and evening services. I knew the thrill of leading several individuals to Christ and felt great relief in making a decision in my own life. It was time for me to follow His will in every area of my life. It became obvious that I am to use my life in youth ministry.

The Summer of '81 was the most important of my life. Working as a part of Summer Ministry Team, I helped many to Christ; and recognized God's will for my life: to work with youth. I praise Him for the manner in which He used me and for all He taught me.

I'm truly excited and anxious for the Summer of '82!

Donald 'Scott' Linscott is a native of Auburn, Maine and a member of the Auburn, Maine Advent Christian Church. He is a freshman journalism major at the University of Maine at Orono. He was a Summer Ministry Team Member in 1980 and wrote many of the plays, skits, and classes that the team utilized.



Dr. Robert Peterson

MEDITATION

delivered by

Rev. Weldon Chambers

on the occasion of

the memorial service for

Rev. Dr. Robert Peterson

Man of God

1896-1981

From the Old Testament book of Malachi, the second chapter, verses 5-7, we read these words that are fitting to Dr. Peterson: "...says the Lord of host. My covenant with him was a covenant of life and peace, and I gave them to him, that he might fear; and he feared me, he stood in awe and respect of my name. True instruction was in his mouth, and no wrong was found on his lips. He walked with me in peace and uprightness, and he turned many from iniquity. For the lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the Lord of hosts."

Dr. Peterson's life was a career of Christian witness characterized by dedication, discipline, scholarship, and faithfulness. Like Abraham, he went where he was called and was faithful in all things. Like the Apostle Paul he rejoiced that Jesus died for all men, and he did his best to let people know.

In his preaching he placed strong emphasis upon the Second Coming of Christ; and the resurrection at the time of His coming; to life everlasting for all who believe. This faith he held with deep conviction. It is appropriate that we share this, his faith with you this morning. All of us have questions in our minds about the mysteries of death. We admit that we don't know a lot about it. Yet, the Bible has much to say concerning it. The Scriptures that have been read today tells us that man is a mortal creature, that is, one subject to death.

Dr. Peterson's belief in life after death was not based on the idea that man has a soul that continues to live after his body dies. Death is not something that happens only to the body, leaving the soul to live on forever.

In fact, the Bible does not teach that man possesses a "soul" as an entity—that is, as a separate or self-contained life that goes on as the person in spite of his death. On the contrary, it teaches that *man himself* is a soul "...and the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and *man* became a living soul."

Thus we understand the Bible to teach that man is a creature formed from the dust of the ground into which God breathed the breath of life. The result of this creative action is a "living soul" or a "living being"; not an "immortal soul." Nowhere is this expression found in Scripture.

So we understand the Scripture to teach that we are not created with some part of us that cannot die. There are many who do not see it this way. They believe that man has a soul that is immortal that cannot die. So when he dies it is just his body. The real me, the soul, goes on to heaven or to hell to live on forever. The heaven is a place of joy and peace. The hell is a place of fire where unsaved souls shall burn forever unable to die.

No, when you and I die it isn't alone the flesh and bones; but also the conscious part of our being for the Scripture says: "The dead know not anything."

In Genesis 3:19 we find a clear statement to Adam as to where he would go at death: "In the sweat of thy face shalt

Rev. Weldon Chambers, graduate of Aurora College, is pastor of the Bixler Memorial Advent Christian Church, Advent Christian Village, Dowling Park, Florida.



thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

There is nothing in this verse or in any of God's dealings with Adam to suggest that he or any part of him would go anywhere else but "unto the ground," "unto dust." There is nothing here to suggest that Adam would find himself after death in heaven or hell. At death he went to the grave.

This condition—to be in the grave, in the dust of the earth, is often spoken of in the Scriptures as "sleep." God said to David, "When thy days are fulfilled...thou shalt sleep with thy fathers." Daniel writes of a resurrection "of them that sleep in the dust of the earth."

Matthew writes "of the saints which slept." Jesus said this of Lazarus, "our friend Lazarus sleepeth." When the disciples failed to understand His meaning John tells us "Then said Jesus unto them plainly, 'Lazarus is dead.'"

Luke tells us that the martyr Stephen "fell asleep." Paul speaks to the Thessalonians of the coming of the Lord and the resurrection from the dead "concerning them which are asleep." And then in Peter's second Epistle we read that the fathers fall asleep." In no case are we told that they went anywhere else except "to sleep."

Finally, it should be noted that our Lord said, "The hour is coming, in which all that are in the graves, shall hear His voice." It is in the graves not somewhere else, that His voice will first be heard.

Those who contend that man goes somewhere else at death besides the grave, base their belief on the assumption that there exists such a thing as an "immortal human soul" which cannot die. We believe the Bible teaches that at death a person returns to the ground out of which he was taken, and that he sleeps there until the resurrection.

When we bring flowers to the cemetery and lay them tenderly on a grave—we do not say our loved ones are not there; that they never have been, nor ever will be there. We do not say that the body dies and is buried, that the person does not die and therefore is not buried. We do not say that our life continues on in another place. We do not say that the very moment we leave this body we begin living in the next life.

"God only hath immortality" or life that does not die, says the Apostle Paul. This unending life is something we do not now have. It is something that man has yet to "put on." "This mortal must put on immortality."

Consequently at death, we go into the grave and there we remain unconscious, sleeping the sleep of death—until Christ's second coming. Then we will be raised from the grave, as will all the dead. Thus we have hope, not that the dead are not actually dead, but that they shall live again. Those who have placed their faith in Christ during this lifetime will, at the resurrection, be given an undying life. We die once, but only once.

Now for those who ignore God and His gift of life in Christ; they shall spend their allotted years here, and die. They, too, go into the grave and remain until Christ's return, at which time they shall be brought back to life. Acts 24:15 says: "There shall be a resurrection of the dead both of the just and the unjust."

But instead of receiving life, they will be destroyed in the second death. This death will be eternal, forever. They will not continue to live on and on in torturous punishment unable to die.

After the destruction of all evil and the earth has been purified by fire the Kingdom of God will be established in its fullest glory; and we shall live with Him forever on this earth, made free from sin.

Immortality and eternal life can be ours only upon one condition: our belief in God and acceptance of His Son as Saviour. No one can make that choice for us.

Dr. Peterson made this choice early in life as he came to the *One who* can assure eternal life, Jesus Christ, his Lord and ours. Thus we have come to this hour to celebrate the Gospel which gave Dr. Peterson the abundant life on earth, and the hope of an abundant life forevermore.

In Job 5:26 we find the promise, "You shall come to your grave in ripe old age, as a shock of grain comes up to the threshing floor in its season." The 1st verse of the Book of Job brings the fulfillment of that promise: "And Job died, an old man, and full of days."

So we give thanks to God today for the many years of life, relationships, and service which were afforded Dr. Peterson. He had a full life. He has now come to the earthly grave as an old man, full of days.

The words of Charles Wesley seem particularly appropriate:

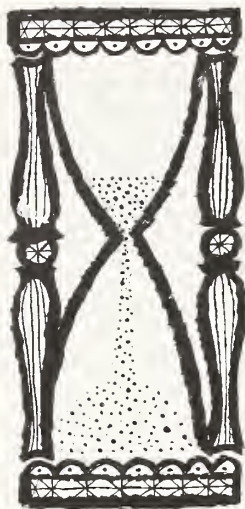
"Servant of God, well done!

Thy glorious warfares past;

The battle's fought, the race is won,

And thou are crowned at last."

Dr. Robert Leroy Peterson was born at Washington, Minnesota in 1896 in a Swedish Baptist parsonage. He attended Moody Bible Institute and Mendota College. He served Advent Christian Churches in the midwest. After his marriage, he felt the call of God upon him for foreign mission work; and in 1915 he and Mrs. Peterson sailed to India. Failing health forced his return. Since then he has served as pastor, camp manager and director, builder of churches. He now rests from his labors to await the call of the Lord at the last trumpet.



This is the address of President Ernie J. Schache to the 1981 Conference, Churches of Christ (Life and Advent) Association, Auckland, New Zealand.

Members of the Association Executive will smile if I remind them that on a number of occasions over the past few years, I have been accused of making 'impassioned pleas' in support of proposed changes in the Association's structure and methods of working, which a number of us felt were necessary if we were to properly and effectively carry out our function in this day and age.

Whatever the subject of my impassioned pleas, they were made because I sincerely believed that what I was pleading for was the best course to take. I therefore make no apologies for saying at the outset of this Presidential address, that it is another 'impassioned plea'...It is a plea for each member of each of our churches to realize that with time fast running out in this age of grace, they have a personal responsibility, even liability, to use the gifts and abilities that God has given them, in God's service and in the service of their fellowmen.

As during my first year of office as President, I have spoken at some of our churches, I have made the point that unless each one of the members of the Body of Christ—the Christian Church—is doing their particular part in the church's work, then the work is not being done properly or completely. That's how important your contribution is; without it the overall effectiveness of worldwide Christian work is reduced to less than optimum.

Having made a statement like that—and I sincerely believe it to be a factual, scriptural statement—it is probably opportune to remind ourselves of the definition of the Christian Church and its work.

To do that I quote from a recently received copy of *Advent Christian Witness*, the official magazine of the Advent Christian Denomination in America, where Pastor William Batson of the A.C. Church in Torrington, Conn. writes:

A Plea...

WHAT IS THE CHURCH?

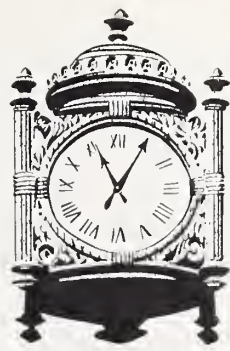
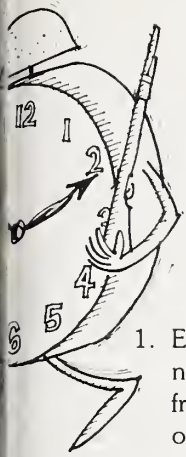
1. The church is people. It is not a building. It is not a program.
2. The church is people in a love relationship with God. This relationship is expressed through fellowship and joyful obedience.
3. The church is people who lovingly share their lives with each other out of a common love for Jesus. They joy in ministering to each other in a spirit of humility that would rather serve than be served.
4. The church is people who love their neighbors as Jesus loves. They are sensitive to recognize need and prompt to help.
5. The church is believers exercising spiritual gifts to minister to the Body. Each person is important and each needs the ministry of the others.
6. The church is the body of Christ evangelizing and growing. The church, out of a desire to please its Head, encouraged and upbuilt by each other, with compassion toward neighbors, proclaims the truth about Jesus and persuades for response.

Keep in mind that the church is not names on a membership roll, nor is it a social club with a religious veneer. The church is: commitment to Christ, His body, His work; people who are true disciples; Spirit-filled people; and responsible church members. It is the church of Jesus Christ.

William Batson, Pastor
A.C. Church, Torrington, Conn.

I am sure that you would agree that those few sentences set out quite adequately what we could all agree is our role and our responsibility, both as individuals and as churches. The points made are based on Scripture, and are all well within the ability of every man and woman who is fully surrendered to the Lord Jesus Christ. The definition is one which we can honestly say applies in its execution, to our part of the Christian Church. But we have much to do before our Lord returns, and we must encourage each other to ensure that everyone does their share—no matter how apparently unimportant their share may seem—so that we are as fully effective in evangelism as God wants us to be.

Having mentioned evangelism, I would again quote from the *Advent Christian Witness*—this time a definition of evangelism written by Executive Vice President Adrian Shepard.



1. Evangelism is the **communication** of the good news that Jesus died for our sins and was raised from the dead; and that as the living Lord, He offers forgiveness of sins and the gift of the Holy Spirit to all who believe and repent. We have something to share as Christians. We have good news for the world around us about a Person and what He has done for us.
2. Evangelism seeks a **response** from people to become reconciled to God through Jesus Christ. It is not enough that we have shared the Word. Our witness must be a persuasive witness. Our communication of the good news of Jesus Christ must draw the hearts of people toward our Lord. God reaches out to draw men to Himself. The Scripture says that He "makes His appeal through us." God persuades the world toward Himself through our witness.
3. Evangelism **anticipates** an obedience to our Lord, maturing in the faith, and responsible service within His church and through His church. Evangelism expects something to happen beyond the initial commitment to Christ. There is the anticipation of growth in Christian life with persons becoming responsible members in the life of the church.

Adrian Shepard, Executive Vice President,
A.C. General Conference

This, I am sure you will agree, is our task and our responsibility.

The Association Executive and other committees of the Association, have been encouraged during this past year by reports from churches which indicate that God **is** blessing the work that is being done at church and individual level. The good news **is** being communicated—people **are** responding and in obedience **are** serving and **are** maturing in the faith. I believe that it would be fair to say, however, that in many instances it is the new Christians who are putting most effort into ongoing evangelism, with "older" Christians in many cases lagging behind in enthusiasm and service.

In an endeavor then, to remind each one of us of our ongoing responsibilities, I would like to quote and comment on a quotation which I recently heard on a television program.

With **TIME** Fast Running Out



Earlier this year I enjoyed going home after church on a Sunday evening and watching and listening to wonderful sacred music being sung by a number of Welsh choirs. One of the wonderful heritages of the Christian church is its music and its hymns—penned by gifted men and women inspired by the glory and goodness of God—and that series of programs was, for me, thrilling to listen to. During one program, a short quotation attributed to St. David, the patron Saint of Wales, and said to have been written about 1181, was read. It said, "Be joyful, keep the faith, do the little things."

As I have thought about this address in the weeks between hearing that quotation and now, I have become convinced that we would do well to take these three injunctions to heart in the days that lie ahead of us.

BE JOYFUL:

We read that wonderful Psalm 98 as our Scripture reading—a psalm of praise and joy to the Lord. It is full of words of joy, of praise, of rejoicing, and we do well to realize that the Psalmist had no blessing, no promise of God available to him, that we do not have today. Indeed, the reverse is the case; the Lord's salvation was but a promise to God's people in the days the psalm was written; that promise has now been fulfilled; we are joint heirs of God's eternal blessings because of our Saviour's death and resurrection. Oh, how we should be joyful.

Let us look at Psalm 34:9. Let us look at Psalm 5:11. Surely these scriptural injunctions apply to us in 1981.

Let us look at Isaiah 61:10-11—a prophetic reference to Christ's second coming. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations."

Spurgeon said of the sentiments expressed in those verses: "How happy the church is as she surveys the righteousness in which she is clothed. She is overjoyed, and well may she be, for when the Lord covers our nakedness with His perfection, it is enough to make the very stones sing."

But let us move on from Isaiah 61 to Isaiah 62:10-12, where Israel was told, quite strongly, that it had responsibilities and work to do in the meantime: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him."

Our faith in God and in His promises should not lead or allow us to wait passively for the fulfillment of God's purposes. They should encourage us to work hard to make the way open for others to share the same blessings and knowledge of what God has promised. Verse 10 gives emphatic instructions: "Go through, go through the gates; prepare the way for the people; build up, build up the highway; clear it of stones; lift up a standard over the peoples."

There is hard work to be done, but what wonderfully fulfilling work. For the redeemed of the Lord—you and I—wait as they work, and work as they wait.

We wait—for our Lord's coming to consummate our salvation and give us our eternal reward.

We work—for a great ingathering at that coming.

KEEP THE FAITH:

Hebrews 10:23-25: "Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) And let us consider one another, to provoke unto love and to good works; Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much more as ye see the day approaching."

Let us hold fast the profession of our faith without wavering; we must at all costs keep a firm grip on what we believe. These days the world around us, and sadly even parts of the church itself, try to take our faith and water it down. It tries to move our thoughts from a God that we have not seen, but who by faith we know intimately, to rely on feelings and experiences that we can see and feel. Men blame God for the events of life, the results of man's sin, and try to shake our faith and confidence in God. We must hold fast the profession of our faith, as we read it and understand it from the inspired Word of God, without wavering.

Why? "For He is faithful that promised."

When we begin to understand the faithfulness of God, to take hold of His wonderful promises, then our faithfulness to

our confession of faith in Jesus Christ, and to our work for Him, will be likewise strengthened—for what? To consider one another. We must give much thought to others. We are Christians not just for our own sakes, but also for the sakes of others. We must move others toward God's love and goodness by showing them Christ.

We must worship and fellowship together to show ourselves as God's people, meeting together in God's house, on God's day.

We must encourage one another—one of the highest Christian duties. One of Job's friends said of him, "Thy words have upheld him that was falling, and thou hast strengthened the feeble knees."

It is so easy to be critical, to discourage others with our criticism, but it is our primary duty as Christians to encourage men and women to look to Christ rather than to look at their own faults.

But time is short, the day is coming when at Christ's second coming our work as we now know it will be ended. In the time we have, it is surely our duty to do all the good we can, for all the people we can, in all the ways we can. I submit that the ultimate good we can do for any person is to point them to their Saviour and Lord—Jesus Christ.

I pray God that our denomination will always be one that stands firmly on sound doctrine, based on the complete inspired Word of God, and will always seek to communicate in every way possible the good news of eternal life only in Christ.

DO THE LITTLE THINGS:

What little things? Zechariah 8:16, "Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country."

In Philippians 4:8-9, Paul tells us quite clearly the things we must take into account, to reflect upon, to allow to shape our characters and conduct. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," vs. 8.

But Paul goes on in verse 9 to take us further steps than merely thinking on these things—we should learn, receive, hear and see, and finally do.

In 2 Peter 1:5-8 is a similar list: "And beside this, giving all diligence, add to your faith virtue; and to your virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The word "barren" in

Continued on page 23

Foreign Missions— Why ?

by Mildred A. Hooper

The budget of the Camp Bethel Association includes an item of \$2,200 for the American Advent Mission Society. A question arises, "Why should we give to foreign missions?" Immediately before His ascension into heaven, Jesus Christ told His disciples, "Ye shall be witnesses unto me...unto the uttermost part of the earth." America, where we live, was then unknown, the uttermost part of the earth. We received the gospel. The chain must not be broken, we must pass the gospel to others.

A second question might be, "Why do we give through the American Advent Mission Society?" Though Camp Bethel is now interdenominational, it has an Advent background. Could we now manage to agree upon a different agency? The AAMS has fostered a strong Christian witness in India, Japan, the Philippines, Malaysia, and Nigeria.

The India Advent Christian Conference celebrated its centennial in January, 1980. Orphanages, famine and flood relief, medical work, education, evangelism, and church organization have been phases of the ministry. Churches are led by trained Indian pastors. The school system serves about 10,000 pupils. Hindus of different economic classes are now becoming more open to the Christian message.

Work in the Philippine Islands started after the close of World War II. Travel is often difficult, and language differences separate areas of people. A Conference carries on active work. They have set a goal of 15 new churches by 1985. Oro Bible College educates pastors and other Christian workers. Agricultural training is provided, and a literacy program for adults trains necessary teachers.



Japan, also opened to missionaries in the 1950's, is a prosperous, literate nation. The churches of the Japan Advent Christian Conference, in addition to self-support, are able to send aid to India. Tyrolean Hills Campground has a year long program of Christian nurture for churches and for non-Christian groups.

The three countries differ in climate and lifestyle. All have a Bible College, and all have missionaries sent out by the United States. Malaysia, however, is an outreach from India. An Indian pastor and his colleagues work with Tamil-speaking Indians on the rubber plantations. A conference of churches has been formed, and a Bible school started. In Nigeria, national pastors are given financial assistance.

A final question, "Why are missionaries needed where national churches have been formed?" Among several answers, one consideration is this: Christians are a minority group, probably as low as 1% of the population in Japan. The task of evangelism would be overwhelming except for God's guidance and power. Under His leading, we can share in it with our understanding, our prayers, and our money.

(Notes from a report to the CBA Annual Meeting)
[Well put, Mildred! Ed Hickel]

Reflections on a Furlough



As furlough time draws near, one wonders in what part of the States he will make his home base. It is always good when this can be arranged near his family. Other questions—How will he travel from place to place? How will the churches receive the challenge given? What will he tell the people about the work in his country? How can we interest the people more in Missions?

I was in the States in 1981 and made my headquarters at my home in Vermont. It was good to be at home with my Mother and brother and family. However, it is a difficult place to travel from as there is only one bus a day. My sister-in-law was able to take me to the bus or to meet me upon returning home, although at times it might not have been convenient.

This year, I was privileged to visit in New Brunswick and Nova Scotia where I had never been. That not only gave me a chance to see new places, but to meet some people who have been faithful in sending cards and letters and have also prayed for me during my work in Japan. I feel that this gives them a chance to visualize the missionary and also for the missionary to know more of those who write. It is not easy to speak night after night but I do enjoy meeting people and talking with them. I was able to visit some other churches in the New England area.

I was privileged to attend the General Conference meetings. This gave opportunity to meet friends from different parts of the country—friends from past furloughs whom I would not have seen otherwise. It also gave a chance to meet many new people and to tell them about our work as we visited at meal times and at other free times. There was the added joy of talking with fellow-missionaries from other countries, both at General Conference and at the Eastern Regional WHFMS Conference at Alton Bay. I am very thankful for this opportunity.

Sometimes the offerings which are received are small and some churches don't take special offerings. This makes me wonder sometimes—is it worth spending traveling costs to visit churches? However, I trust that these people will be challenged to pray and if they pray they will have greater interest in other ways.

It is good to have time in the States but it always is good to return to the field to the work which is waiting for us.

Sylvia Whitman

Missionary to Japan



Local Church Emphasized



Taken from Missionary News Service:

"The Local Church Today and Tomorrow" was the theme of the 4th General Assembly of the Association of Evangelicals of Africa and Madagascar.

AEAM's President, Rev. Samuel Odunaike, in his opening message called for recognition of the crucial role of strong local churches in reaching Africa for Christ. He called for serious study of all facets of the ministry of local churches.

Among the issues raised was the relationship of parachurch organizations to the local church. "What does the church need to learn from parachurch organizations?" Odunaike asked. "And what do parachurch organizations need to learn from the church?"

Odunaike called on churches to proclaim the gospel, win people to Christ, and bring them into the church. He urged that churches also show compassion and demonstrate love by meeting human need in their communities.

"Weak and poor as the church may be, it still remains God's institution for accomplishing His purpose in this age," Adeyemo said. "If we are wise therefore we should cooperate with the Lord in making His Body what it should be."

To this all Christians ought to say "**AMEN!**"

PENNY CRUSADE—1981 UPDATE

as of November 10, 1981

Goal for Penny Crusade-1981	\$170,000.00
Income as of 11/10/81	172,423.03
OVER THE GOAL	2,423.03

Designated	\$134,354.33 (78%)
Undesignated	\$ 38,068.70 (22%)

MINUTE MAN CALLS—1981

Call #1	\$7,223.91
Call #2	6,346.50
Call #3	9,649.17
	\$23,219.58

\$23,219.58 divided by 3 calls = \$7,739.86 per call.

Projected for 1981—\$30,959.44.

A Bland "I Will Look Into It"



Dear Friends,

Thank you for praying for the evangelistic meetings which we held. These kept us busy for two or three months. The months were filled with preparation and follow-up. We continue intensive visitation of contacts. Only now do I feel as though I can relax and return to a more normal schedule.

As a result of the meetings, we are now visiting regularly in three houses every week. Other contacts are very elusive, for one reason or another. There are encouragements and discouragements as we continue visitation. More homes are open to us in the area now. Pray about the possibility of a weekly prayer meeting, as one person has suggested opening her home for such, although at present family concerns hinder it.

We do need a place where we can conduct services, Sunday School, etc. We have made an application for an allotment of land, taking it to the very top of a Government department. We received neither rebuff nor encouragement, but a bland, "I will look into it." Prayer is needed for God to move in this. Also, in the meantime, we need a place which we could rent. Pray for this, too.

I gave two Bible studies at an evangelistic camp for college girls. A member of the committee later told me that *all the girls* committed themselves to Christ. Praise His Name!

The tract-writing workshop held by the two teams for two days produced several tracts. We are at present preparing pictures and blocks for them, and will then get them printed.

We have an estimate for a hymn book from a large press in Madras, but the rising costs have made us hesitate to confirm the order. We are at the moment making enquiries among the Advent Christian Churches as to whether they will actually buy at the new price—nearly three times the cost planned for. We are getting some encouraging answers, so will probably go ahead with the printing soon.

Regarding the future, there are two things for you to pray about. One is that some people are enquiring about baptism, and we need guidance in arranging such. The other is that we are already praying for God's guidance regarding holding similar public evangelistic meetings this year—perhaps in February or March this time. *Please pray with us.*

Yours in Christ,
Beryl Joy Hollis
Missionary to India



MISSIONS FEST '82 on Florida's Space Coast, is set for March 7-12, 1982. Over 1,000 people will attend the first **MISSIONS FEST** sponsored by Teen Missions International, Merritt Island, Florida. Mission seminars, national and internationally-known speakers such as Dr. Paul Smith, Dr. Wade Coggins, Leonard Ravenhill, and Winkie Pratney, together with a fine musical program, will be the main emphasis of the week-long mission venture. At least 40 Missions will represent their work and share opportunities for mission service.

For more information, a free brochure and poster, contact:

MISSIONS FEST

P.O. Box 1056

Merritt Island, FL 32952

Phone: (305) 453-0350, Ext. 11

Teen Missions completed another successful project for the Advent Christian Conference in the Philippines in 1981 by erecting a church at Tambaboam. Ed Hickel recommends the above Missions Fest.

Panorama

by Curtis Dickinson

CREATIONISM'S IMPACT. Scientists who support Creationism (as opposed to evolution) are making an impact upon publishers of school textbooks. In one biology text, published by Silver Burdett, the section on Charles Darwin's life has been cut from more than 1,300 words to 451! Treatment of Darwin's theory of evolution shrank from 2,700 words to 296, and fossil formation and the so-called geologic eras were deleted altogether. *Modern Biology*, published by Holt, Rhinehart and Winston, no longer says, as its 1974 edition did, that "scientists cannot doubt that organisms living today descended from species of previous ages" (Christian Courier, 8/81).

MISINFORMED PROTESTORS. Many companies connected with Nestles have been picketed on the basis that they promote the use of instant milk formula in third world countries. In a recent newsletter from *Church of*

Christ Mission in Kulpahar, U.P. India, Leah Moshier wrote, "If the United Nations succeeds in having the sale of infant milk formulas banned in third world countries, such babies will be doomed to die! It's an invalid argument that fresh milk is safe and more nutritious. The only available supply of fresh milk here is usually a mixture of cow, goat and buffalo milk, diluted with unsafe water. All our abandoned babies have grown strong and healthy on Nestles' Lactogen."

LIFE THREATENED. Recent letters from Ghana, West Africa, tells us that THE WITNESS is having a strong impact there. A number of people, including some pastors, have left cult-churches to embrace the truth and be baptized. The cult made an attempt to assassinate one pastor, but failed and two would-be assassins were arrested. The pastor courageously continues to preach the gospel. Pray for these persecuted brethren.

We Dehumanize Men?

We must remember that man was made to know God, made for God's glory. In whatever ways we dehumanize men, we are dishonoring God. On the other hand, when men see our good works and glorify our Father in heaven, we are assisting them in the purpose for which they were created. And if through our work and our witness to the Lord Jesus Christ, the Holy Spirit so moves as to convict the person of his sin, and to convince him that Jesus is his Lord and Saviour, we have been instrumental in bringing about his eternal salvation. If our good works are done in a spirit of personal superiority or with bias against those not of our religious community, we hinder the work of God.

I realize that many of you may be working in situations and in jobs which constrain you from being able to respond to many aspects of man's wholeness. In those cases, we must do our work being constantly mindful that we are not

simply treating a sore throat, or removing an appendix, or providing nursing care for bed number four. We are relating to a whole person—a person made in the image of God, a person who is responsible, who has a capacity to learn and grow. No matter how narrow our job or specialty, let this sense of our patient's personal dignity be the mark which identifies us as a Christian professional—one who is not only ministering to a patient's needs, but one who also knows, worships, and obeys the One who created the patient in our care."

Meredith Long

Meredith Long is a nurse in Bangladesh, and associated with MAP International. This article is written from the standpoint of her medical interests; but it has implications for all of our missionary and evangelistic work. —Ed

Magnificent Achievements

Praise God for people of faith! 2.5 billion people still have no church among them. Accusing statistics! As with William Carey a century earlier, it was the force of the numbers of people yet out of the church's reach which weighed on Hudson Taylor's heart.

In the case of both Carey and Taylor, the statistics were not easily found. Both had to seek for them, hidden among the sketchy reports of initial explorations. But both did seek—and were immediately gripped by the tragedy of so many people completely ignored by missionary efforts.

Both met skepticism and derision from a self-satisfied

church; both persevered to create a new major era in mission expansion. Today the third and final era is beginning. Mission agencies are gearing up to penetrate the final 16,750 groups of people still outside the range of the church.

Will this era, too, be retarded by hardness in the church? Or, will this be the era of unprecedented concern and harvest? May God help us to release a little of our personal problems, look through His eyes at the world, and hold fast to His vision. Frontier Fellowship is involved in Harvest[ing] Now!

WEF CALLS FOR SPECIAL YEAR OF RENEWAL

The Executive Council of the World Evangelical Fellowship calls on evangelical churches around the world to make 1983 "A Year of Church Renewal." In the statement, WEF calls on churches, associations, and organizations to adopt a twelve-point commitment to church renewal.

In issuing the call WEF's General Secretary, Wade T. Coggins, stated that "renewed and revived local churches hold the key to world evangelization." Coggins urged evangelicals everywhere to seek renewal and to commit themselves to the centrality of evangelization in their ministries.

The call is for a twelve-point commitment to church renewal as follows:

1. A **renewal** of commitment to Jesus Christ as Saviour and Lord of the church and coming King.
2. A **renewal** of the centrality of the Bible as the final authority in all matters of the life and ministry of the church.
3. A **renewal** of worship, prayer and the role of ordinances and sacraments in the church as the people of God.
4. A **renewal** of the ministry of the Holy Spirit in revival, in the use of spiritual gifts and in the unity of the church, so that the body of Christ might be built up and become mature in the faith.

5. A **renewal** of doctrinal and ethical discipline in the life of the church.
6. A **renewal** of the Christian family and the extended family, in worship, in godly living, and in witness in the world.
7. A **renewal** of the church in its primary calling to evangelism among unreached and hidden peoples, to church planting, and to church nurture.
8. A **renewal** of the church in compassionate service to all mankind, and to a prophetic ministry of rebuking evil and to witness for justice in society.
9. A **renewal** of the stewardship of our God-given resources of people, skills, time and material possessions, of a simpler lifestyle in the church, and of mobilization of these resources for the glory of God.
10. A **renewal** of the ministries of mission agencies and para-church organizations in the service of the church, especially at the level of the local church.
11. A **renewal** of disciple-making and leadership training at all levels of the life of the church.
12. A **renewal** of the church through faithful witness in times of suffering and persecution.

Coggins and Theo Williams, an Indian national, co-direct WEF. In discussing the above twelve points with them we concluded that they could revitalize the church worldwide.

JEH

A Plea

Continued

vs. 8 literally means "idle," so the verse can be read... "For if these things be in you and abound, they make you that ye shall neither be idle nor unfruitful in the knowledge of our Lord Jesus Christ."

Verses 10 and 11 give us reasons for striving to do what I have been prepared to call the "little things." They are certainly not little things in their results and benefits, nor in their effects, but they are little in relation to the acts and promises of God. They are things which the world around us probably looks at as little, unimportant, old-fashioned, sissy. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

As we leave this Conference on Monday, we begin our 100th year of work for our Lord. My plea is that you will all join me in trying to make this year the most fruitful our Association has ever known. Let us not look to self-satisfaction as individuals; let us not look to spectacular increases in our church membership rolls; let us look to bring honor and glory to God by showing forth His Son, the Lord Jesus Christ, as the Saviour of men. Will each of you use your time, your talents and abilities in God's service in the year that lies ahead? To make the work a better and different place until our Lord comes? But we must remember that "a different world cannot be built by indifferent people."

MOST AMERICANS BELIEVE IN GOD BUT DON'T KNOW MUCH ABOUT HIM

NEW YORK (EP)—Americans overwhelmingly believe in God, judging from surveys that show 93 percent have a religious preference and 70 percent belong to a church or synagogue. Most of them pray regularly. Nearly half of them are in church every Sunday. Almost every home in the United States has at least one Bible. But it rarely is read.

These are among the findings in surveys during the past year as summed up in the 1981 "Religion in America" report of the Princeton Religion Research Center. A variety of different measurements "attest to the remarkable stability of religion in America," says George Gallup Jr., executive director of the center, which is linked to his polling organization.

The center seeks to broaden knowledge of the nature and depth of U.S. religious commitment and explore factors affecting its growth or decline.

Despite the outward signs of religious vitality, he reports that there are some negative indications beneath the surface. For example, biblical illiteracy was found to be widespread. Fewer than half the adult respondents could name four or more of the Ten Commandments. A fourth of the teenagers have never read the Bible.

"Americans revere the Bible but they do not read it," Mr. Gallup observes, noting that only 12 percent read it daily.

While Americans say they believe in God, they show "little evidence of having pondered a basis for this faith" when asked why they have it, he says. While most of them pray, he says findings indicate they "do so in an unstructured and superficial manner. Prayers are usually prayers of petition rather than prayers of thanksgiving, intercession or seeking forgiveness. God for some is viewed as a 'divine Santa Claus.'"

Nevertheless, the surveys find the country's religious life to be notably broad and steady, including these factors:

Ninety-three percent of the people state a religious preference: 61 percent Protestant, 28 percent Catholic, 2 percent Jewish, 1 percent Eastern Orthodox and 1 percent other religions.

About 70 percent say they are members of a church or synagogue, indicating that a previous downward trend has leveled off.

Forty percent attend worship in a typical week. Eighty-six percent say religion is important or fairly important in their lives.

Americans have a higher degree of confidence in organized religion than in any other of 10 major institutions in society, such as government, banking, the news media, business, education and the military. Sixty-five percent believe religion is able to answer all or most of today's problems.

LEADERS SAY AFRICA TO BE "MODEL FOR THE LOCAL CHURCH"

LILONGWE, Malawi (EP)—Three hundred and forty participants from 130 church groups and Christian organizations from 29 African countries and friends from abroad gathered here for the 4th General Assembly of the Association of Evangelicals of Africa and Madagascar September 6-13.

In opening remarks at this historic event, Dr. Tokunboh Adeyemo, AEAM general secretary and chairman of the World Evangelical Fellowship, said, "During the past two decades of Christendom our emphasis has been on the para-church organization. Good as this may be, it is neither biblical nor safe. Central to the heart of God and the Scriptures is the church."

Challenging the assembly delegates to grasp afresh the vision of the importance of dynamic and solid local churches in Africa, Samuel Odunaike, president of AEAM and chairman of the Nigerian Evangelical Fellowship, said, "If Europe gave the world modern missions and the United States gave the 20th Century the impetus for world evangelization, let Africa rise today and offer the world a model for the local church. Earth will rejoice and heaven will be glad."

Old Truths For A New Day

It is generally true that the success of any venture depends upon its leadership. It could thus be said that the difference between success and failure in a local stewardship program is oftentimes in the example of the pastor.

Many years ago, Rev. H.E. Thompson wrote of this in a little book called *Talks on Tithing*, published by The Warren Press, Boston. We quote:

Why Priests and Ministers Should Tithe

"Be thou an EXAMPLE of the believers."—Paul, to Timothy

That God required that the priests and Levites should tithe is evident from Num. 18:26, where they are commanded "to take a tithe of what they receive from their brethren, and offer it to the Lord."

In studying this question of tithing, one is likely to become confused at this point. The question may arise: "If the tithe was for the support of the priesthood, why should the priests themselves tithe?"

Two advantages would be gained by having the priests tithe: first, it would avoid constituting a "privileged class" in the nation; and one of the lessons which God was trying to

teach the tribes was their unity, and the necessity for its recognition by the tribes; then in the second place, tithing was an "act of worship," in which the tribe of Levi must participate as well as any other.

All can see that the tithing of the Levites depended on the faithfulness with which the Israelites as a whole brought in their tithes. When the people ceased to pay their tithes, then the Levite had nothing to tithe; in fact, he was forced to secular labor apart from his calling to provide for his family. This was frequently the case in Israel.

As an example to the laity, as an act of worship, and because of all others the pastor and preacher ought to give liberally to the cause, the ministers of the Christian church should tithe.

We are proud of the fact that so many of our ministers are loyal and enthusiastic tithers. An examination of the pledge lists of the mission cause, and the various benevolent enterprises among us, will show that our ministers as a class are the body of supporters. From their meager incomes their tithe flows systematically into the cause of God. We believe this is as it should be; and that not one of these is one penny poorer at the end of the year for thus bringing their tithes in to the work of God.



Advent Christian Women Organized for Service

*Caroline Michael,
Director*



Frances Gray

Missouri Valley

Conference President, Frances Gray, encourages WHFMS members to be knowledgeable about Advent Christian missionaries and to support them in prayer and finances. Frances is Villisca's organist, choir director and children's superintendent. One of her goals is to have auxiliaries in each church of the conference.

The four locals in this conference (St. Louis and Iberia, Missouri, and two circles at Villisca) had their annual meeting in Villisca last October. They offer a scholarship to a conference young person willing to do teen missions during the summer. The Iberia WHFMS has a special mission day each fall giving an update on our missionaries. Villisca Circle members participate in a 7:00 a.m. weekly interchurch prayer breakfast.

Northern California

Grace Hughes, President, has been a member of the Oakland Advent Christian Church for many years. She and her husband, Calvin, have spent time and resources helping young people learn spiritual truths by taking them to camps and rallies. Grace has great concern that young people be challenged to allow Christ to give direction in their lives and be willing to become missionaries.

This conference has its annual meeting during Family Camp at Santa Cruz. Each society has its special community mission projects such as supporting release-time education in public schools, furnishing food and clothing for minority families, and helping a drug abuse center. The Conference has a scholarship fund to help nationals in Japan and the Philippines attend our Bible colleges there.



Mary Schooler

Virginia Heritage

Examples of faithfulness are worthy of recognition. Two sisters who lived in Virginia served faithfully in our churches, were an inspiration to all who knew them and are now awaiting Jesus' second coming.

Nola Ethel Folks, a former member of the Victory Chapel Advent Christian Church in Mustoe, died this past July at the age of 88. She had been an active member of the WHFMS, and a mother about whom we may use the words from Helen Steiner Rice's "What is a Mother?"

"It takes a Mother's kindness to forgive us when we err,

To sympathize in trouble and bow her head in prayer.

It takes a Mother's wisdom to recognize our needs and

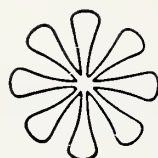
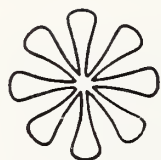
To give us reassurance by her loving words and deeds."

Mary Schooler died at age 95 just one month after her sister. Known as "Aunt Mary," she was truly a friend to all. As the oldest member of the Waynesboro Advent Christian Church, she had been honored on her 91st birthday. In March, 1977, the following resolution was made: "Whereas, Mary Corbett Schooler, who is a dedicated Christian and loved by all who know her, be it resolved that the Waynesboro WHFMS hereafter be known as the Mary Schooler WHFMS and that she be granted life membership in this Society." In the words of Colleen Townsend Evans, "Happy is the woman who allows God to use her strength for His own good purposes."

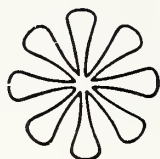
As Psalm 116:15 says, "Precious in the sight of the Lord is the death of His saints."



Nola Ethel Folks



DISCOVER THE JOY OF SHARING



Is sharing good news your life-style? Would you like it to be?

In the Great Commission Jesus told His disciples to "go" and "make disciples." Sharing our faith is not an elective; it's a requirement. Our 'going' can simply mean being where people are. People need to know a God who can give them abundant and eternal life. "Making disciples" means to cause to come into being people whose lives reflect the glory of God and the character of Jesus.

When we observe the apostles' response to the Great Commission in the book of Acts, we notice it involved action; it involved their total living. The biblical pattern is for every Christian to be involved in a life-style of evangelism.

We don't want to miss the part of the commission where Jesus says, "Surely I will be with you always." He will be right there 'going' with us and 'making disciples' with us.

Then **why are we reluctant sharers?** There may be a variety of reasons. Let's briefly consider a few. *First, we may fear being rejected.* No one wants to be rejected, ridiculed or considered odd. Jesus made it clear that if we follow Him we can expect some rejection. The question is, am I committed enough to Jesus to be willing to let people know that I am a Christian and not fear their reaction. Leighton Ford said, "I find that almost everyone I have ever talked with has been willing and often eager to talk about spiritual things if he can do it in a relaxed, non-threatening situation." When we have a loving concern for another person, we can forget our fear and concentrate on his need.

Secondly, we may feel inadequate to communicate. If we're going to talk with confidence, we have to know with reality what it is we want to share.

After taking a good look at Jesus and getting to know Him, we can witness by telling what we have seen and experienced. Christianity, like marriage, is a relationship which needs to keep growing for a lifetime. We grow spiritually through an established quiet time. A daily time of Bible reading, prayer and meditation (be sure to include this) should not be mere routine, but the opportunity of fellowship with our Heavenly Father that we may know Him

better. A healthy relationship with God produces healthy sharing.

Thirdly, we may lack motivation. Jesus had compassion when He saw people sick, hungry, grieving or lost. We need to see people as Jesus did. When we become concerned about another person's eternal welfare, it won't matter what he thinks of us. Love will go into action and we will share the good news with him. We will lose our apathy.

Witnessing should not be attempted by a set pattern or a stereotyped approach, but should be spontaneous. However, we can develop ways to effectively "set the stage" for talking about spiritual matters. Each of us will have to adapt ways that are consistent with our personality and be sensitive to the Holy Spirit as to the appropriate time to utilize any of these avenues to meaningful conversation.

We need to *develop a genuine concern for people*; to listen sensitively to them, to know where they are. We'll discover how open they are to God or where they may be hurting. We can practice in our conversations to talk casually about spiritual values and what God is doing for us.

Another avenue is through *sharing Christian events* with a non-believer. Invite others to attend your church functions, a Bible study, a Christian concert, lecture or film. This may initiate some questions or interest. Don't neglect to ask them for their impressions after attending such an event together.

Sometimes we may 'set the stage' by *inviting neighbors or acquaintances into our home* for an informal evening. Plan a key question that will encourage sharing. Possible starters may involve a question about the priorities or goals in life. There are often religious items in the news that can tee off a conversation and lead to serious spiritual discussion.

Paul says, **"Whatever a person is like, I try to find common ground with him, so that he will let me tell him about Christ and let Christ save him"** (1 Corinthians 9:22 (Living Bible)).

(If you want to adapt this for a study or discussion time, the following Scriptures may be helpful: Matthew 28:19-20; John 15:18-19; Luke 10:16; Acts 1:1-3,8; Acts 2:32-33; 1 Corinthians 9:16-22.)



Reflections For The New Year



Deuteronomy 1:21c

Special

(Based on Genesis 1:26-30)

FEAR

is such a human emotion, Lord, and Satan knows how to take advantage of it. So often when we have the chance to share You with someone else, fear holds us back.

NOT

that we are great evangelists, Lord, but You have given each of us a message of love that needs to be shared with others.

NEITHER

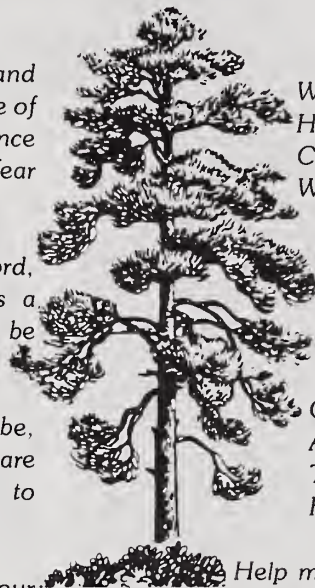
are we as strong as we should be, Lord. In spite of Your love, we are afraid and keep Your words to ourselves.

BE

with us, Lord. Fill us with Your strength, Your power and Your Spirit; and make us courageous for You.

DISCOURAGED we are not, Lord, because we know that You are forgiving when we give in to our fear. Thank You for Your loving strength.

Sue Searles, Ashland, Maine



When God has been so good to me,
Has given bird and beast and tree,
Created mountains and the sea,
Why can't I feel special?

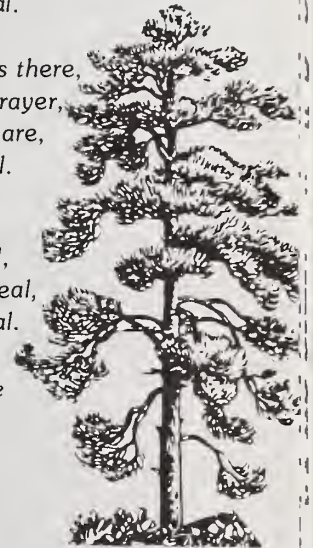
In His image I was born,
His likeness is on me adorned,
Why then am I so forlorn,
Why can't I feel special?

God, I ask of you today,
As I humbly bow and pray,
Turn my darkness into day,
Help me to feel special.

Help me know you're always there,
To hear and answer every prayer,
That your love is given to share,
To help others to feel special.

Then with others as I feel,
When we join and humbly kneel,
With your love you place your seal,
Thank you for making me special.

Marian Facticeau, Bangor, Maine



Prayer

Dearest Lord Jesus, I've been sitting here taking inventory of my life for the past year and I feel it is expedient that I say some things to you. Last January I was elected as conference president. I was the least qualified for this job but they all promised to pray for me. I know they kept their promises. I know because daily I have felt your presence assuring me of your promise, "Lo, I am with you alway."

Lord, do you recall that first speaking engagement at Lee's Chapel? I certainly do! Upon arrival at Sunday School I was asked to teach the adult class. During that hour I was able, through grace, to "lay aside" the "weight" of bashfulness—thank you!

Thank you for making it possible for me to attend General Conference in Wheaton, Illinois. While there, I was blessed by the ministry of some real saints and my attitudes will never be the same. Now I know what it is to "Raise my Ebenezer"—for you have helped me. Throughout this past year I have visited many of the Eastern North Carolina Advent Christian Churches. I have taken them the "Harvest Now" message.

It was you, Lord, who guided me through the business meetings and I thank you for wisdom. Teach me how to bridle my tongue and how to "speak the truth in love."

I thank you Lord for all things; I especially thank you for your precious Word that has been a lighthouse to me this year. Thank you for the assurance that you will "not give me the spirit of fear; but of power, and of love, and of a sound mind."

Linda Register, WHFMS President, ENC

JUNIOR ACTION

J.A. Project For Philippines Announced

This Mailgram is a confirmation copy of the following message:

TDMT CHARLOTTE NC 102 08-18 0101P EST

INT LUREE WOTTON

BOX 233

CAGAYAN DE ORO CITY 8401 (PHILIPPINES)

TO ANSWER YOUR QUESTIONS

1. YES, THE JUNIOR ACTION PROJECT IS ON!
2. WE PROBABLY CAN START LATE SPRING OF 1982; AS SOON AS WE RECEIVE 1/2 OF THE TOTAL AMOUNT NEEDED.

Chet Hart



Filipino youths

Here are job descriptions of two Conference Youth Workers for the Philippines.

Youth Worker in Pioneering Outreaches: Butuan, Surigao, Bohol, Davao, and Naburos.

1. Assist the assigned workers in planning for the advancement of youth ministry.
2. Conduct leadership training and seminars for prospective leaders for each church.
3. Help in organizing youth groups in these outreaches.
4. Develop the newly organized youth group and any existing youth organizations.

Youth Worker in Misamis Oriental and Bukidnon

1. Assist the assigned workers in the planning for the advancement of the youth ministry.

2. Conduct leadership training seminars at least once a year.
3. Help in organizing the youth in churches where there is no existing group.
4. Help develop the newly organized youth groups and existing youth organizations.
5. Follow-up the young people who are students and where possible organize youth groups on the campuses. Request the nearest local church youth worker to help.
6. Help the youth committee in the planning and the implementation of the annual Conference youth camp.
7. Provide and lead activities for the monthly singspiration.

PROJECT:	Two part-time conference youth workers for the Northern Mindanao Advent Christian Conference.
DURATION:	12 months and then to be reviewed; to start when 1/2 of the total money is received.
GOAL:	\$1,200.00
SEND CHECK TO	JR. ACTION FOREIGN MISSION PROJECT P.O. BOX 23152 CHARLOTTE, NORTH CAROLINA 28212

Have You *Prayed* For Alice Brown *Today?*



Alice Brown serves on the Philippine field in Cagayan de Oro City as Academic Dean of Oro Bible College, treasurer of the Philippine Field Council and also Professor at Oro Bible College teaching four courses—Theology II, Basic Doctrines, Cults and Music Conducting. Other things are often added: monthly mission meetings, monthly prayer fellowships with the evangelical churches of Cagayan, monthly and quarterly financial reports; and special requests such as teaching a class at Xavier University, serving communion in a church without a licensed pastor, visiting patients in hospitals, buying needed medicines, and other needs and requests as they come. As you pray, please also include these requests:

- Consistency in Alice's personal quiet time with God;
- Keeping up with her correspondence;
- Growth in the facility of language and cultural understanding;
- Utilizing the power of the Holy Spirit to witness boldly for Him;
- Finalizing plans for her upcoming furlough.

One of Alice's favorite Bible verses is "I can do all things through Christ who strengthens me" (Philippians 4:13).



JANUARY

- 16 **PRAY** for SYLVIA WHITMAN as she teaches English and Bible Classes, as she organizes women's meetings and for her role as advisor or helper to the pastors' wives.
- 17 **PRAISE GOD** for MARGARET HELMS' physical stamina.
- 18 **PRAISE GOD** for DOROTHY WARRINER and for her ministry in Japan on her birthday!
- 19 **PRAY** for BARBARA WHITE as she keeps contact with the new Christians in Kodai Kanal.
- 20 **PRAY** for NATHANIEL as he carries out the responsibilities of the India Advent Christian Conference.
- 21 **PRAY** for TOM and BETH DANNER as they make further decisions regarding their future ministry.
- 22 **PRAISE GOD** for MARY BROWN's pleasing personality and positive influence for Foreign Missions at the Advent Christian Village in Dowling Park, Fla.
- 23 **PRAY** for the People's Republic of China.
- 24 **PRAISE GOD** for MARION DAMON's influence with students here in the States.
- 25 **PRAY** for the pastors as they preach Foreign Missions' sermons.
- 26 **PRAISE GOD** for LAURA PUTNAM and the opportunity she has had to rest and relax.
- 27 **PRAY** for REV. RUDY SARILLANA of the Maranatha Bible Church in the Philippines, in the death of his wife, Francisca, and also pray for the family.
- 28 **PRAISE GOD** for our Advent Christian Nationals who share the Gospel in Nigeria.
- 29 **PRAY** for BERYL JOY HOLLIS that she and her team will receive guidance from God regarding holding evangelistic meetings this year and for God's guidance in obtaining land for a church building for a place to worship.

- 30 **PRAY** for RUTH (DEVAIRAKKAM) and WILFRED ABISHEGANATHAN as they start their lives together and as they continue their ministry for the Lord in Malaysia.
- 31 **PRAY** about the financial needs in all areas of General Conference.

FEBRUARY

- 1 **PRAY** for AUSTIN and DOROTHY WARRINER as they continue their on-going responsibilities "of teaching and preaching and for their added outreach-ministry in Asukano, Japan, where there are approximately 1,500 homes and no church and no one doing evangelism regularly."
- 2 **PRAY** for DAVID DEAN as he "teaches classes in Eschatology, Minor Prophets and Pastoral Theology at Oro Bible College in the Philippines."
- 3 **PRAY** for MELODIE DEAN as she "seeks to balance her priorities as wife, mother and missionary in the Philippines."
- 4 **PRAY** for RUTHIE and BECKY DEAN's good health and protection while living their young lives in the Philippines.
- 5 **PRAY** for FLOYD and MUSA POWERS as they search out special areas for ministry on Japan's west coast.
- 6 **PRAY** for REBECCA POWERS' good health and protection as she lives her young Christian life in the Japanese schools.
- 7 **PRAY** for missionary candidates.
- 8 **PRAY** for LUREE WOTTON "for wisdom as acting Director of Oro Bible College; and for strength as she teaches two courses at OBC plus 3-4 extension classes each weekend."
- 9 **PRAY** for BESSIE SMITH as she relates to the National Government as Business Manager of the Philippine Field Council.
- 10 **PRAY** for LUCAS DEVASAHAYAM, President of the Advent Christian Conference in Malaysia.
- 11 **PRAY** for HOWARD and ANNA MAY TOWNE's protection and spiritual stamina while they minister in the Mawari City area.
- 12 **PRAY** for MARILYN TOWNE's good health and protection as she spends her final months as a MK (Missionary's Kid) in the Philippines.
- 13 **PRAY** for FRANK SUPANGAN, President of the Mindanao Advent Christian Conference.
- 14 **PRAY** for ALICE BROWN as she grows in understanding language and culture and as she finalizes plans for her upcoming furlough.
- 15 **PRAY** for the People's Republic of China.



10,000 Intercessors Behind Every Missionary

Dr. Frank Laubach says there should be 10,000 intercessors behind every missionary. And just today I read in the Leadership Packet [Our denomination sends it out to pastors and church leaders] an article, "How to Promote Interest in Missions," by Bertha E. Cassidy, veteran missionary. What did I find? A challenging message! Expressed there was a need for 10,000 intercessors for each missionary!

We have twenty-two missionaries, four of them being Nationals, according to the latest statistics in our manual. That means there is a need for 220,000 prayer warriors for our mission work!!! There seems to be only 30,000 people to do the work, according to the total membership of our denomination. That means, if the job is being done, we are doing almost eight men's work per person.

Is there a time when we need to evangelize the home front? Is there a time when we need revival in our churches? Yes!, and it is *now*! We fall far short of our support in both home and foreign missions.

Is it not time for us, as church leaders and followers of our Lord, to cry out as the Psalmist did? "Wilt Thou not revive us again: that thy people may rejoice in Thee?" (Psalm 85:6)

I believe when this happens in our lives, evangelism will go forth, because then our prayer will be, "Lord send forth the reapers to harvest the wheat white already to harvest." Oh, may God grant unto us 10,000 intercessors for each one of our missionaries!

Raymond L. Amnott, Jr.
Pastor, First A.C. Church
Charleston, W. Va.

BOOK REVIEW

Book Recommendation of the Month

Me and Greenley, by Birdie L. Etchison, Herald Press, 1981. Reviewed by Francis Canter.

Robin, a 13-year-old girl (also a tomboy) has a best friend whose name is Greenley. She does not think of him as a boyfriend, just a good friend as they have so much in common, such as fishing, anthropology, etc. One thing they do not have in common is that she is a Christian, and he is not. All through the book, Robin witnesses to Greenley and prays for him.

Robin has all kinds of family problems. Her mother has MS. Occasionally when her mother has a bad spell, her grandmother stays with them and this upsets the whole family, but yet the grandmother is needed. Robin has an older sister who does not help around the house and only has her mind on boys even to the point that she gets pregnant. Then to top all of this, Greenley announces that his family is moving to another town.

While reading the book about all the things that Robin is going through, you do not get depressed, but instead you have anticipation as to what will Robin and her family do about all that is happening. Greenley saw the Christian example of Robin and her family as they went through their problems. He saw a family love each other and stand by each other no matter what happened. He had never seen such great love shown. The ending is such a surprise!



United Ministries

...doing the whole job together!

INDIA

Barbara White (January 14)*
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan

Mission Directory

PHILIPPINES

Alice Brown (March 24)

Bessie Smith (March 27)

Luree Wotton (August 29)

David E. Dean (December 20)

Melodie Dean (August 9)

Address for all listed above:

Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

ON FURLOUGH

Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060

ON FURLOUGH

Marion Damon (March 27)
c/o Mrs. Elbert Damon
209 Wendell Rd.
Miller's Falls, MA 01349

Margaret Helms (Sept. 18)
c/o Mr. Martin Helms
Route 2, Box 500
Monroe, NC 28110

Laura Putnam (August 22)
c/o Mr. Mayo Putnam
Rt. 3, Box 273
Morrisville, VT 05661

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

*The missionaries' birthdates follow their names.

A Time of Growth and Accomplishment

AURORA COLLEGE

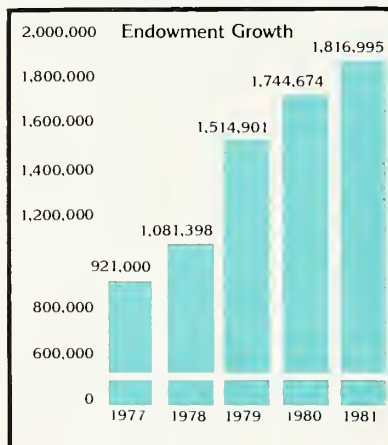
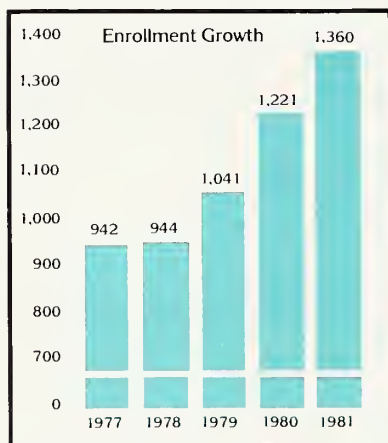
Founded in 1893 by the Advent Christian Church.

The last three years have been a time of growth and accomplishment for Aurora College . . . enrollment has increased by 44%, total giving has doubled to over \$ 1 million for each of the last two years, and the college's endowment has grown 68% to a record \$ 1.8 million.

This past fall Aurora's student body increased 11% to 1,360, just 40 students short of the enrollment goal we had established for 1984! This is a particularly healthy trend when most colleges around the country are losing enrollment. Much of this growth can be attributed to the college's reputation for excellence in teaching, its strong career-oriented programs such as Computer Science and Nursing, and its continued commitment to a values-centered approach to learning. We are also very proud of our new master's level programs in Management and Criminal Justice Management, the first graduate programs in the college's history.



President Alan J. Stone



With the dedication this past fall of Alumni Dining Hall, the Nursing Education Center and a New Laboratory Wing for Stephens Hall of Science, the college completed the most successful capital campaign in its history. \$2.44 million was contributed by alumni and friends to make these new facilities possible. In addition to providing us with these much needed facilities, we appreciate the vote of confidence in the future of Aurora College that this generosity represents.

Like all private colleges, tuition charges cannot meet all the financial needs, only 65% at Aurora College. A strong endowment is crucial to survival in the years ahead. Contributions and bequests in wills designated for the James E. Crimi Memorial Scholarship Fund and other individual scholarship funds, and the establishment of the college's first endowed professorships—the Keith and Elizabeth Smith Chair of Natural Science and the Vernon Haase Professorship in Economics and Business—are important milestones in our endowment growth.

Of special interest to you as Advent Christians is our continuing commitment to the spiritual development of our students. By lifting up value concerns in the curriculum and the classroom and by providing campus ministries programs, the college builds upon the legacy of its Advent Christian Heritage. Through the work of Chaplain Del Hagin and the student religious activities leadership, weekly chapel services, fellowship meetings, and retreats and special events provide students with an opportunity to share their faith with others. While these activities are supported by students of all faiths, many of the active leaders in this area are among the 59 Advent Christian students.

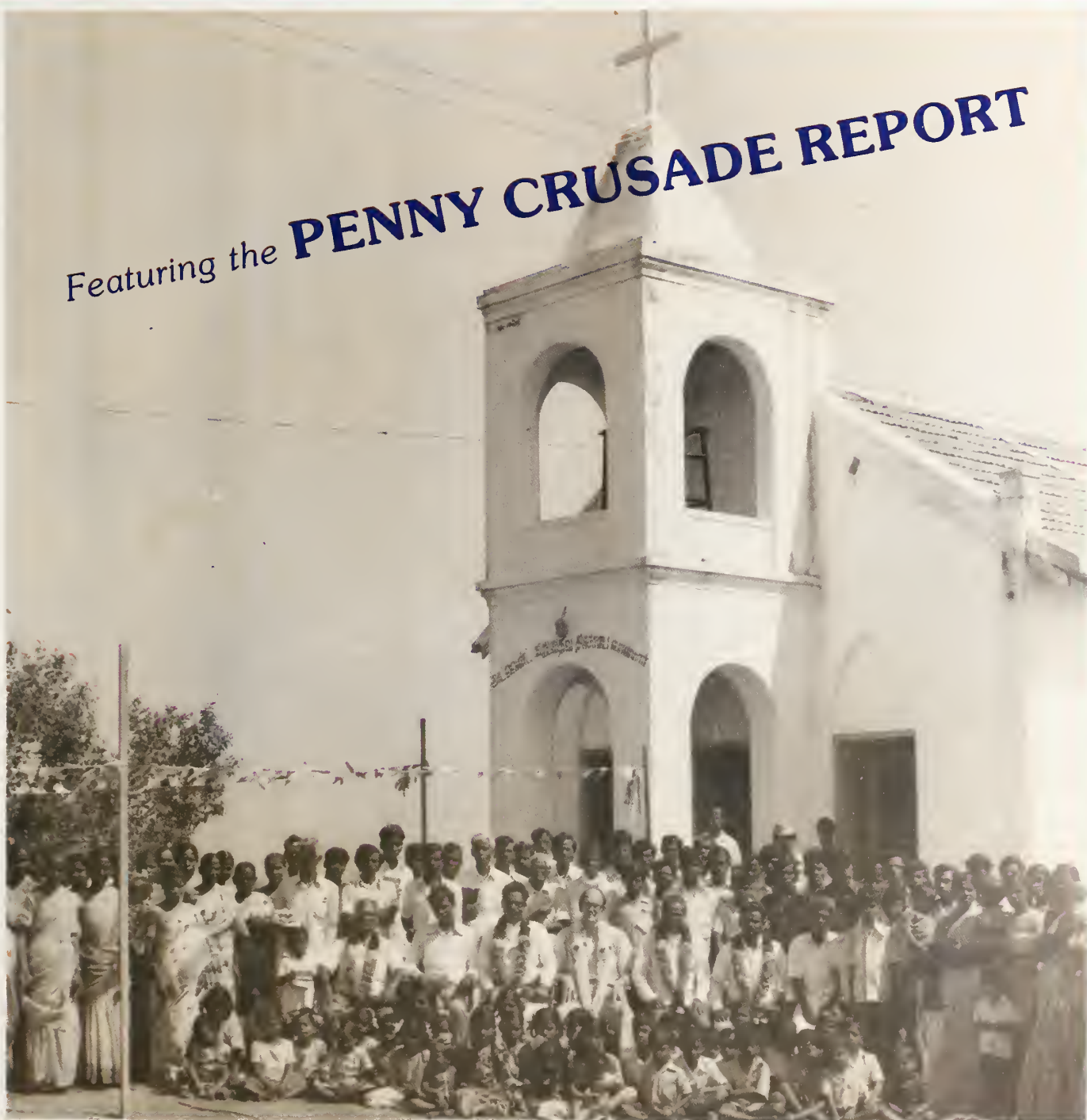
In the future, Aurora College should continue to grow—expanding our master's level programs, filling out the new nursing program, and increasing adult education opportunities. While we will continue to develop the campus facilities, as with our present project to renovate the chapel, our greatest need is to build a larger base of financial resources (endowment) to support our expanded enrollment. Strengthened by your support and your prayers, Aurora College will continue to progress and to serve.

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ADVENT CHRISTIAN WITNESS to the WORLD

February, 1982

Featuring the **PENNY CRUSADE REPORT**





*The Church in a Complex and Changing
World Demands a Prepared Leadership*

United Ministries Is Doing It...Thanks to You.



...doing the whole job together!

The Challenge of 1982

Guest Editorial

International Year of Prophecy

These are exciting days for Christians familiar with the prophecies of the Bible. The lands of the Bible have leaped into the newspaper headlines. The evening television news confronts us with biblical themes. And we are forced to wonder: How do these current events fit in with the prophecies of Scripture? What do these things mean? Has God told us what to look for next?

It seems to me that this year would be an excellent year to devote time to the study of prophecy. How about declaring that 1982 is our "International Year of Prophecy"?

There certainly is a widespread interest by laymen in prophetic matters. Successful prophecy conferences at Calvary Advent Christian Church in Somerville, Massachusetts (1980) and at the Kennebunk, Maine, Advent Christian Church (1981) have demonstrated that our people are willing to travel hundreds of miles and to invest time and money to hear what the Bible says about our days. The enthusiasm of those who attended, their keen attention, and their perceptive questions made it clear that laymen are anxious to understand the meaning of our times.

Advent Christian denominational leadership has been alert to this hunger. A Task Force on Prophecy is now at work to give prophecy high visibility within Advent Christian ranks. Professor Freeman Barton, Ph.D., whose prophetic book *Heaven, Hell and Hades* has just been released, is the well-qualified chairman of this task force. Dr. Oral Collins, the second member, is one of the leading historicist scholars in the world. In 1977, he organized the Association of Premillennial Historicists, a worldwide organization of those who follow the traditional protestant interpretations of prophecy. Both Dr. Collins and Dr. Barton have written on prophetic themes in *Henceforth...*, a journal of Advent Christian Thought published by the Faculty of Berkshire Christian College. I'm grateful for the opportunity to serve as a member along with these men.

The Task Force on Prophecy is privileged to have two veteran prophetic students as consultants. Rev. Raymond M. Beecroft, formerly managing editor of *Advent Christian Witness*, is widely respected as a prophetic speaker. Dr. Ariel C. Ainsworth has taught and preached on prophetic themes in all regions of the denomination. He taught courses on Daniel and Revelation up until his retirement from the presidency of Berkshire Christian College in 1968. These men have consented to be very active in the activities of the Task Force.

Let's take advantage of widespread interest, leadership by denominational executive council, and the work of the Task Force in order to use 1982 as our "International Year of Prophecy"! Great blessings will await those who do.

—DAD

On the Cover—Ed Hickel, Director of Foreign Missions, visits the congregation at the Ponmar, India Advent Christian Church during one of his trips to the mission fields.

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Editor-in-Chief
Joyce K. Thomas

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Caroline Michael

Graphic Arts Designer
Rickie Hickel



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How Sensational Should We Make Prophecy?

In these days the mass media regularly assaults our eyes and blasts our eardrums with spectacular extravaganzas. Double features in stereo and technicolor have replaced the little white lies of yesterday's advertising. Great sums of money are put into the brochures which direct mail advertising pours into our homes. And what we receive is unbelievably gorgeous.

The high level of this sensationalistic approach serves to tempt the Christian church to stoop to the same questionable technique. Especially when it comes to the consideration of prophetic matters. Instead of letting God dictate the topics and contents of our prophetic teaching, we find ourselves wanting to be as spectacular and awesome as a science fiction movie. We want the world to pay attention to our message and we want our own people to know that Christianity is no dull thing!

Of course, there's nothing wrong with wanting to get attention for the Christian message. It is the one message really worth hearing. We should present what God has to say about the future in the clearest possible way; and in the most commanding way. What concerns me is the tendency among Christians to let our consideration of prophecy be restricted merely to a few sensational issues about which there is a great deal of current interest in the world.

A few years ago, prophetic preaching tended to discuss Russia and what Russia would soon do. Then attention shifted to the supposed revival of the Roman Empire in the European Common Market and NATO countries. Soon it was Henry Kissinger and the anti-Christ, followed by dire predictions concerning credit cards and the mark of the beast. More recently the Middle East and Egypt have become the subject of spectacular predictions of what to expect next.

We do well to remember the place which prophecy occupies in the Bible. In the Scriptures, prophecy is by no means restricted to forecasting the future. To be truthful, predicting the future is only a small part of what the Bible means by prophecy. We cannot be absolutely sure about the original meaning of the Hebrew word *Nabhi* (prophet), although it apparently means 'spokesman.' But, it is clear that being a spokesman for God is precisely the function of the biblical prophets. (Note Deuteronomy 18:18 and observe what the prophets actually did do.)

If we wish to be faithful to the prophetic message of the Bible, we cannot afford to let the world dictate the agenda of topics. Our basic responsibility in these days is to say about



the future exactly what God has said about it. There is nothing wrong in seeking to discover what, if anything, God has told us about Russia, or Egypt, or economic conditions in the future. However, our main task must be to deliver the message which God has given us in His word.

It may be—as a matter of fact, I'm convinced that it is—the case that God's message concerning the future is not what the world wants to know about. The supreme message of prophecy is that Jesus is coming again. The fact of our Lord's return, the features of His coming, the results of His second advent—these remain the great message of predictive prophecy and we should emphasize this truth.

I remember Dr. E.K. Gedney telling once about attending a great prophetic conference in Boston at which one of the sermons was dedicated to the topic of our Lord's return. The speaker spoke for well over an hour before actually discussing Christ's second coming. Then he only took five minutes to do so. I think that all of us would agree with Dr. Gedney's evaluation of that sermon as a tragedy of misplaced emphasis.

In our prophetic preaching and teaching as Advent Christians, let's be sure that a temptation to sensationalism never forces us to lose the biblical emphasis.

—DAD

Question: Can you recommend a good book on prophecy, one that would represent the Advent Christian viewpoint?

Answer: Before recommending a book for you, I do need to point out that there is no one viewpoint which can be called "The Advent Christian viewpoint." Advent Christians have traditionally held to a view called 'Historicism' in interpreting Daniel and Revelation. This means that we have believed that the prophecies of these and other Scriptures

trace the events of human history between the time of the writer and the second coming of Christ. Within this general framework which most of us hold there are a number of different viewpoints concerning particular points (for example, the future of Israel as a nation, the millennium, and the meaning of specific symbols). You will be pleased to know that in the study of prophecy Advent Christians have enjoyed a great deal of personal liberty. Because of this fact, no single book would be acceptable in every respect to all Advent Christians.

There is, however, one book in print which I believe most Advent Christians will find to be very helpful in their study of the prophecies of the Bible. That book is ***What Does the***

Future Hold? by the late Dr. Clarence H. Hewitt. ***What Does the Future Hold?*** discusses what the Bible predicts both for the future of individuals and for the entire universe. Dr. Hewitt demonstrates a high level of scholarship, a popular approach, and a good amount of biblical evidence. You can order this book by writing to Venture Bookstore, P.O. Box 23152, Charlotte, NC 28212. The total price, including mailing is only \$3.10.

—DAD

If you have questions concerning prophecy mail them to ***Advent Christian Witness***, *Prophetic Page*, P.O. Box 23152, Charlotte, NC 28212 and watch for the answer in this column.

Our Future Home

by Cecil W. Noble, Pastor
First Advent Christian Church, Hickory, N.C.

The future home of the people of God is a topic of much interest to us. On this matter we have a right to appeal to the Bible. Not only is it our only authority but it is clear and definite on the subject of our future home.

Jesus said, "Blessed are the meek, for they shall inherit the earth" (Matthew 5:5). As the meek neither own nor control the world now, it's clear that this verse refers to a future age.

The Psalmist David said, "Evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth; and shall delight themselves in the abundance of peace...for such as be blessed of Him shall inherit the earth...the righteous shall inherit the land and dwell therein forever" (Psalm 37:9,11,22,29). Remember that the wicked are not cut off now, and the righteous do not remain on the land now, hence these verses also refer to a future age.

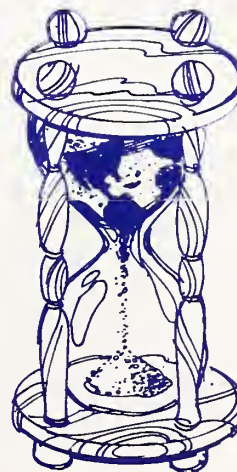
When will the righteous permanently dwell in the land? Psalm 37:34 tells us to "wait on the Lord, and keep His way, and He shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it." We will not inherit the land until the wicked are cut off, and that will not be until Jesus comes again. Not until then will we get possession of, and dwell in, our future inheritance.

The verses we have considered plainly say that we shall inherit the earth—the land—and dwell in it forever. But there is not a single verse in the Bible which says we shall inherit, or make our home, in heaven. It is not in heaven

where we shall live and reign with Christ; rather, "...we shall reign on the earth" (Revelation 5:10).

As in so many other matters, we are pointed to the importance of our Lord's return. We are justified in believing that Jesus will yet take possession of this earth for His kingdom. As Psalm 2:8 promises him, "Ask of me, and I shall give thee...the uttermost parts of the earth for thy possession." Then the glorious promise of Revelation 11:15 will be fulfilled: "The kingdoms of this world are become the kingdom of our Lord, and of His Christ; and he shall reign forever and ever."

**C. 700 BC: "THE EARTH WILL
WEAR OUT LIKE A GARMENT."
(ISAIAH 51:6, NASB)**



Happy Birthday, Mr. Miller

by Clyde E. Hewitt



Edith Carter, art teacher from Ferguson, N.C. poses with her original drawing of William Miller.

The month of February marks the 200th anniversary of the birth of William Miller. Were it possible, his spiritual descendants in the various Adventist denominations would hasten to wish him "Happy Birthday." For all of them he looms large in their religious heritage. He is the first of their founding fathers.

That he spent the last half of his adult life preaching the imminent return of the Lord is well-known to most readers of the **Witness**. So also, in general, are the outlines of that career. What may not be so quickly recollected are facts about William Miller's genealogy and early life.

As a salute to his bicentennial the following remarks are presented. They are taken from the forthcoming book, **Midnight and Morning**.

William Miller was born in Pittsfield, Mass., on February 15, 1782. When and at what point his paternal ancestors reached America is apparently not known. It does seem to be fairly well established, however, that his grandfather's great-grandfather was born in Springfield, Mass., on the Connecticut River when that town was part of the western frontier of America. Not surprisingly, therefore, it is also recorded that he, Thomas Miller, was killed by Indians in King Philip's War. This unhappy event, fortunately, was not before he had a son named John (the family Bible calls him Ensign John Miller) born in Springfield, April 23, 1657.

John in turn became the father of Joseph on March 12, 1700. Joseph attained the rank of Captain and on March 29, 1730, thirty years prior to his demise, his son William was born. Like his progenitors, William was born in Springfield. For him no military or naval rank is recorded. Nor is his date of death. It is known, though, that about 1747 he moved some forty-five miles northwestward to what is now Pittsfield, then Ponthoosoc, Mass.

Non-military though he may have been, this William was followed by two generations of Williams both of whom became captains in the armies of the United States. The

grandson who served with distinction in the War of 1812 has already been noted. The son, and the father of the later world-famous William Miller, was born in Pittsfield on December 14, 1757, and subsequently served in the Revolutionary Army of the newly-proclaimed United States of America.

Although he nearly lost his life in that struggle (from fever, not British bullets), he returned home and on March 22, 1781, married Miss Paulina Phelps. The Christian character and religious commitment of this woman were to be most significant in the upbringing of her sixteen children—five sons and eleven daughters. Her first born, the William Miller of this story, was particularly indebted to her for her constant prayerful concern for him, a son who in his early adult manhood espoused Deism and gave little evidence of the Christian devotion which was to so mark his later life.

When the boy William was four years of age, his father moved the young family to the vicinity of Low Hampton, N.Y. Here the elder William Miller took a lease on one hundred acres for an annual rental of twenty bushels of wheat. He felled the trees, and from them constructed the inevitable log cabin. And here, amid all the privations, hardships, and backbreaking work so typical of the American frontier, young William grew up.

For persons of an intellectual bent and potential, such a life was restrictive and frequently discouraging. But, it was also a challenge and one which, if overcome, could well lead to achievements far beyond those to be expected from the environment alone.

Although Miller's father eventually prospered to the extent that the log cabin was replaced with a more appealing and comfortable frame dwelling, the mortgage remained and young Miller's early years were marked by poverty. There was, literally, almost no money for books, nor the candles to read them by. The Bible, the psalter, and the prayer book were in the family library, but that was all. It was not until he was old enough to earn a little money by chopping wood that Miller was able to add to it a volume of his own—a much treasured copy of Defoe's *Robinson Crusoe*. His evident interest in self-improvement led three gentlemen of means and intellectual attainment to lend him books.

Reading these books called for even more ingenuity than obtaining them. If he could chop wood, he could also work during daylight hours on the family farm. His father insisted on this and equally on his son's going early to bed so that he might put in a full day of work on the morrow. Miller "solved" this problem by arising after the family had retired, lighting pine knots which he had collected for the purpose (and which solved the candle problem), and, stretched out in front of the fireplace, reading through the midnight hours. On one memorable occasion, his father awoke and saw the light from the burning pine torches. Fearing that the house was on fire, he sprang from bed. Fear quickly changed to

parental anger, however, and William was driven back to bed anxious lest at any second he would feel the lash of his father's horsewhip.

In 1803 William moved away from home and married. This was a turning point in his life. The young woman was Miss Lucy Smith whose family had come from Connecticut to nearby Poultney, Vt. About the same time, William Miller's family had moved to Low Hampton from Pittsfield. Miller had been keeping a diary since his mid-teen years, a rather unusual practice for a hard-working farm boy. Under date of January 3, 1803, he wrote,

Be it remembered that on this day, it being a Sunday in the afternoon of the aforesaid day, I did bind myself and was bound to be, the partner of Miss Lucy Smith, of Poultney. And by these presents do agree to be hers and only hers until death shall part us (provided she is of the same mind). Whereunto I have set my hand and seal.

"Provided she is of the same mind." Delightful phrase! And Lucy was. The marriage took place on June twenty-third of that same year. Furthermore, the contract held. It was dissolved only by the husband's death over forty-six years later. It also bore fruit, ten children born between 1805 and 1825 of whom one, a boy died in infancy and the next older, a girl, died at age three.

Poultney gave William Miller much more than a wife. The village was known as something of a cultural center for that area. The village library soon became a center of interest for Miller whenever he could find time from his farming to visit it. He joined a local literary society and read as well as listened to papers there. He shortly became known as a versifier of an acceptable, if not polished, ability.

In Poultney, also, Miller joined the Masonic order and worked at its ritual until he had risen to the highest degree the local organization could grant. All of these doings and associations brought Miller to public attention. He was elected or appointed constable and in 1809 made sheriff. He subsequently became a justice of the peace and seemed to be well on the road to higher things.

On the eve of America's second war with Great Britain, his public service had rendered him in easy circumstances, and he needed and kept two horses, driving them alternately week by week, to conduct his business.

Yet he deserted his promising public life in 1812 to volunteer to serve his country in the dangers, privation, and uncertainties of the battlefield. His strong ancestral military tradition must have had something to do with his decision, and he had even anticipated hostilities by obtaining election to a lieutenantancy in the Vermont militia. In a frank and revealing statement made some thirty years later Miller expressed what may well have been his chief reason for entering the service of his country—patriotism. Curiously, it was

Continued next page

Happy Birthday, Mr. Miller**Continued**

not his own patriotism he was thinking about but that of his fellowman. As he put it after discussing the pessimistic view of mankind that Deism and his study of history had led him to,

I began to feel very distrustful of all men. In this state of mind I entered the service of my country; I fondly cherished the idea, that I should find one bright spot at least in the human character, as a star of hope, a love of country—PATRIOTISM.

But, misfortune of all, Captain Miller found his fellowmen and officers, his commanders and ultimately his government all too often devoid of even that one virtue. Apparently man apart from God could not even be patriotic! Although he made no public or private disavowal of Deism at that time, the seeds of doubt in its viability were being nourished. Under the guidance of the Holy Spirit and the influence of his early upbringing they would rather soon spring up and bear fruit.

As an officer in the war he conducted himself honorably and commended himself to his superiors. November 7, 1812, saw him promoted to the rank of Captain in the Vermont militia with his first task, as was customary for the times, to recruit his own company. Eight months later he was transferred from the volunteers of the State of Vermont to the regular army of the United States and given the rank of lieutenant and again the task of recruiting. By February 1, 1814, he had been appointed a Captain in the 30th Regiment of Infantry. Miller was released from service on June 18, 1815.

Not long after his return to private life, Miller moved his wife and young family back to Low Hampton, N.Y. The obvious reason for the move was to aid and comfort his mother, widowed by his father's death on December 30, 1812. It may be surmised also that William's decision to give up his public life in favor of the quieter life of the farmer was furthered by his disillusionment with the public character of mankind which the recent war had given him. His search there for patriotism as a redeeming human characteristic had been fruitless. "When I left the service I had become completely disgusted with man's public character."

In any case, the former captain paid off the mortgage on his mother's farm and acquired for himself a 200-acre farm about a quarter of a mile to the west. On this he soon built a comfortable two-story frame house with an ell projecting to the rear.

Despite his disillusionment with Deism and his doubts, Miller, now thirty-two and entering the prime of his life, had taken no steps toward resuming or affirming that Christian life in which he had been raised. Or, perhaps he had, unconsciously. It would not be long until the continuing emotional conflict in his soul and a sinking realization that he was a sinner would lead to a complete repentance. This would be followed by seven years of close Bible study and a growing belief in the "Advent nigh." It would be nine more years before the call to preach that Second Advent message would become irresistible. But, by August, 1831, he had succumbed to that further call and had delivered his first sermon.

Subsequently many would revere his name and his birthday would be remembered.

PACT

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Youth Ministry Covenant

by Chet E. Hart

This is the second in a three-part series on the three parts of the Youth Ministry Covenant. The first dealt with Evangelism, and this one deals with Fellowship.

Fellowship - to be characterized as people who are able to live with, support, and love each other; to be "Friends Becoming Family."

Covenant (kuv' e nant) 1. An agreement between persons or parties. 2. A solemn compact between members of a church to maintain its faith, discipline, etc. v.i. to agree (with): to enter into agreement.

By signing the "new membership card" each individual teen says that he desires individual youth and the Youth Fellowship group to be characterized as people who are able to live with, support, and love each other (fellowship).

1. Participate Regularly in Church Life

Tom had to exercise to control the physical problems that he had. Running was the best exercise for Tom. He hated to run. Early morning seemed like the best time to run; but he found it hard to get up early. Tom wasn't doing well in his exercise plan. Four of his friends got together to run with him. They weren't runners; but they cared for Tom. They made sure that he got up and ran each day.

In order to obtain the benefits of his family—my family—in order to obtain the closeness, the support when my going gets tough, the friendship where I can feel comfortable enough to open up to others about my hurts, and where others can feel close enough to me to open up to me; and a place where I can be honest...in order for that to happen *we must spend time with that family.*

Maybe you will be one who will commit yourself to participating regularly in the life of your church, your family. You will not be one who will sporadically attend and then ask why you seem to "get nothing out of it." You will give your relationship with them a chance to develop and your relationship with Christ a chance to develop by spending time together.

2. Accept and Encourage Others in Christian Growth

This means that we are characterized as people who *accept others openly*. We will be people who are open to new

persons becoming a part of our "church family." We won't feel threatened by new people. Our concern will not be holding on to the various positions of leadership or authority that we have. We will help new persons to find their place of ministry in the group.

When new teens come to your church, make an effort to introduce yourself and friends to them after the service—don't just stay in your own little group.

This means that we see the potential in others rather than just the problems. Jesus saw the potential in Peter to call out the rock in one who was wishy-washy. Impetuous Peter on the Mount of Transfiguration said let's build a home here. He took two or three steps on the water and then fell. He cut off the ear of the servant. He said he would go to the death with Jesus and then fell asleep while praying. But Jesus beheld him when he met him. Beheld means he looked right through and saw who he really was. Not a glance but a gaze. He saw who Peter could be.

Maybe you will be one of the teens who will suggest someone else for a position rather than trying to obtain it for yourself or suggesting someone just because he or she is a friend. Will you be the one who will see the good in someone rather than the problems and mistakes they have made?

It also means that we are characterized as people who forgive others and help them to forgive themselves. What a picture with Christ meeting with Peter at lakeside (John 20) after Peter had denied him three times. Rather than hold it against Peter and remind him of it, Christ simply asked Peter if he still loved him. Peter answered yes. This broke down the barrier of guilt that Peter had and started communication between him and Christ again. Christ then reassured Peter that his denial would not be held against him. "Peter, feed my sheep." Thus saying: "Peter, you are still useful. I still will use you in my ministry."

Maybe you will be one who will forgive someone who has done something wrong. By forgiving them you help them to remain in the body of Christ and help to keep alive their relationship with Christ. How many times have we seen someone who does wrong excommunicated from "the fellowship" and end up withdrawing from the body of Christ itself and see their spiritual life shrivel up. The church not only declares redemption through Jesus Christ but can also serve as a community of redemption as others experience the love and the forgiveness of Christ through their relationship with us.

Fellowship—to be characterized as people who are able to live with, support, and love each other—to be "Friends Becoming Family."

Two Hundred Years Later

*On the two hundredth anniversary of his birth,
how do we evaluate William Miller?*

by David A. Dean

Like any first-time parents, William and Pauline Miller must have wondered what the future held for their son William when they first saw him at Pittsfield, Massachusetts, on February 15, 1782. In what way would he leave his mark on history? And what kind of a mark would it prove to be?

Now, two hundred years later, people are still asking, "How shall we evaluate William Miller and the Advent Message he proclaimed in the 1830's and '40's?" Articles about him still appear in the popular press. And a new breed of historian has arrived on the scene to ask his meaning to American church history. Doctoral dissertations from major universities seek to explore his significance.

Miller himself encountered contradictory views of his person and preaching. "A weak-minded, vain and self-confident old man, who...either dishonestly perverts the sacred writings, or is almost totally ignorant of their true sense," wrote the *Boston Trumpet*. Not so, retorted the *Lynn Record* (MA): "No one can hear him five minutes, without being convinced of his sincerity, and instructed by his reasoning and information... (his lecturing) has been productive of great and extensive good."

These same opposing evaluations are still with us. Miller remains to some as a fanatic skirting on the edges of sanity, or a charlatan profiting from prophecy and converting people's fears into a fortune for himself. To others he remains a saint whose every action and sermon was surrounded by a halo. A scholar like Ernest Sandeen pronounces him to be the very "roots of Fundamentalism," which Sandeen believes to be a mixed blessing for the Christian world.

How, then, is an ordinary person to evaluate William Miller? Can a man who was so wrong about the date for the Lord's Return have been anything but a false prophet and a failure? I suggest that we should evaluate him by the same standards we apply to any other person. Why not see from his life what kind of a person he was, consider who his friends were, and examine his methods? When we do so, Miller comes out pretty well.

The Three Careers of William Miller

We sometimes talk today about mid-life career changes as though they were something new. William Miller made two career changes and demonstrated success in each of the occupations he followed. Not bad for the oldest of sixteen children in a poverty-stricken family!

His first career was a military one. As a young bridegroom, Miller (then living in Poultney, VT) was an officer in the Vermont State Militia as the war of 1812 approached. He was tapped by the federal government as a recruiter and led the men he recruited in the United States Army. At Plattsburgh, N.Y., in a decisive American victory over the British forces, Captain Miller was one of the U.S. officers. This early career reveals skill with people, leadership qualities, and a self-confidence that proved contagious.

With the war over, Miller returned to his boyhood home in Low Hampton, N.Y., where he gradually established himself as a farmer.

Gradually, through good judgment and hard work and the help of his growing family, William Miller became a prosperous local farmer. He had more time for Bible study and work in his church. In this way, he became convinced that Christ would soon return to earth (in 1843, he thought) and that God was compelling him to preach that message.

In August, 1831, this conviction forced him into a third career, this time as a traveling preacher. He was then 49. By 1835, this ministry had become full-time in the small towns of lower Canada and the northeastern United States. Between 1840 and 1845, he focused his preaching on America's great cities as far away as Ohio, Kentucky, Maryland, and the District of Columbia. Results were beyond his greatest expectations: over a thousand lecturers joined him, perhaps 100,000 people believed the message, and millions heard the proclamation of Christ's second coming. After several years of declining health, Miller died on December 20, 1849.

He threw his energies into each of these careers in turn,

commanded the respect of those who worked closely with him, and accomplished what he set out to do. Discouraged at times, impatient at times, incorrect at times, he nonetheless succeeded in recalling the Christian world to love our Lord's Return. Unworthy men do not live that kind of a life.

His Friends and Fellow Workers

If Miller's life story suggests that he was an honorable man, the list of his associates and co-workers confirms it. In spite of William Miller's humble origins and limited formal education, he attracted worthy and talented men to his side. His associates represented the major denominations of his day. Most of them had held significant leadership roles before accepting the Adventist message. Their loyalty to Christ was beyond question. Among this inner corps, there were no defections, no fanatical departures from proper conduct, no denials of Christian truth.

Miller's closest friend, Joshua V. Himes, had been an evangelist and church planter for the Christian churches in Massachusetts. He had served as right hand man to William Lloyd Garrison in the abolitionist cause. Himes' organizational genius and skills as a publisher catapulted Miller's ministry into national fame.

From Methodist ranks, Dr. Josiah Litch had joined Miller even before Himes had taken up the cause. Both as a physician and as a minister, Litch had established his competence. He served alongside Miller as a lecturer and editor of the religious paper *Signs of the Times*.

The most spectacular speaker among Miller's associates was the Presbyterian minister, Charles Fitch, graduate of Brown University. Although only in his mid-thirties at the time, Fitch proved an eloquent and natural leader. His ministry took him westward to Ohio as the chief spokesman for the Advent Message there.

At New York City, the Episcopalian Henry Dana Ward proved to be the scholar of Miller's movement. He had reached similar views to those of Miller, but independently, in 1838. Holding the M.A. from Harvard, he wrote a history of the doctrine of the Millennium in 1840. Ward was chairman of the first prophetic conference ever held in America (1840). Although he could not accept the 1843 date for the Lord's return, he preached the message of the Advent Near.

A New Hampshire Congregationalist minister left his post as a distributor for the American Bible Society to become a leading Adventist lecturer. Henry Jones brought his vast knowledge of the Scriptures (he knew the book of Revelation by heart) to the support of warning the world of Christ's imminent return.

Men of this calibre came to Miller's aid and gave their energies to his cause. They did not all agree with him in all that he taught; nor did he require them to do so. Few Christian leaders have assembled a better group of co-workers.

Like the leader of any movement, Miller was disappointed at the excesses and failures among some of his followers. But, not among his close associates. Unworthy men do not inspire and retain this kind of friends.

Miller's Reasonable Methods

Miller's methods prove themselves as commendable as his life and associates. With little formal schooling and no theological education, he lacked some of the tools normally found in church leaders. His sentence structure and spelling were poor. He did not know the teachings of the great theologians of church history. His clothes and bearing were those of an ordinary man of the earth. Suffering with palsy during much of his ministry, he was not an imposing pulpit figure. He did not know the biblical languages. But, granted these limitations, the methods by which he formulated his ideas and presented them to the public were honorable.

William Miller is most famous for his expectation that Christ would come in 1843. He had reached that conclusion independently as early as 1818. In doing so, he had employed sound principles of biblical interpretation: comparing Scripture with Scripture, tracing ideas and themes through the Bible, interpreting difficult passages in the light of clearer ones, etc. Prophetically he based chronology on "the year-day principle" which earlier Protestant prophetic scholars had used. His methods of study were sound.

So also his preaching. He spoke usually for almost two hours, often using a prophetic chart, and usually as part of a series of 10 or more lectures. He quoted Scripture frequently, presented a well-reasoned case, used frequent references to the best history authorities, and was persuasive. He spoke loudly, forcefully, and popularly. His use of humor and sarcasm won the hearts of his hearers. He answered objections before his hearers could formulate them. He followed sound principles of homiletics.

Nor were his methods underhanded. He spent more money for preaching than he ever received. He went only where he was invited. He avoided emphasis on his own Calvinistic and Baptistic distinctive views. He urged people to remain within and support their own churches. He had no intention to form a new group. He worked openly to warn the church and world of the nearness of our Lord's return. Unworthy men do not use these methods.

And Now

Today, two hundred years after his birth, how are we to evaluate William Miller? By the standards we would use with any other man, we can pronounce him to be an honorable man who gave his limited education and abilities to God for the good of the world and the church.



Farming In Texas

by J. Ronald Schoolcraft

Sometime past, I read an interesting story in a magazine about a farmer in Texas. It so well illustrated the Biblical concept of basic Christian stewardship that I clipped it out and saved it.

Here is the gist of the story: After years of sacrifice and hard work, a man had transformed a thousand acres of sagebrush and jackrabbits into a mecca of green grass dotted with longhorn cattle. The profit was very good. But he was getting too old to care for it.

One day as he and his son were riding over the spread, he said to the son, "You know, John, I'm getting a bit too old for this. Your Mother and I have purchased a nice place at the beach, and we would like to move down there.

"No one knows my property and operation here better than you do. So I was wondering if you would quit your present position and take over the ranch."

The son was quick to reply: "Wonder no more! You are now looking at the new manager of the 'Lazy Bar X'."

"I've already made some arrangements that you should know about," the father continued, "At the end of each month, the check for the profit will be sent to me at first by

our bookkeeper. If you agree, I would like to split the profit. You take 90% and I'll take 10%. We'll arrange it so that later on, each month's check will come to you. You keep your part and mail my 10% to me. Is that fair enough?"

"Fair is not the word for it! It's terrific! I know you don't really need that 10%. You are just concerned that after you have been gone for a few years that all of this may go to my head; and I will forget who owns this ranch. By sending you the 10%, I am reminded once each month that you are the owner, and I am the manager."

That's the story! Think about it for just a moment.

My real father is dead. He died in 1932. He owned but 160 acres when he died. But my Heavenly Father owns not just 1,000 acres in Texas...not just 1,000 longhorn cattle. He owns "the cattle upon a thousand hills." And, in addition, He owns all the silver and the gold in the world, according to Haggai 2; and also the world itself and everything that is in it.

Now to me He has given the privilege and responsibility of managing only a small part of the vast world that He owns. And in recognition of His ownership, He asks me to return to Him 10% of the profit that comes from this owner-manager partnership. This 10% He calls the Tithe. "All the Tithe," He says, "Is the Lord's" and He adds that "Concerning the Tithe...the tenth shall be holy unto the Lord."

The Tithe is not the membership dues I pay in order to belong to the church. It is not an income tax I pay because I am a Christian. It is different from all other bills that I pay. It is God's in the first place, and never mine. I cannot pay God what is already his. All I can do is return it to Him!

"Return unto Me and I will return unto you"
Saith the Lord.

But ye said, "Wherein shall we return?"
"Will a man rob God? Yet ye have robbed me."
But ye say, "Wherein have we robbed Thee?"
"In Tithes and offerings." (Malachi 3:7,8).

Someone may ask, "Does God need it? Why would one who owns the cattle upon a thousand hills and all the gold and silver in the world ask me, a near pauper compared to him, to give him 10% of my income? Should it not be the other way around?"

However sincerely asked, questions such as these reflect a great misconception and a misunderstanding concerning God's relationship with us. He seeks to clear this up through the grace of tithing. It is true that God is infinitely wealthy. One of the primary lessons that He seeks to teach us is that He owns everything. This simply by the fact that He made everything. And if God owns everything, then you and I own nothing!

Someone may ask, "What about my home? My car? My boat? Are not these mine?" God says "No" that everything I own is His. Some of these things that some people have were purchased with God's 10% in the first place. Everything that I call "mine," He has simply entrusted to my care to manage for Him. The Bible states, "He giveth to all life and breath and all things." "Both riches and honor come from Thee."

Now, note this: Not only are all my possessions God's property but my very ability to earn a living is a gift from God. "Beware that thou forget not the Lord thy God...and thou say in thine heart, 'My power and my might hath gotten me this wealth.' But thou shall remember the Lord thy God; for it is He that giveth thee power to get wealth."

So, it is not the case of God robbing us of 10%; but God sharing His wealth with us who otherwise would have nothing. And then He asks us that we return a mere 10% to Him in recognition of His ownership.

God is our heavenly Father. I doubt that any of our readers would dispute that. And everyone knows that a good father is responsible to provide for the material needs of his children. And every child has the right to depend upon its father for its needs. This, too, is a lesson that God wants to teach us through tithing. It stands to reason that if I choose not to return to God His 10%, then I am refusing to acknowledge Him as my heavenly Father and owner of all things. I forfeit the right to depend upon Him to be my provider.

We should note the promise that God made to those who do respond as He says: "Bring ye all the Tithe into the storehouse (the church) that there may be meat in mine house saith the Lord of hosts, and prove me now herewith, if I will not open to you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." And again He said: "But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." King David observed, "I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The obvious question, of course, is does God keep His word? Will

God keep His word to you?

There was a motor car that used to have as its advertising slogan, "Ask the man who owns one." So for an answer to the tithing question, just ask a person who through the years has been faithful in giving God His 10% if God does keep His word. I can personally testify that the 90% that I have left goes further than 100% without the blessing of God. Listen to wise Solomon: "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet but tendeth to poverty."

Can you afford to tithe your income? Sit down the first of the month and total up your bills. You may note that if you do not give God His 10% you will come out alright; and may even have a little bit to jingle; but if you tithe something is going to come up short. Here is where your faith is tested. Which paper are you going to believe? The one that says you will come up short and be in a financial bind? Or the one on which Malachi 3:10 is printed...the one where the God who cannot lie makes a promise to provide for you? Which will you believe? This is a decision that every sincere Christian has to deal with!

Now to another question: How? To answer this question, God gives us at least two guidelines. The first is that the Tithe comes first! Not the last; but the first. "Honor the Lord with the firstfruits of all thine increase." Set your Tithe aside first.

The second guideline has to do with the computation. The Lord says "Thou shalt tithe all thine increase." But a lot of people think they are making out an income tax form for God; and they seek all of the deductions that they can think of. Income tax, Social Security, savings, etc., that come out of your pay check are simply other bills that must be laid alongside of your phone and electric bills, car payment or whatever. I understand that the Bible says that the Tithe is from **all** of the increase; that is, it comes off of the top.

If you receive a regular salary, it is relatively easy to compute the Tithe. If you are a farmer, or in business for yourself, then you can estimate it; then at the end of the year when you make out your tax return you can make up the difference or hold out the overage.

Now, if you are concerned with **when**, let Paul answer you, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." There's a wealth of information here:

When?	First day of the week, Sunday
Who?	Everyone of you
Where?	The Storehouse
How Much?	As God hath prospered

How is the Tithe to be used? Let the church decide. You tithe and that discharges your duty. You have done what God told you to do. It is to be used for the support of those who proclaim the Gospel. "Do ye not know that they which

Continued on next page

Farming in Texas**Continued**

minister about holy things live of the things of the temple; and they which wait at the altar are partakers with the altar? Even so hath God ordained that they which preach the Gospel should live of the Gospel."

The Pharisees were strict tithers; and Jesus said that they should be. But He also said that our righteousness is to exceed theirs! It was not just for the Jew. Remember that Abraham tithed, and that was a long time before there was such a thing as a Jew. It is fair to all. It is just for all. By using the percentage, the person with the small income gives just as much as the person with the large income.

But more than this, *it is God's plan* for the support of His

work. And it is His plan to make you and me partners with Him in His work. It is for the wage-earner or the profit-maker. It is for man, woman, boy or girl.

Remember, you are not giving to the church. You are giving to God. The church is the storehouse, the distributor. The command is to bring it into the storehouse, not to give it here and there. From the storehouse, God will get the glory. Some people give it here and there so they get the glory.

I challenge you today with the words of Paul to the Corinthians, "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

Good Thinking



Our Family...

continues to grow. It seems the Father keeps sending persons our way. Every young couple, every child, every adult that comes our way becomes yet another gift from God to this family. The gift requires us to pay close attention to the process of assimilation.

Assimilation...!

That is an outstanding word. It means to integrate totally those new persons in the fiber and fabric of our church family. That's a gigantic problem and an exciting possibility.

Frankly, we are doing that through our Sunday School. New people who never make it to that smaller group of caring folk called a Sunday School class usually do not remain active very long. There must be a healthy balance of worship and teaching if we're going to be all we ought to be.

Successful...

assimilation requires our best effort as a family. Several things are required of all of us. For instance:

1. There must be a ready, open air of accepting friendliness in the classroom as well as worship.
2. We must not become exclusive in our classes. We, at times, communicate an exclusive attitude even when we don't mean to.
3. Teachers and other leaders must know their members and determine to meet their needs for attention.
4. New classes must be formed to continue the process of assimilation.

Every New...

family and individual deserves our best. They deserve ready acceptance, loving care and an exciting venture with people who love our Lord.

For the most part, we are doing it! Thanks! Keep it up!

With Thoughts of Him, Kendra Winslow
Minister of Education, A.C. Church, Aurora, IL

PENNY CRUSADE 1982



By Marian Damon

"I will build my church. The gates of Hell shall not prevail against it" Matthew 16:18.

The Sittalabakkam, India, Advent Christian Church pictured on the cover is a good example of what Christ meant by His statement **"I Will Build My Church!"** Penny Crusade—1982—with a goal of \$175,000 is for the **purpose of building the Christian Church overseas.**

On a carton containing the parts for a stereo set, someone had jokingly written—**"After all else fails, read the instructions."** The best way to plan for Penny Crusade is to **"Read the Instructions."** Go through the entire packet. Then, depending on the length of time you have decided upon for the crusade, you can choose to use either **all** the lessons and accompanying material or **some portion** of them.

Example—see "Your Blueprint" in the Leadership Material.

Example—The Spirit of God and Penny Crusade—1982

Check the Scriptures referred to in the lessons. These will tell you how the Spirit enables us as Christians to minister in and through the Church, what will endure in the Church, how to live and grow in the Church.

Example—The Architect (Lesson 1)

Decide how you will explain this type of lesson for example to the congregation.

Example—Flash Cards (Lesson 11)

Another example for teaching missions. Your own imagination can make these useful year-round.

Songs for Penny Crusade—

1. Look in the Hymnal under the heading "Church"
2. Use a choice chorus
3. Write your own. Prior to Penny Crusade, announce this year's theme and challenge members of local group to write an original Penny Crusade theme song.

Last year's Penny Crusade Goal was reached and exceeded!
God led His people to give more than ever before!
He causes us to stretch our Faith!
We are seeing Christ build His church through Penny Crusade

AN OUTREACH FOR FOREIGN MISSIONS!

**PENNY CRUSADE GOAL FOR
1982 — \$175,000**

Penny Crusade Report—1891

\$1,000 and Over

Neighborhood, Lewiston, ID	\$3,014.77
Ogden, Wilmington, NC	2,890.54
Elmore Memorial, Charleston, WV	2,700.00
West Jacksonville, FL	2,594.80
Oak Hill Bible, Oxford, MA	2,566.22
Portland, Milwaukee, OR	2,500.00
Schenectady, NY	2,475.04
Goodwin's Mills, Biddeford, ME	2,464.28
Bixler Memorial, Dowling Park, FL	2,430.79
Colton, OR	2,140.16
Torrington, CT	2,106.26
Friendship, ME	2,000.00
Portland, ME	1,930.37
Blessed Hope, Waterville, ME	1,902.01
North Springfield, VT	1,868.00
Clendenin, WV	1,843.81
Berea, Smoaks, SC	1,815.12
Alton Bay, NH	1,748.00
North Park Community, San Deigo, CA	1,628.71
Friendship, Jacksonville, FL	1,523.02
First, Charleston, WV	1,511.65
Ashland, ME	1,502.12
Prophetstown, IL	1,468.23
Kennebunk, ME	1,464.06
Portsmouth, NH	1,436.39
First, Charlotte, NC	1,351.69
United, Wilmington, NC	1,332.77
Waynesboro, VA	1,325.00
Blue Creek, WV	1,323.00
Blake's Chapel, Hampstead, NC	1,215.00
Central, Lenoir, NC	1,200.00
Magnolia, Evansville, WI	1,200.00
Chetek, WI	1,182.89
North Scituate, RI	1,182.78
Fellowship, Taylorsville, NC	1,174.09
Faith Evangelical, Melrose, MA	1,172.07
Bridgton, ME	1,159.57
Clovis, NM	1,138.27
Tustin, CA	1,130.00
Sylvester, Lakeview, MI	1,106.41
Pleasant Hill, Southlake, TX	1,102.40
Middle Simonds, Hartland, NS	1,099.59
Dover, FL	1,096.00
Oxford, South Paris, ME	1,089.62
Dunntown, Washburn, ME	1,075.72
Attleboro, MA	1,045.12
First, Lake City, FL	1,045.00
Vernon, VT	1,030.00
East Buffalo, FL	1,028.00
Farmington, NH	1,025.31
State Road, Mapleton, ME	1,015.23
Maranatha Chapel, Clearwater, FL	1,012.30
Mount Moriah, Henryville, IN	1,010.00
Chillum Community, MD	1,009.05
Sunshine, Deer Isle, ME	1,007.07
Elk Valley, WV	1,005.00
Village, Carpentersville, IL	1,003.67
Lone Star, VA	1,000.40
Bonita Avenue, LaVerne, CA	1,000.00
First, Gainesville, FL	1,000.00
Westfield, MA	1,000.00
Phyllis Nichols (Individual)	1,000.00
Hickory Grove, Four Oaks, NC	1,000.00
Savannah, Bishopville, SC	1,000.00
Princeton, WV	1,000.00

\$500 and Over

Rockbridge, OH	\$958.79
Church of the Highlands, LaGrange, IL	951.18
Faith WHFMS, Plainville, CT	945.51
Potter's Hill, Pink Hill, NC	943.35
Adria, North Tazewell, VA	916.98
Auburn, ME	915.35
Morrisville, VT	905.36
Hope Evangelical Community, Acushnet, MA	900.00
Louden Ridge, Concord, NH	896.28
Calvary Bible, Meredith, NH	880.00
Shiloh, Monroe, NC	875.00
West Chapman, Mapleton, ME	860.00
Calvary, Somerville, MA	858.21
Sumas, WA	856.48
Minton's Chapel, Kite, GA	855.24
Bristol, CT	834.30
Blessed Hope, Springfield, MA	807.80
First, Tampa, FL	805.12
Margaretville, NY	805.00
Fall River, MA	800.00
Iron Gate, VA	800.00
Bear Point, NS	788.47
Nooksack, WA	787.75
Ballwin Community, St. Louis, MO	785.50
Massena, NY	770.85
Tabernacle, Lenoir, NC	760.35
West Head, NS	760.35
Ladies Mission Group, Clark's Harbor, NS	760.00
New Albany, IN	734.51
Northwood Narrows, NH	715.12
Bray's, Iberia, MO	710.69
Watertown, WI	710.50
DeKalb, IL	700.00
Beals, ME	700.00
Banner Chapel, Benson, NC	700.00
Mechanic Falls, ME	682.89
Hartford, CT	681.00
Stratford, CT	680.00
Crouseville, ME	674.10
Hickory, NC	668.20
Palmer, IL	665.57
Beaver Creek, Ferguson, NC	658.19
East War, WV	650.00
McAlpin, FL	635.59
Charleston, SC	625.00
Santa Cruz, CA	622.92
Concord, NC	616.90
Wallingford, CT	616.11
Galesburg, IL	612.29
Danville, Quebec	603.00
Brunswick, GA	600.94
Lakeland, FL	600.00
Council Valley, Yale, OK	570.63
Bethel, Manchester, NH	570.00
Stone's Creek, Benson, NC	568.87
Hollandale, Spring Lake, NC	564.72
Springfield, Jacksonville, FL	563.62
Emmanuel, Rochester, NH	559.73
Hartsville, SC	558.10
Calvary, Lenoir, NC	546.48
Dulin's Grove, Charlotte, NC	545.00
Claiborne, Richwood, OH	540.05
Beachville, O'Brien, FL	533.38

Harbinger Fellowship Chapel, NH	532.75
Blessed Hope, Center Line, MI	530.56
Erwin, NC	528.57
Wolfeboro, NH	522.81
Barbour's Chapel, Four Oaks, NC	511.15
Riverside, Fort Worth, TX	503.08
First, Augusta, GA	500.50
Bethel, Lenoir, NC	500.00
Ridgeland, SC	500.00

\$300 and Over

Pleasant Hill, Linden, NC	\$496.35
Bellingham, WA	481.29
Millville, Panama City, FL	471.53
Pittsfield, NH	467.80
Haverhill, MA	452.62
New Hope, Bell, FL	450.00
Cooper's Creek, Charleston, WV	446.50
West Ossipee, NH	445.65
Center Haverhill, NH	444.11
Miramar, Miami, FL	442.46
Oak Grove, Miami, FL	440.36
Long's Grove, Monroe, NC	439.35
Park, Minneapolis, MN	437.00
Highland, Cliff, Windham, ME	436.62
Durham, NC	425.00
Richmond, Mechanicsville, VA	420.71
South Eliot, ME	416.63
Willow Grove, Mt. Liberty, OH	400.78
Buckhead, Smoaks, SC	391.71
New Hope, Waycross, GA	389.21
Mendota, IL	385.00
Stone Mountain, GA	382.13
Myrtle Grove, Wilmington, NC	377.00
Eastgate Community, Fresno, CA	372.30
LaValle, WI	362.40
Walnut Park, Gadsden, AL	360.12
Columbus, OH	356.62
Rocky Brook, Peace Dale, RI	350.80
Dover, NH	350.00
Faith, Columbia, SC	346.00
Parkside, San Francisco, CA	337.54
First, Wilmington, NC	336.11
First, Gadsden, AL	335.00
Wayside, Charlton, MA	325.00
Elbert, WV	322.00
Lynnwood, WA	319.45
Swan's Island, Minturn, ME	307.82
First, Waycross, GA	303.65
Whitefield, NH	300.48
Stevenson, AL	300.00
Swainsboro, GA	300.00
Palmer, MA	300.00
Chelsea, Gardiner, ME	300.00

**Total as of
November 30, 1981
\$173,546.76**

**Designated
\$131,549.37 (76%)**

**Undesignated
\$41,997.39 (24%)**

1981 Penny Crusade Report

APPALACHIAN REGION

KENTUCKY-Barbourville \$100.00

MARYLAND-Chillum Community \$1,009.05

NORTH CAROLINA-Beaver Creek, Ferguson \$658.19; Berea, Colletsville \$181.00; Boomer, \$177.25; Boone \$125.00; Charlotte, First \$1,351.69; Charlotte, Dulin's Grove \$545.00; Concord \$616.90; Fellowship, Taylorsville \$1,174.09; Hickory \$668.20; Lenoir, Bethel \$500.00; Lenoir, Calvary \$546.48; Lenoir, Central \$1,200.00; Lenoir, Tabernacle \$760.35; Long's Grove, Monroe \$439.35; Morganton \$216.00; Shiloh, Monroe \$875.00.

VIRGINIA-Adria, North Tazewell \$916.98; Beaverdam \$182.17; Clifton Forge, Lone Star \$1,000.40; Crossroads, Cedar Bluff \$100.00; Hamilton Chapel, Bolar \$105.66; Iron Gate \$800.00; Lexington, Little Brick \$166.71; Lexington, Union View \$35.00; Middle Creek, Cedar Bluff \$37.50; Victory Chapel, Mustoe \$155.00; Oak Grove, Millboro \$122.78; Ray Memorial, Deerfield \$15.00; Richmond, Mechanicsville \$420.71; Waynesboro \$1,325.00.

WEST VIRGINIA-Banner, Spencer \$85.00; Beaver Run, Bolair \$13.50; Beckley \$50.00; Blue Creek \$1,323.00; Charleston, First \$1,511.65; Charleston, Elmore Memorial \$2,700.00; Charleston, Cooper's Creek \$446.50; Clear Fork \$50.00; Clendenin \$1,843.81; Dunbar \$105.00; East War \$650.00; Elbert \$322.00; Elk Valley \$1,005.00; Hay's Fork, Looneyville \$182.81; Newhall \$287.44; O'Brien, Duck \$135.00; Ottavere, Ivydale \$154.50; Princeton \$1,000.00; Spencer, First \$181.92; Spencer, First WHFMS \$57.00; Spencer, Otto \$100.00; Squire \$150.00; White Oak, Artie \$63.84.

CENTRAL REGION

IOWA-Hickory Grove, Mt. Ayr \$270.45; Villisca \$226.86.

ILLINOIS-Aurora \$192.11; Carpentersville, Village \$1,003.67; DeKalb \$700.00; Galesburg \$612.29; LaGrange, Church of the Highlands \$951.18; Mendota \$385.00; Palmer \$665.57; Prophetstown \$1,468.23.

INDIANA-Mount Moriah, Henryville \$1,010.00; New Albany \$734.51.

MICHIGAN-Blessed Hope, Center Line \$530.56; Sylvester, Lakeview \$1,106.41.

MINNESOTA-Minneapolis, Park \$437.00.

MISSOURI-Bray's, Iberia \$710.69; Ballwin Community, St. Louis \$785.50.

OHIO-Clairborne, Richwood \$540.05; Columbus \$356.62; Willow Grove, Mount Liberty \$400.78; Mount Zion, Quaker City \$100.00; Rockbridge \$958.79; Sparta \$86.00; Stantonown, Marengo \$262.13.

OKLAHOMA-Council Valley, Yale \$570.63.

TEXAS-Pleasant Hill, Southlake \$1,102.40; Riverside, Fort Worth \$503.08; Shamrock \$90.71.

WISCONSIN-Chetek \$1,182.89; LaValle \$362.40; Madison, Lakeview \$40.00; Magnolia, Evansville \$1,200.00; Watertown \$710.50.

EASTERN REGION

CONNECTICUT-Bristol \$834.30; East Norwalk \$240.85; Hartford \$681.00; Faith, Plainville WHFMS \$945.51; Stratford \$680.00; Torrington \$2,106.26; Wallingford \$616.11; Waterbury \$225.00.

MAINE-Alley's Bay, Beals \$219.25; Ashland \$1,502.12; Auburn \$915.35; Augusta \$10.00; Beals \$700.00; Bridgton \$1,159.57; Castle Hill, Mapleton \$200.00; Chelsea, Gardiner \$300.00; Crouseville \$674.10; Dunntown, Washburn \$1,075.72; Friendship \$2,000.00; Goodwin's Mills, Biddeford \$2,464.28; Harrington \$222.08; Kennebunk \$1,464.06; Mechanic Falls \$682.89; Minto, Swan's Island \$307.82; Oxford, South Paris \$1,089.62; Port Clyde \$180.00; Portland \$1,930.37; South Eliot \$416.63; State Road, Mapleton \$1,015.23; Sunshine, Deer Isle \$1,000.07; Blessed Hope, Waterville \$1,902.01; Week Mills \$170.00; West Chapman, Mapleton \$860.00; Highland Cliff, Windham \$436.62.

MASSACHUSETTS-Hope Evangelical Community, Acushnet \$900.00; Attleboro \$1,045.12; Faith Evangelical, Melrose \$1,172.07; Fall River \$800.00; Haverhill \$452.62; Palmer \$300.00; Calvary, Somerville \$858.21; Blessed Hope, Springfield \$807.80; Westfield \$1,000.00; West Wareham \$175.61; Evangelical Bible, Whitman \$20.00; Oak Hill Bible, Oxford \$2,566.22.

NEW BRUNSWICK-Middle Simonds, Hartland \$1,099.59.

NEW HAMPSHIRE-Alton Bay \$1,748.00; Bethel, Manchester \$570.00; Center Haverhill \$444.11; Concord \$202.62; Dover \$350.00; Emmanuel, Rochester \$559.73; Farmington \$1,025.31; Harbinger Fellowship Chapel \$532.75; Littleton \$218.29; Loudon Ridge, Concord \$896.28; Meredith, Calvary Bible \$880.00; Northwood Narrows \$715.12; Pittsfield \$467.80; Portsmouth \$1,436.39; West Ossipee \$445.65; Whitefield \$300.48; Wolfeboro \$522.81.

NEW YORK-Margaretville \$805.00; Massena \$770.85; Schenectady \$2,475.04.

NOVA SCOTIA-Bear Point \$788.47; West Head \$760.35; Clark's Harbor, Ladies Mission Group \$760.00.

QUEBEC-Beebe \$87.30; Danville \$603.00.

RHODE ISLAND-Lafayette, North Kingstown \$63.81; North Scituate \$1,182.78; Providence \$136.26; Rocky Brook, Peace Dale \$350.80.

VERMONT-Morrisville \$905.36; Newport \$100.00; North Hyde Park \$56.21; North Springfield \$1,868.00; Hope Community, Rutland \$98.47; Vernon \$1,030.00.

SOUTHERN REGION

ALABAMA-Gadsden, First \$335.00; Gadsden, Walnut Park \$360.12; Hopewell, Cedar Bluff \$177.07; Stevenson \$300.00.

FLORIDA-Beachville, O'Brien \$533.38; Bixler Memorial, Dowling Park \$2,430.79; Carr, Altha \$150.00; Clearwater, Maranatha Chapel \$1,012.30; Dover \$1,096.00; Ephesus, Branford \$80.00; Gainesville, First \$1,000.00; Glen St. Mary, Blessed Hope \$171.09; Jacksonville, Friendship \$1,523.02; Jacksonville, Springfield \$563.62; West Jacksonville \$2,594.80; Jasper \$100.00; Lake City, First \$1,045.00; Lake City, Deep Creek \$20.00; Lake City, Lulu \$100.00; Lake City, Mikesville \$25.00; Lake City, Pine Rose \$100.00; Lakeland \$600.00; McAlpin \$635.59; Hope Community, Melbourne \$200.00; Miami, Miramar \$442.46; Miami, Oak Grove \$440.36; New Hope, Bell \$450.00; Panama City, Millville \$471.53; Panama City, West Bay \$45.00; Tampa, First \$805.12; Tampa, East Buffalo \$1,028.00.

GEORGIA-Augusta, First \$500.50; Brunswick \$600.94; Iron Hill, Dearing \$25.00; Minton's Chapel, Kite \$855.24; Nahunta, Raybon \$138.32; Pembroke \$75.00; Stone Mountain \$382.13; Swainsboro \$300.00; Vidalia, First \$193.40; Waycross, First \$303.65; Waycross, New Hope \$389.21; Zaidee \$188.90.

NORTH CAROLINA-Benson, Banner Chapel \$700.00; Benson, Holly Grove \$100.00; Benson, Stone's Creek \$568.87; Blake's Chapel, Hampstead \$1,215.00; Durham \$425.00; Erwin \$528.57; Fayetteville \$266.04; Four Oaks, First \$90.00; Four Oaks, Barbour's Chapel \$511.15; Four Oaks, Hickory Grove \$1,000.00; Hollandale, Spring Lake \$564.72; Mill's Memorial, Willard \$114.00; Mount Olive, Salem \$255.82; Pleasant Hill, Linden \$496.35; Potter's Hill, Pink Hill \$943.35; Wilmington, First \$336.11; Wilmington, Middle Sound \$110.00; Wilmington, Myrtle Grove \$377.00; Wilmington, Ogden \$2,890.54; Wilmington, United \$1,332.77; Wilson's Mills \$38.39.

SOUTH CAROLINA-Smoaks, Berea \$1,815.12; Smoaks, Buckhead \$391.71; Charleston \$625.00; Columbia, First \$346.00; Hartsville \$558.10; Ridgeland \$500.00; Savannah, Bishopville \$1,000.00.

TENNESSEE-Chattanooga \$250.00.

WESTERN REGION

CALIFORNIA-Dos Palos \$101.03; Eastgate Community, Fresno \$372.30; Bonita Avenue, LaVerne \$1,000.00; Los Angeles \$116.40; Calvary Chapel, Oakland \$250.00; North Park Community, San Diego \$1,628.71; Parkside, San Francisco \$337.54; Santa Cruz \$622.92; Tustin \$1,130.00.

IDAHO-Neighborhood, Lewiston \$3,014.77.

OREGON-Colton \$2,140.16; First, Medford \$280.00; Portland, Milwaukie \$2,500.00.

NEW MEXICO-Clovis \$1,138.27.

WASHINGTON-Bellingham \$481.29; Lynnwood \$319.45; Nooksack \$787.75; Sumas \$856.48.

INDIVIDUALS-Rev. & Mrs. Gerald Aulis, El Centro, CA \$10.00; William H. Caron, Centerline, MI \$200.00; Phyllis Nichols, Worcester, MA \$1,000.00; Miss Vera Randall, Seabrook, NH \$15.00.



Program of Good Stewardship

It must be emphasized that every person is a steward and that every person practices stewardship—that is, we all have something of God's to manage. We may manage it well. We may manage it poorly. The concern of the Christian is that we learn to be good stewards.

What, then, is the role of the pastor in developing good stewards?

He is an example. There are many Scriptural admonitions for the shepherd of the flock to exercise control over his own life and personal possessions and that he is accountable to God for the example he sets. The message and teaching of good stewardship will fall on deaf ears unless the people can see it practiced before them. The pastor must know firsthand that it works and that God blesses it.

He is a teacher. Don't assume that all Christians become good stewards the moment that they accept Christ as Savior. Good stewardship comes by the grace of God; and the seed for all of God's graces are found in the Word. "The seed is the Word," says the Lord. The pastor has the responsibility of teaching the Word with the hope that every member of the flock will become good stewards.

He must recognize what stewardship is. Stewardship is not just the raising of money; it is managing the estate of God. What the pastor must teach is good management of life's resources, the proper care and use of all that God has entrusted unto His children. The pastor must work to

broaden the understanding of his people to see that stewardship is a spiritual relationship with God.

Good stewardship is the commitment of all that we are to God. Many Christians have not gone that far yet. Thus, to involve them in faithful stewardship may first mean confession, repentance, and forgiveness. It will often mean being willing to change the pattern of life and to exercise discipline. The pastor wants to train disciples to serve our Lord; and not the selfish pleasures of life.

At the same time, the pastor's role must include the raising of money for the church and its work for Christ. He must recognize that this is a legitimate part of his ministry; and it is just as important as the securing of Sunday School teachers and youth leaders or any other part of the work of Christ. Let the emphasis always be positive and based upon the Scriptural principle that giving should be an act of faith and an expression of love. He should challenge his people to make their giving a real worship experience and praise to God rather than an attempt to "meet the budget."

The pastor should lead in the development of the church budget, seeking to assure that this document is a worthy expression of the church's commitment to its own local program as well as to the greater circle, including denominational ministries.

The Secret Of It All?

I guess I shouldn't have been surprised at the answer. I was trying to discover the "secret" of the growth of the Christian Church in a certain area. I asked the obvious question—"What is the secret of the growth?" The national Christian answered, **"The secret of it all is lay workers!"**

After some careful research into the growth of the church in that particular area, I discovered that his answer was accurate and also carried with it a challenge. When I got back to my office, I did some random selection of pictures which I had taken around the world of lay workers. As I looked at the pictures and recalled the various situations, I came to realize anew that in a very real sense, the secret of the growth of the Christian church outside North America—and probably within North America—has been the outreach of lay workers.

Each time I visit a mission field, I always ask for the opportunity to meet with and take pictures of the lay workers. You will notice in picture Number 1, the lay people being trained among our Advent Christian churches in India. This type of training is an ongoing program of the India Advent Christian Conference. As a result, many of the services and many of the outreach ministries are carried on in spite of the fact that there are not enough ordained clergymen to "go around" in the conference. The Advent Christians in India take the lay workers training seriously. They participate in various evangelistic meetings such as pictured in picture Number 2, where they lead the worship service in the Velacheri Church.

1



Lay Workers

2



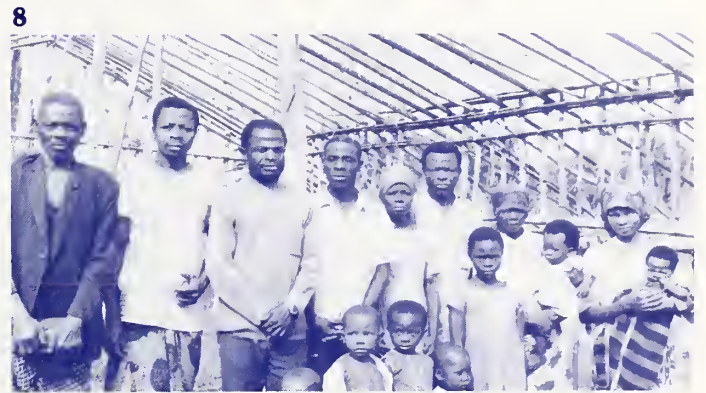
In India, as in other parts of the world, there is no age limit to lay workers. One reason the Youth Fellowship in the India A.C. Conference is the largest in the denomination is because the youth are also trained as active lay workers. (Note picture Number 3.)

However, it needs to be noted that India does not have a corner on lay evangelism. The Advent Christians in the Philippines, while using another process nonetheless, evangelize their nation (picture Number 4). They march through the city carrying signs explaining that Christ is the only way. At the same time, they pass out Gospel tracts and other pieces of literature as is evident in this typical Filipino evangelism scene. There is then no certain place and there is no certain process for all of the work of evangelism.



Neither is there a certain people who has the total obligation of evangelism. Picture Number 5, portrays a "senior citizen" and his wife in Africa who are lay workers. It is Chief Ekeneuke Udo Ekong and his wife in the Uyo, Nigeria, West Africa area. The Chief was a pagan for most of his 65 years. However, upon becoming a new believer, he launched out into evangelistic work.

So, both men and women and young people can be lay workers as is evidenced by the African widow in picture Number 6, Mrs. Ikoyo Udo, a widow of about 50 years of age who established the Advent Christian Church at Ikpa-Uruan, Uyo, Nigeria. It was necessary for her to walk from her home to the church which is about twenty-five miles. (She is most anxious for missionaries to come and assist in the work there.)



Family men can also be lay workers. Picture Number 7, shows an elder of the Ikot Ntuen Nsit Etinan division, Uyo, Nigeria Advent Christian Church. He has been responsible for leading many people to the knowledge of Christ, some of whom are portrayed in picture Number 8.

So from the family of the Chief in Africa to the lower caste of people in our Indian Advent Christian Churches, we can see that there is no certain rank, caste, no certain process, or people or place or appearance in evangelism. The certainty is found in Jesus Christ as portrayed by those lay persons trained to serve Him. The secret of it all, to quote a friend of mine again, is in lay workers.

About Being A Missionary



Dear Mr. Hickel,

Perhaps now, more than ever before, I feel very compelled to serve God as a missionary. My first desire is to serve the Lord, to obey Him and complete all that He has purposed for me, but another burning desire is for my life to be a beautiful crown which the Toothes can lay at the feet of Jesus. The Toothes were the most special people in my life. Through their lives, their teaching, their prayers and especially their love, I found the joy of a personal relationship with Jesus Christ and of a life totally committed to God. A lot of my convictions about missionary service came from their belief that this was God's will for me. I often felt inadequate and had doubts about being a missionary but the Toothes believed in me and the power of God in my life. It wasn't so hard to say 'yes' to God's call to missions because I knew I had the Toothes, their support, prayers, love, their belief in me as a servant of God. Now that they're gone, all I have is God. I find He's all I need. The thought of the future without them sometimes seems scary and I wonder how I'll cope but I've discovered the same source from where the Toothes drew all their wisdom, love and strength. God is so strong and big and all I want to do is serve Him.

Mr. Hickel, I know the Toothes meant a lot to you. Pastor Warner (New Zealand Pastor) thought it would be nice if I shared with you some of the special things about their death.

God was very much in control and looking after His servants. Even when, out of His permissive will, God lets these things happen it is good to know He is still very present in the situation. The way we found out about the accident and the Toothes' involvement was special in itself. A girl from my church works two evenings a week in the laboratory at Middlemore Hospital. When a blood form came through for a Frank Toothe, she rang the Warners to see if they knew. They were just about to leave for church; but instead, left straightaway for the hospital. Because they didn't know any details, they didn't phone anyone else but before they left, the news was put on the Prayer Chain. When I arrived at church, the last lady on the prayer chain came and asked

me if I knew about the accident. After a lot of telephone calls, I found they had been taken to Middlemore Hospital. I called the Hospital and spoke with Pastor Warner who said I should come out. In God's special way, He alerted His people to pray and had got the Warners and me to the hospital. The Warners were in the morgue to identify Mrs. Toothe, thus, I could be with Pastor Toothe in the Intensive Care Unit. Two special things we found out later about that night—first, the ambulance man who picked up Pastor Toothe was a Christian and prayed with him in the ambulance all the way back to the hospital. Secondly, traveling north on the motorway as the Toothes traveled south were four or five carloads of people returning from a church retreat. They saw the accident and one man told us that his car load prayed for the people involved. He rang to tell us the next day when they saw the death notice and realized we were Christians too.

I don't question God's wisdom in allowing Pastor Toothe to live for the following two weeks. Perhaps not until we're all with the Lord will we realize just how much good came from that time. Those two weeks were filled with many, many opportunities to share the love and faith the Toothes had in God. Sometimes as I'd share with the nurses about how wonderful our God is and about the Lord Jesus, Pastor Toothe would open his eyes and it was just like he was saying 'Amen.' I was fortunate in being a nurse as the staff would let me help wash him, turn him, sometimes do his recordings and just love and care for him like Mrs. Toothe would have. We had some very precious moments—just "Poppa" and me—when God was just so real and I'd talk to him, read my Bible to him or pray. His level of consciousness varied and sometimes he would get a little distressed, but I'd talk to him and pray for him out loud; and within minutes, he would be relaxed and quiet again. I have one friend, I'm sure she's not the only one, who has come to the Lord through this time. Many of us have grown in our faith; and our relationship with the Lord has deepened. I feel sure that if Pastor Toothe could have chosen whether to

die instantly or to have God prolong his life and use it for His glory and the furtherance of his kingdom, he would have chosen God's way.

Everything Pastor Toothe ever told me about life as a Christian, he was it in his death. He was totally at peace with God and could fall asleep in Jesus quietly, confident in his God and without one fear. Being with Pastor Toothe when he died was one of the most amazing and beautiful experiences of my life. I've been with other people when they've died; it has always been quite scary and awful, but not this time. If you judged experiences by how much you felt the presence of God, this would beat my conversion and baptism! I have never felt God so much in my life. There were four of us—Pastor and Mrs. Warner, Joy Twentyman and myself with Pastor Toothe and I suppose it took three to four hours for him to fall quietly asleep. The love of God and His glorious presence was so amazingly real. Pastor Warner would pray and then I'd pray and perhaps Pastor Warner again. I guess it was a little like how it will be where we can meet Christ face to face. I won't ever forget those last few hours with Pastor Toothe—the immense deep sadness at saying goodbye yet the overwhelming peace and beautiful awareness of God's presence. It was about 10 to

15 minutes before he died that Pastor Toothe opened his eyes and looked at me. I love him so much, Mr. Hickel. I miss them both so much. Yet, being able to be with him when he died took a lot of the sting out. A verse that has been very special is Psalm 116:15, "Precious in the sight of the Lord is the death of His saints!" God was there with His son—Pastor Toothe—in a very real and amazingly beautiful way; and if there were any moments which Mrs. Toothe knew about, I'm sure they would each be filled up with the same beautiful presence of Almighty God too.

There are probably other things I should tell you, but I think I've said enough. I don't want to make you feel sad but I want to praise God that even in their death, the Toothes brought glory to God. I know the Toothes will live again at the resurrection but even till then in lots of ways they'll still live. A verse I read the day after Pastor Toothe's death (1 Thess. 3:8) "For now we live, if you stand fast in the Lord!" *Even though they are gone, this world will still feel the effect of their love and influence.*

Yours sincerely,
Esther Chandler

Sunday Schools

The boys and girls Sunday Schools are very well attended, and the cards are a great attraction for outside children to come in. They have the same Sunday School lessons here as you have at home, only six months behind; that is due to the time it takes to have them translated into Chinese. Miss Burke has named her Sunday School outside the city "Rag Muffin S.S." She generally has from one hundred to one hundred fifty children each Sunday. Those little boys and girls call Miss Burke "Our Miss Burke." One cannot measure the influence over those children for good, but certainly such a work must be pleasing to Him who took little children in His arms and blessed them, and who also said, "Suffer little children to come unto me."

from *The China Advent News—1904*

PENNY CRUSADE received after
November 30, 1981 and before December 15,
1981 as follows:

Leah Messick (individual)	\$ 25.00
Bear River, NS	1,158.56
Mr. & Mrs. E.E. Pigg (individual)	500.00
Newport Center, VT	331.70
N. Springfield, VT	135.00
	<u>\$2,150.26</u>

Total P.C. as of	
Nov. 30, 1981	\$173,546.76
plus Dec. receipts	
(before Dec. 15, 1981)	<u>2,150.26</u>

Total P.C. as of
Dec. 15, 1981 \$175,697.02

Designated (76%)	\$133,699.63
Undesignated (24%)	41,997.39

Typical Christian Wedding In Japan

by Dorothy Warriner

Miss Kiyomi Iketani and Mr. Noboru Nushi were recently married in a lovely ceremony at the Shinobugaoka Advent Christian Church outside of Osaka. It was fitting that Austin Warriner performed the ceremony as Kiyomi had been among the first group of people that he baptized when the Shinobugaoka Church was just a year old in 1966. Kiyomi also attended the Shijonawate Bible Institute of which Austin is the principal. After two years of study she assisted at the Uenoshiba Church for a short time, then began her work in the Evangelism Department of the Yodogawa Christian Hospital in Osaka. Throughout these years she was an active and valuable member of the church as Sunday School teacher, then superintendent and always a faithful member of the choir.

For the ceremony, Kiyomi wore a beautiful white wedding dress; and her groom, a member of the Kayashima A.C. Church, was attired in a formal morning clothes. The church choir of fifteen voices sang two beautiful numbers and the Rev. Warriner managed to keep the wedding message to a suitable length. More than 100 guests filled the sanctuary to capacity and several of the "workers" observed from the "cry room."

With such a large number of guests, it was necessary to have the reception also in the sanctuary as a reception in Japan is always a "sit-down" affair, and for good reason as it lasts for several hours. Fortunately, it was a lovely day so the guests could go outside while folding tables were brought upstairs to the sanctuary. The women of the church had prepared attractive hors d'oeuvres, fruit, cake and tea. The bride and groom, who had changed into formal Japanese Kimono, sat with their "go-between" at a table on the platform and their families sat at the rear of the room as is the custom. Important guests were seated near the front. These included the head of the Christian hospital, several doctors and wives and many of Kiyomi's friends from the hospital. Noboru is a computer programmer. He and Kiyomi found a small apartment near the Ayameike A.C. Church which meets in the home of Mr. and Mrs. Nakashima who were their "go-between." What an encouragement it is to this faithful couple to have these dedicated Christian newlyweds working with them in their little church.



"Warriners and the Newlyweds"

This is Chinese

It is the old story—the printer—who is to blame. We have been having our paper printed at a small mission press, as we could not afford a good printer at the price charged for the paper. Last month the head printer left, and so everything was put back. Now we are trying to catch up by having this number printed at the Presbyterian Press. Have patience, friends, and we will do our best here. Remember China and her printers are not like America and her printers. In China the motto is, "If you don't get it done today you may tomorrow; and it will be just as well."

This can be illustrated by the following story: Ten years ago when I was in another mission we had an old evangelist who was a typical Chinaman. At the time of my story a contract had just been made by the British to build a railroad from Hankow to Peking, a distance of over 1,500 miles. We asked the old man one day if he did not think it would be a good thing to travel from Hankow to Peking in two days instead of the present mode by wheelbarrow, which takes about a month. The old gentleman thought a while and then said: "No, I do not see any advantage in it, for you must live somewhere during the month and one might as well live on the road going as in Peking." This is Chinese for you exactly.

from *The China Advent News—1904*



Advent Christian Women Organized for Service

Caroline Michael,
Director

IDEAS...

Japan Needs Missionaries

Miss Eri Yamazaki, a student at Brewton Parker College in Mount Vernon, Georgia, was the guest speaker at the WHFMS program of enlistment in Soperton, Georgia. Miss Yamazaki spoke to the WHFMS members and guests of Holton's Chapel about the response to the Christian religion in Japan.

She explained how the teaching of Christianity was prohibited for many years, but told of increased openness to Christian teaching in recent years.

Eri Yamazaki, who is majoring in English, has been in America for one and a half years and became a Christian through a friend soon after arriving at college. None of her family are Christians, and she challenged the ladies to keep sending missionaries to Japan and to pray for her people.

This need for additional missionaries would receive a hearty second by our current missionaries there. Austin and Dorothy Warriner have requested that we pray for three new couples to come to Japan to work with Japanese people. Let us make this a priority prayer item! As we pray for new missionaries, we also need to be praying for Austin and Dorothy as they are starting a new church in Asukano. Pray that many Japanese who will receive invitations to church will respond; and sense their need of a Savior.

Aurora, Illinois...

"Building Up One Another" is the topic for ladies in the Thursday Study Group of the Aurora Advent Christian church. They are a caring, sharing support group dealing with such problems as: coping with small children, providing a Christian example for children, improving their spiritual lives, coping with pressures of inflation and part-time jobs. Peggy Schwarzburg is their leader.

IDEAS...

Ideas...

Newsletter

Salem Advent Christian Church, Mt. Olive, N.C....

In the few months that I have been in my office here in Charlotte, I have been receiving a copy of the monthly newsletter from Salem which is edited by their WHFMS President, Fannie B. Jackson. It gives news and notices for all WHFMS members, lists birthdays and anniversaries, encourages ministry and the work of auxiliary groups and includes messages from the president.

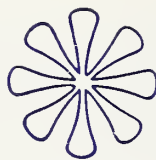
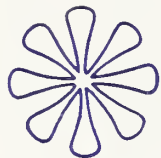
This can be an avenue for encouraging attendance and bringing the membership closer together. How about this as an idea for other locals to try?

Here are several news items from the last issues.

"The ministries of WHFMS fall into four categories: program, mission, children and service. 'Advent Christian Women organized for service' implies involvement. We need to evaluate our involvement and see that our priorities are right. Consider if you would like to add evangelism ministry to our four basics." (May I urge you to add this. Our convention at Wheaton voted to find ways to activate programs in evangelism.)

After Linda Register, ENC President, spoke at the November meeting, several members gave moving testimonies. Six new members were added in 1981 making a total of 35. Fannie said it was her dream that every Advent Christian woman become a WHFMS member! One of their service projects was distributing Thanksgiving baskets to the elderly and shut-ins. They adopted a child, Joey Bremer, at the Advent Christian Village and have been sending monthly support.

After serving as local president for the past two years, Mrs. Jackson says, "I believe it was a matter of obedience to Christ to serve in this way. It has made me think more deeply about my personal beliefs and discover new facets of God's creation and a more genuine humility. I have received assurance of love, by and for our members and by and for my God."



DISCOVER THE JOY OF SHARING



“**W**itness” is one word we have misused to the point that it can mean almost anything—or nothing at all. Christians tend to assign it such heavy meaning that we dare not approach it, or dilute it to mean any time the topic of religion is mentioned.

Witnessing was a natural stance for Jesus during his ministry on earth; we are to follow His example. In his gospel John gives examples of Jesus’ sharing with specific individuals. The night Nicodemus came to Him, Jesus had time for conversation and taught him truths about regeneration (John 3). Jesus initiated a dialogue with even a despised Samaritan woman and told her about the water of everlasting life (John 4).

If one were to witness in a courtroom, he would be asked to attest to something he had seen, heard, felt, or experienced. Being a witness to the presence of Christ in our lives contains these same elements. An important plus is that we are witnesses to good news all the time! To a life-changing power! The news is so good that we don’t just keep it to ourselves!

Let’s think about some ways to describe our witnessing.

Witness needs to be *verbal*

The time comes when we must communicate verbally our convictions and faith. We can’t only let our lives speak for us. Joseph lived a life of confidence in God and served Pharaoh and the people well. He comforted his brothers with a striking testimony, “Fear not; for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive” (Genesis 50:19-20).

Witness needs to be *specific*

Our privilege is to witness about Christ, His power to change men’s lives, and that He gives special meaning to life. In Peter’s sermons and statements about Jesus in Acts 2, 3 and 4 he emphasizes these themes. How effective the apostle’s testimony was. Believers were being added “by the thousand” and “daily.”

Witness needs to be *personal*

It is not so much our own experience, but what the person of Christ means to us. We cannot share what we have not felt and observed, nor radiate what we have not experienced. A non-believer must decide to take this journey himself, but our testimony can be the road map to help him along the way. He needs to be introduced to the Christ who lives within us before he comes to a decision. In Acts 26 we can read Paul’s life story and about his miraculous conversion which he related to King Agrippa. It was so moving that Agrippa said to Paul, “Almost thou persuadest me to be a Christian.”

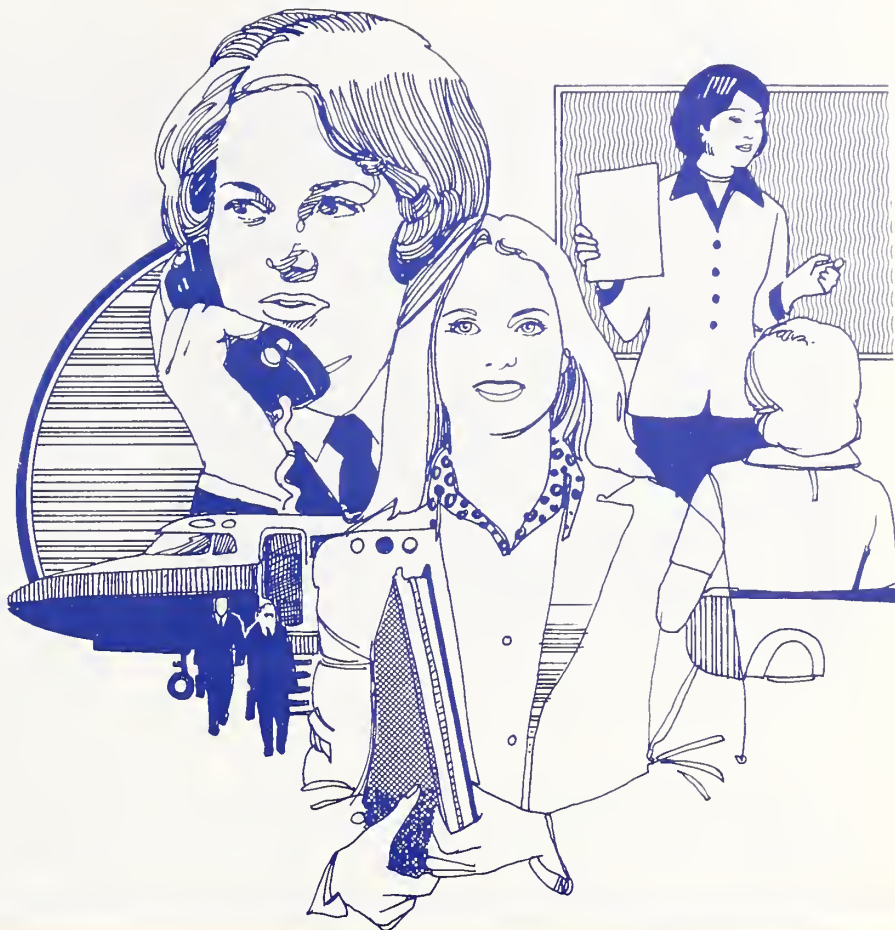
The reasons for witnessing are so compelling, how can we hesitate? All around us people are hurting and struggling and searching for meaning in life. Can life be put together again? We know it can! As Christians, we are proof that all things can be made new through His spirit (2 Corinthians 5:17). But we are renewed for the purpose of pointing others toward a renewal of their own.

Do we believe in "lostness"? Do we believe persons are in need of a Savior? Lostness can be described as awayness, away from the fold, away from the purse, away from the Father—as in Luke 15. The answer of lostness must be a "way" and there is need for a "door," a Door into the presence of God. God has done something for us through the death of Christ that we could never do for ourselves. He has made a way for us to overcome our self-centeredness so that he can guide our lives.

When we claim this atonement, we gain God's power, his comfort and his peace. We gain resources with which to cope, to develop our potential as persons created in his image. When we became Christians, we automatically became responsible for sharing our good news with others.

(This article is to be continued.)

CMM



Attention Spiritual Life Chairmen

Week of Prayer

World Day of Prayer will be **March 5, 1982**. It has been traditional for WHFMS to encourage a Week of Prayer previous to this date. Although the program committee did not include a set program for this year, will you as the spiritual life chairman be ingenious and develop plans for your local? If you would like to have a copy of the suggested activities for the Week of Prayer from the 1981 program kit, you may order one by writing to WHFMS, P.O. Box 23152, Charlotte, NC 28212. This included ten activities for a week of prayer as well as a five-day experience in prayer and was written by Edie Currier.

The theme for the World Day of Prayer prepared by the NAE is "**We Are Family**" by Christopher Lutes. If you plan to use these program booklets, please order from the National Association of Evangelicals using the attached order form.

MAIL TO: National Association of
Evangelicals
Box 28, Wheaton, IL 60187

Here is my materials order for the WORLD
DAY OF PRAYER. Please ship:

_____ Worship Guide Booklets

_____ Posters

☐ We will receive an offering for the
ministries of the National Association of
Evangelicals.

Name _____

Address _____

City _____

State _____ Zip _____



King's Jewels

Mrs. Hazel Blackstone
Box 9
Friendship, Maine 04547



This picture was taken of King's Jewels age children and leaders over 25 years ago at Aurora, Ill. Can you identify any of them?

(Third in a series of teacher training articles for King's Jewels leaders.)

IV. What is included in planning and preparing for King's Jewels?

How you plan and prepare depends on how active you want your group to be. Below are guidelines and suggestions.

- A. Set aside an hour a month to pre-plan. If you have an assistant meet with him or her during this time. Spend time praying together.
- B. Complete plans for an event or activity that will take place during the month. Discuss briefly future events. Make assignments for certain aspects of the work which will be involved.
- C. At least once a quarter go over King's Jewels goals to check your progress.
- D. Check equipment, furnishings and supplies. Discard (or repair) broken toys and clean out storage areas.
- E. Make a list of needed supplies and materials, and procedure for obtaining them.
- F. Share information about children (how to deal with a particular behavioral problem or how to better make use of a particular child's ability, etc.).
- G. Decide on plans for enlistment.
- H. Discuss ways to communicate with parents.
 1. Evaluate the unit of study just completed.
- J. Plan the next unit of study (songs, pictures to be used, stories, games, handwork, etc.).

V. What goes on in a King's Jewels meeting?

Again this depends on you and on the ages of your children. There is considerable difference between the attention span of a three-year-old and that of an eight-year-old. A younger group needs to spend more time in activities. Some suggestions for an hour long meeting might be...

A. **Have some activity** waiting when the children walk in the room. Activities might include coloring, using play dough or blocks and putting puzzles together. (Attendance can be taken during this activity.) Pre-schoolers learn through doing. Through play involvement they get to know themselves and begin to form their first impressions of the world.

B. **Clean-up time** is also necessary to teach children responsibility in caring for their room.

C. **Group learning** time should be part of a meeting and should take into consideration the abilities and ages of the children. This time may include songs, fingerplays, memory verses, the program or story, simple prayers, games (mission games are especially appropriate), and handcrafts. All can reinforce mission learning. Note the attention span of your group and plan accordingly. Use "The Jewel" program book in planning your group learning time.

MISSIONARIES

Missionary Scrapbook

A missionary scrapbook is an invaluable aid for student participation and interest. Purchase one that is sturdy and possibly one that has clear plastic pages. Include pictures of the missionary, information about his work, a map of the country, historic facts, information about the people, their culture and geography. Use simple language. Letters, samples of currency, native materials, a small national flag or picture of one, pictures of the people and culture may be included. Use the scrapbook for one missionary or for the missionaries of one field.

Memorial Service for the Toothes in Japan



Led to Christ by Toothes

by Dorothy Warriner

Frank and Frances Toothe were the first Advent Christian missionaries in Japan, having come to Osaka when they had to leave China in December, 1948. During the brief 3½ years that they were in Japan, the Lord used them to assist in the construction of the Osaka Church's new sanctuary and parsonage on a main street and to reopen the Kurayoshi Church in Tottori Prefecture. They purchased the Uenoshiba home for the Mission and began pioneer work there that resulted in the organization of a new church which is now the largest Advent Christian Church in Japan and is continuing to grow.

In 1979, Frank and Frances made a very "sentimental journey" to Japan to revisit the three areas in which they had worked. They were received with a touching display of love and treated so royally that they were embarrassed. Even with their various physical disabilities, they kept a schedule that exhausted everyone else. The Christians in Japan further expressed their love and appreciation for this dedicated couple with gifts and money which made their trip on to America possible.

Their many friends sorrowed to hear of their sudden death in a tragic auto accident in New Zealand. A Memorial Service for Frank and Frances Toothe was held in the Uenoshiba Church on Sunday afternoon, November 2, 1981. Most of the arrangements were made by Mr. and Mrs. Yoriaki Oshikata, two of their "children," who have made several visits to see them in New Zealand. Pastor Nishimura was in charge of the service and the Rev. Mrs. Nakai, who had first worked as a seamstress for Frances, brought a moving message. Several others gave fitting tributes to this couple who had founded the church with great faith and deep love. All who listened to the review of what Mr. and Mrs. Toothe had done and heard the testimonies of those who had come to the Lord under their ministry, were challenged to believe that God **is indeed able** to do great and mighty things with those who are fully dedicated to Him.



FEBRUARY

- 16 **PRAY** for churches as they prepare for Penny Crusade.
- 17 **PRAY** for LAURA PUTNAM as she makes decisions relating to her parents' needs.
- 18 **PRAY** for FLOYD AND MUSA POWERS as they seek the Lord's leading concerning their ministry at Tyrolean Hill.
- 19 **PRAY** about the work of pioneer evangelism in India.
- 20 **PRAY** for the People's Republic of China.
- 21 **PRAISE** God for BESSIE SMITH'S Christian patience as she deals with the Filipino Government.
- 22 **PRAY** about AUSTIN and DOROTHY WARRINER'S involvement in inter-denominational activities.
- 23 **PRAY** for MRS. NAKAI as she prepares to pastor the Yonago Church in Japan when Floyd and Musa Powers come to the States on furlough in May.
- 24 **PRAISE** God for DAVID DEAN'S opportunities to preach throughout the National Conference in the Philippines.
- 25 **PRAISE** God for MELODIE DEAN'S sense of humor and ability to cope with everyday life.
- 26 **PRAY** for MARGARET HELMS as she presents the call to Foreign Missions during her furlough.
- 27 **PRAISE** God for the Christ-like influence of SYLVIA WHITMAN among the Japanese.
- 28 **PRAISE** God for MUSA POWERS' ministry in Japan on this her birthday.

MARCH

- 1 **PRAY** for MARION DAMON as she takes up her missionary work in India.
- 2 **PRAY** for BARBARA WHITE as she, along with Marion Damon, renew their efforts in the Team Ministry.

- 3 **PRAY** for BERYL JOY HOLLIS as she continues to lead her evangelistic team in the Tamil Nadu State.
- 4 **PRAY** for LUREE WOTTON as she teaches two classes (A.C. History and Government and Introduction to Missions) at Oro Bible College and as she teaches 3 classes on Saturdays and 2 classes on Sunday in her TEE and for her travels to teach these weekend classes..
- 5 **PRAY** for new leadership in the Advent Christian Conference of Malaysia.
- 6 **PRAY** for the missions major graduating students at Berkshire Christian College and Aurora College as they finalize their ministerial plans.
- 7 **PRAY** that Penny Crusade will be a good teaching about Foreign Missions.
- 8 **PRAISE** God for the Public Relations work for Foreign Missions being done by MARY BROWN at the A.C. Village in Dowling Park.
- 9 **PRAY** for the Japanese missionaries and National Conference as they plan the outreach ministries for the Asukano Area.
- 10 **PRAY** for LAURA PUTNAM as she prepares for some special missions conferences.
- 11 **PRAISE** God for ALICE BROWN'S influence as Academic Dean of Oro Bible College.
- 12 **PRAY** for HOWARD and ANNA MAY TOWNE as they conclude their ministry in Mawari City, Philippines.
- 13 **PRAY** that God will raise up some National Advent Christian to carry on the Towne's work.
- 14 **PRAISE** God for the interest in Missions through Penny Crusade.
- 15 **PRAISE** God for the proper decisions being made by our missionaries on the field.



*10,000 Intercessors Behind
Every Missionary*



Journeys

from

*The China
Advent News*

—1903

We left Nanking on Monday morning at half-past five and turned south to go to Ts'ing-iang. We had a long, hot walk, over ninety in the shade; but there was no shade and so it told on us. Yet that day we traveled ninety li (thirty miles). By nightfall we reached a small town of about one thousand inhabitants, with three inns in the town. When we entered the inn we were shown upstairs with the host's assurance that everything was kan-tsing-teh-hen (exceedingly clean). We have traveled too much not to know what that meant; however, we went upstairs, found a large, empty room, everything covered with dust, and cobwebs hanging down, and here and there a sleeping traveler, while on one side sat four or five gamblers with a small wick candle, hard at work gambling.

The room was stifling hot, and no air. We got near a small window, but the smell from a pig pen just below was too much and we moved back. We found our feet blistered and very sore, so we had a hot bath and then spread our bed out at a door and went to sleep. The next morning at half-past five found us limping down the road on our way. We had fifty li or more to go, so we started early to avoid the heat. We covered this distance by one o'clock; but our feet were too sore to go farther, and with thankful hearts we beheld the city of Ts'ing-iang.

We took a boat the next day for Ta-tong. We reached there at four o'clock in the afternoon and held services in the evening with a very large audience. As our time was so short we had to go on our boat that evening and have the boat men row all night. Many times in the night we would be awakened out of sleep with a great thump, and find the boatmen had gone to sleep and the boat had run aground. We reached Tih-Kang early the next morning, went ashore and spoke encouraging words to the workers there, and then off again to Wuhu, which place we reached about four o'clock that afternoon.

We find we have traveled two hundred miles in eight days and visited six stations. They have been days of blessing and refreshing to our souls and we trust we have been a blessing.

Let's Share It Together

THE OLD YEAR with its blessings and non-blessings slipped quietly into the past and a New Year with its blessings and non-blessings came into being, and is well on its way. What does the year 1982 hold in store for us? We do not know; but the Christian knows who holds 1982 in His hand. He knows in whom he has believed and is persuaded that God is able.

THE ECONOMIC HORIZON is a bit cloudy at the present time. It may get worse before it gets better. We may have to do with much less than we have enjoyed in the last few years. At least, we're not involved in a shooting war and hopefully Watergate is not to be repeated. The Church may be approaching its finest hour in opportunities to minister to the needs of people. We must not miss this opportunity to do good.

PEOPLE LIVING IN AN AFFLUENT SOCIETY sometimes forget their need of God, that all good and perfect gifts are from above. It is easy to trust the uncertain riches of the world at the exclusion of God. When the materialistic giant falls, they are out in the cold. The Church must help them find their way back to God.

TO DO ITS WORK the local Church will need the support of each member. It must have your prayers, attendance, witness, work and money in accordance with the clear teachings of her Lord. It is costing a lot more to operate your Church than at any time in its history. Some of us are out of work, others may soon be cut-off. This means that we must all share in the cost and blessings of operating the Church more efficiently than ever. Let's share it together. A little from each of us will add up big.

Warren G. Rivenbark
Lenoir, North Carolina

INDIA

Barbara White (January 14) *
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

Marion Damon (March 27)
Guindy, Madras 600 032
India

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Mission Directory

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan

PHILIPPINES

Alice Brown (March 24)

Bessie Smith (March 27)

Luree Wotton (August 29)

David E. Dean (December 20)

Melodie Dean (August 9)

Address for all listed above:
Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

ON FURLOUGH

Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060

Margaret Helms (Sept. 18)
c/o Mr. Martin Helms
Route 2, Box 500
Monroe, NC 28110

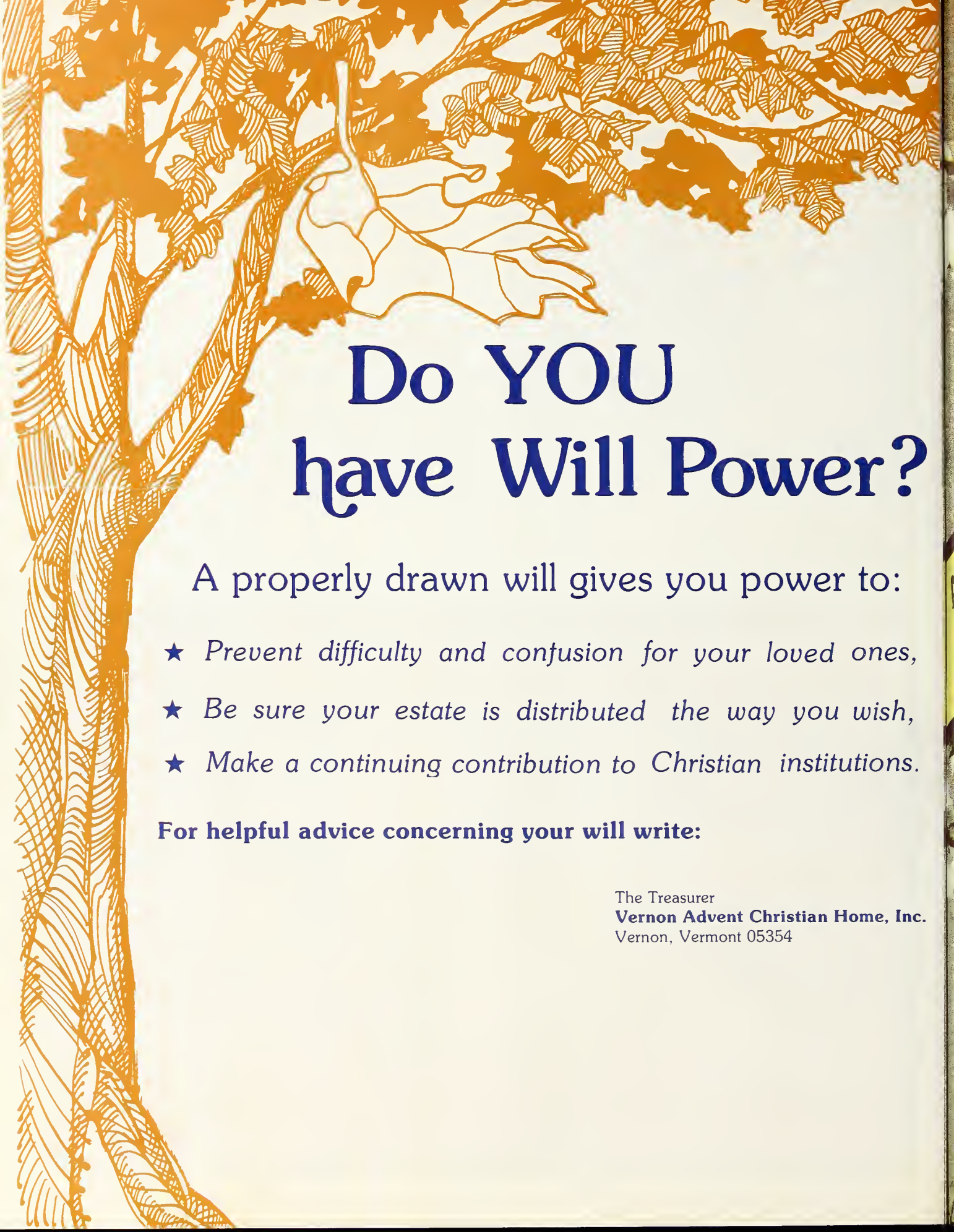
Laura Putnam (August 22)
c/o Mr. Mayo Putnam
Rt. 3, Box 273
Morrisville, VT 05661

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

*The missionaries' birthdates follow their names.



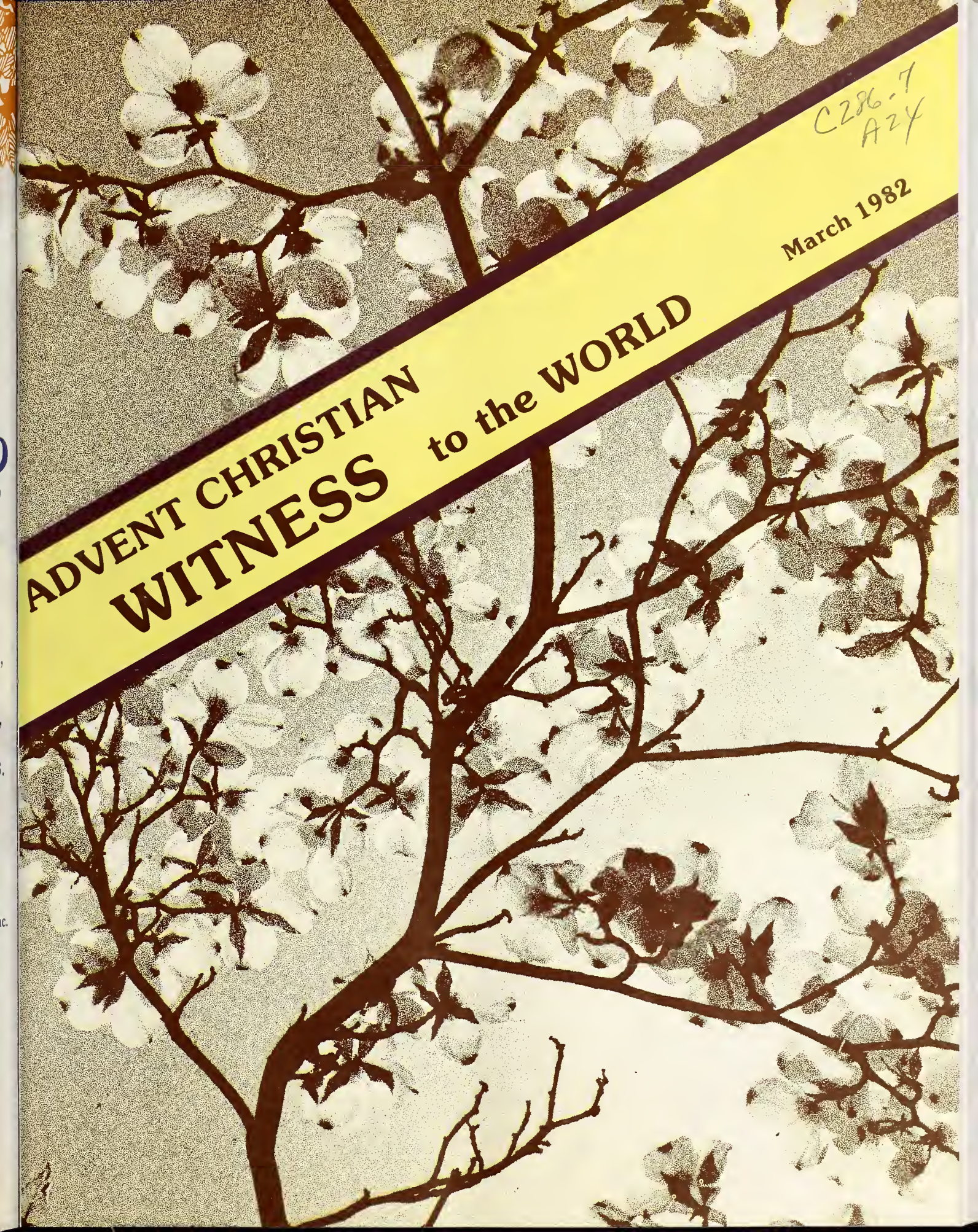
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The Treasurer
Vernon Advent Christian Home, Inc.
Vernon, Vermont 05354



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WITNESS to the WORLD**

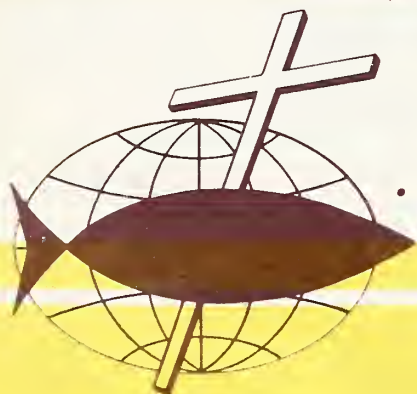
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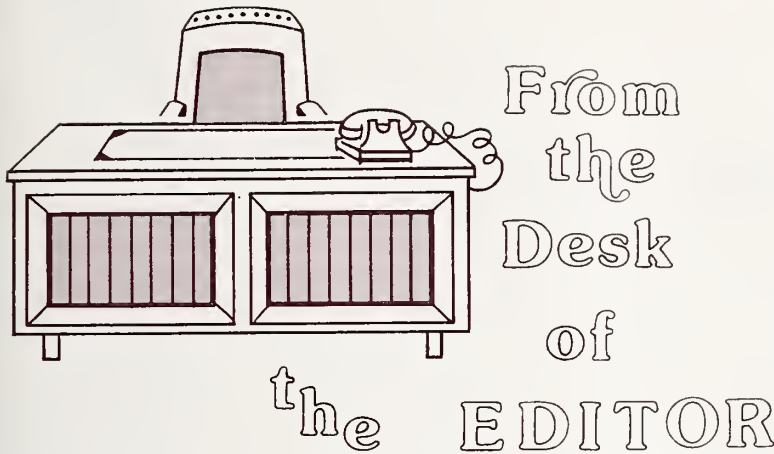


The Fruit of Foreign Missions!



United Ministries

...doing the whole job together!



Prayer—The Key to Evangelism

We are fortunate to have at the helm of our Denominational Department of Church Expansion, Roland Griswold, one who is recognized far and wide as a leading spokesman in the field of church growth. In his surveys of the denominational scene, he reports several pockets of exciting revival and growth in the current **Harvest Now!** thrust in evangelism program among our churches. But these are pockets; and one might well ask, "Why hasn't there been a broader and deeper surge of renewal and evangelism all across the land?"

I suppose there may be several answers to that question; but certainly one of the answers is addressed in several ways in this issue of the **Witness**. That one answer has to do with prayer. David McCarthy's article, "Springtimes of God" on page 4; Chet Hart's challenge to the youth on page 6; the Townes' article on page 21; and the call to prayer noted on page 10; all these serve to highlight the priority that God places on prayer in the life of the Christian.

And while many Christians will not assent to the need for fervent prayer, the fact remains that many Christians lack the commitment to pay the price that fervent prayer demands. Commitment to prayer implies taking God's promise to hear and answer prayer literally and acting upon them. Our Lord Jesus came and died that the unsaved might be saved, not willing that any should be lost. He certainly desires to see His churches prosper and grow.

The history of evangelism and revivals shows time and again that the most singular key is probably prayer. Where then, can we find within the ranks of Adventism people who will storm the gates of heaven and ask for a miracle? Are there those who will hold the pastor up before God and ask that he will speak boldly and vigorously the love of God?

We are busily doing many things in His name. Let us be careful that we do them in His power. Let us be careful that we are not among those who hold to a form of Godliness but deny the power thereof. As Elton Trueblood pointed out in one of his meditations, "What we need in order to give power is not an assertion of our own ideals, but contact with the eternal."

—JKT

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Editor-in-Chief
Joyce K. Thomas

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Caroline Michael

Graphic Arts Designer
Rickie Hickel



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The Springtimes of God

First in a three-part series on revivals in our time

On a February evening in 1970, a gentle snow blanketed the campus of Asbury College in the bluegrass country of Kentucky. In a dormitory room, seven young men were praying that God would visit the school with an outpouring of His Spirit. The students had no idea that a handful of students in a women's dorm were meeting regularly to seek similar blessing.

Meanwhile, the academic dean, Dr. Custer Reynolds, was struggling to find a message for the next day's chapel service. Ideas were not forming, and Dr. Reynolds paced the floor, praying for inspiration. Eventually the dean decided on an alternative. He would open the meeting for personal testimonies, giving students an opportunity to share what God was doing in their lives.

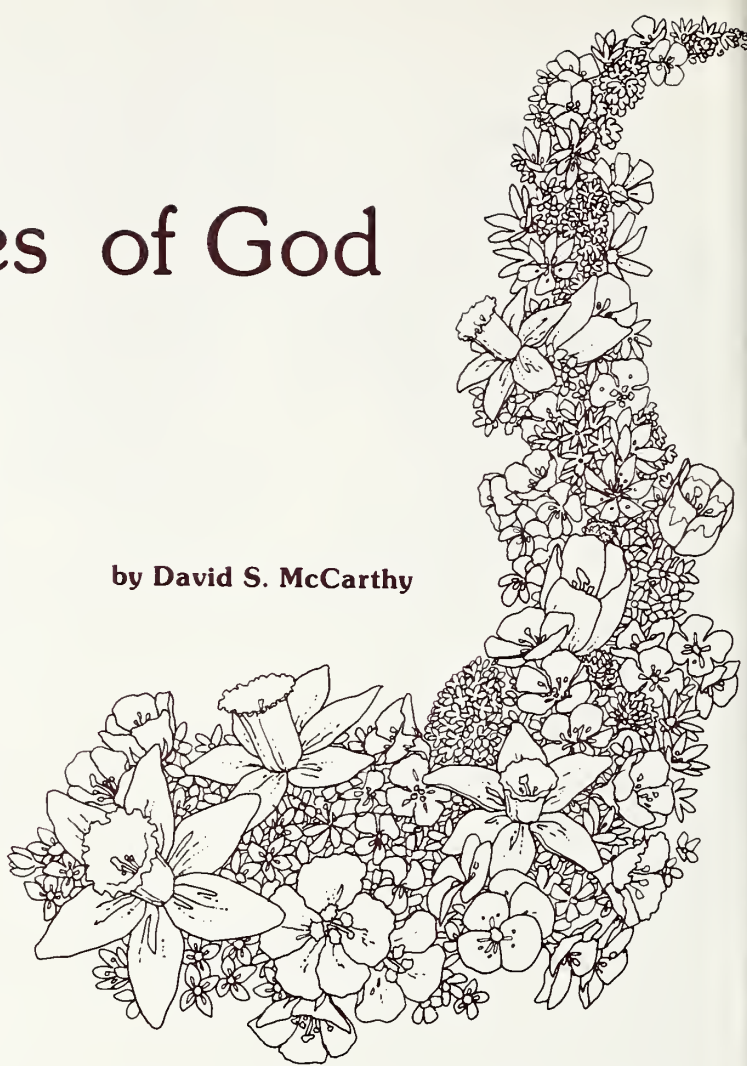
The snow continued to fall, but the two clusters of students prayed on past midnight.

Next morning at ten o'clock, more than 800 men and women gathered in Hughes Auditorium. The first few testimonies, interspersed with hymns, were routine, then one of the most popular athletes on campus announced, "I've fallen in love with Jesus Christ."

According to one report, "At first the speaker's remark was greeted with silence, then sudden shock waves rolled out, engulfing the hall, touching, stirring, electrifying." Students stood to speak all over the auditorium. When a professor suggested that the altar be opened for those who desired to pray, young people surged to the front, overflowing the prayer area.

As pulpit and microphone were made available to those wishing to speak, students confessed sin, asked forgiveness, praised the Lord for victories won, and exhorted others to heed the call of God. Classes for the remainder of the day were cancelled and at noon the dining hall was deserted. Prayers and testimonies continued into the night, with a handful of faithful students "holding the fort" until daybreak on Wednesday. By 8:30 a.m., Hughes Auditorium began to fill again and waves of glory swept the congregation anew.

by David S. McCarthy



At times during the second day more than 1200 were in attendance, including a large number of townspeople who were curious about the revival. Some of these outsiders gave their lives to Christ because of their contact with Asbury students during the meeting.

As the revival moved into its third day, members of the news media flocked to the campus to obtain firsthand reports. Stories in the secular press were generally favorable, and one TV reporter told viewers that in 34 years of gathering news he had not been so touched by an event. Someone from the Associated Press said, "If they run out of things to pray about at 2 a.m., ask them to pray for me." The students did.

There is an old saying that the fame of revival spreads the flame of revival, so as witness teams from Asbury fanned out across the nation, sparks from the original blaze brought a warming of God's Spirit to many distant points. By week's end, students had taken firsthand reports to churches and colleges in 19 states, with awakenings occurring in some unlikely settings.

Back in Kentucky, the revival burned on. At the Sunday morning service in Hughes Auditorium, the college pastor made public confession of his shortcomings as a minister, while his wife spoke of her negative attitude toward the town

Rev. David S. McCarthy is Editor of Insight magazine, author of many articles both in denominational and other papers and magazines, radio speaker for Advent Christian Witness program, pastor of Dulin's Grove Advent Church, Charlotte, N.C.

and college. She testified that God had given her victory and asked for forgiveness. When an invitation was extended to adults of the faculty and staff, over one-hundred persons came forward, many in tears. When classes resumed on the following Tuesday, it was evident that a deep work of God had taken place in hundreds of lives.

More important, what started on that snowy Tuesday in Hughes Auditorium had spread into strategic locations throughout North America, where other revived men and women were moving out to share their faith with new power.

While Christians rejoice at reports of God working out His plan for Spirit-filled believers, we need to analyze what one writer calls "The springtimes of God." What are the timeless principles that lead to revival? or that show when religious excitement is a work of God, not mere emotion?

The place where we must begin is at a dictionary. Just what is a "**revival**?" Is it a series of special services in our church? Or could it be something deeper, more profound than the average churchgoer usually sees?

The word "**revival**" is associated with special preaching services, especially in the south where churches large and small invite an evangelist to lead a week-long meeting. But the writers of Scripture had something different in mind when they used the term in passages like Psalm 85:6 and Habakkuk 3:2. Real revival means that God renews the spiritual life of those who bear His name. He visits His church in power, convicting and cleansing believers from sin, and filling them afresh with His Holy Spirit. And once this work takes place, those who had been satisfied with nominal Christianity become flaming evangelists, witnessing to friends and neighbors with power.

Now, back to the awakening at Asbury where we see some principles of revival at work.

1. Prayer

Before God's people experience pentecostal power, they must do some pentecostal praying. The two prayer groups that met on the eve of the Asbury outpouring had prayed for revival for many weeks. But notice that God Himself had burdened the participants to ask for a spiritual awakening. The idea originated with Him. If God makes you aware of the need for revival in your church or community, seek others who may be feeling the same urge. The Lord usually moves upon three, four, six individuals and makes them feel uncomfortable until they cluster in earnest intercession for a work of grace. That's how revivals begin.

2. Participation by laity

Both the Asbury revival and a similar awakening at Wheaton College in 1950 started when students testified during chapel services. Their expressions of repentance, new joy in the Lord, and requests for prayer triggered an outpouring of the Spirit that reached far beyond the local campus. Sometimes a real revival starts with a fiery sermon, but more often it begins when non-professionals share both victories and needs in an open forum. Does your church provide such occasions?

3. The Presence of God becomes real.

According to British theologian J.I. Packer, 1 Corinthians 14:25 includes "the greatest throwaway line in the New Testament." The passage speaks of an unbeliever drifting into a church service where various spiritual gifts are being used. As the secrets of his heart are laid bare, the visitor falls down and worships God, exclaiming, "God is really among you" (*The Living Bible*). When the Lord's people experience true revival, their fellowship will be soaked with the presence and power of God. Christians will tarry long in the place of meeting, for they are finding a foretaste of the Kingdom. At the same time, unsaved men and women come under intense conviction for they recognize that "the Lord is in this place."

4. Those who have been revived, reach out to others.

At Asbury, students went to unsaved classmates and friends in the community to explain the message of salvation, then teams visited churches and campuses hundreds of miles away to share what God was doing. No one has to beg revived Christians to witness. They do it with fervor that is reminiscent of the book of Acts. A true work of the Spirit leads outward to a lost world. (One student reported, "I was so blessed that I even witnessed to the cat I was dissecting in the biology lab.")

Are you hungry for revival to happen in your church? Before giving a glib answer, better read the second article in this series, which will appear next month. You may be surprised to discover that those who pray most for revival are often the last to welcome it when it appears.

Next month ***One of God's Springtimes in Canada***

What's Your Prophetic Question?

Question: Are we living now in "the last days?"

Answer: Yes, we are now living in what the Bible calls "the last days."

But, we must be careful that we understand what that expression means. "The last days" is the entire period of time between the first coming of Christ and his return at the end of the age. The Bible divides human history into two parts with Christ's first coming as the border between them. Everything between Satan's victory over Adam and Christ's victory over Satan at Calvary belongs to "times past" (Hebrews 1:1).

The first coming of Christ ushered in the "last days" as we see from the five places in the King James New Testament where that expression is found (Acts 2:17; 2 Timothy 3:1; Hebrews 1:2; 2 Peter 3:3; and James 5:3). These are the last days for at least two reasons: (1) The Devil has already been defeated and his time is running out, and (2) Christ's

victory is the greatest event in history—all that comes later is anti-climactic.

We do not know precisely when the Savior will come back. But, we are living in history's last days and we're nearer home than we've ever been before.

—DAD

Do you have questions on prophecy? As a regular feature of this Prophecy Page, members of the denominational Task Force on Prophecy will answer your questions. Please send questions to:

Prophecy Page
Advent Christian Witness
 P.O. Box 23152
 Charlotte, NC 28212

We will publish as many answers as possible in this column.

Youth Ministry Covenant

by Chet E. Hart

Part III of a three part series.

Advent Christian Youth are being challenged to make an impact on their world through The Advent Christian Youth Covenant Card.

Covenant (Kuv e nant) 1. An agreement between persons or parties. 2. A solemn compact between members of a church to maintain its faith, discipline, etc.—v.i. To agree (with): to enter into agreement.

By signing the "new membership card" each individual teen says that he desires that the Youth Fellowship and each person in it be characterized as people who care about and reach out to the people in the world they inhabit (Evangelistic); characterized as people who are able to live with, support and love each other (Fellowship); and characterized as people who reflect the image of Christ (Discipleship). Let's think here of the aspect of Discipleship.

Discipleship

Two people meet for the first time. You begin to talk and discover things about each other. As more aspects of your lives are revealed each of you begins to paint a portrait of

*WITH ADVENT CHRISTIAN YOUTH OF AMERICA,
 I COVENANT TO MAKE AN IMPACT ON MY WORLD BY:*

EVANGELISM

1. Create opportunities to share my faith
2. Participate in meeting community needs

FELLOWSHIP

1. Participate regularly in church life
2. Accept and encourage individuals in Christian growth

DISCIPLESHIP

1. Commit myself to daily study of God's Word
2. Commit myself to daily prayer time

Director of Youth Ministry
 Advent Christian Churches of America

Signature of Teen

the other. A paint by the numbers if you will; the number of times each of you talk: communicate. At some point, as soon as enough of the other person is revealed, you decide if you want to commit more time to this person. Or sometimes someone's reputation. We look them over and if they do then we commit ourselves to getting to know them better.

Hebrew 1:3c tells us that we are to reflect the image of the Son. This is not the sharp reflection that causes us to put on our sunglasses while driving. It is a reflection that sees us as bearing his image.

With other Advent Christian Youth of America we covenant to become determined and dedicated disciples; ones who reflect the image of his Son.

1. **We will be committed to a daily study of God's Word.**

2 Timothy 2:16 tells us to study to show thyself approved. This is not a "Give it a lick and hope it'll stick" philosophy.

It was traumatic to leave Plainville High School and a high school sweetheart to attend Union College. Somehow Computer Engineering was not an exciting substitute to home and a high school sweetheart. Each day I would come from classes past the mailboxes to the cafeteria for lunch. Each day as I came down the corridor and fixed my eyes on my mailbox I could tell who the letter was from. If it were white it was a bill; and if it had flowers and there was a sweet smell emanating from the mailbox it was from my sweetheart. If I weren't too hungry I would take out the letter before lunch. If not, I would eat first, then take out the letter and toss it in my books. If things were slow I might open it and read a few lines during afternoon class, then toss it into my book. After soccer practice and supper, if I weren't too tired, I would take the letter out and read a couple more lines. Then maybe in the morning...No, it wasn't that way. When I came to the mailbox; why bother about the combination? Who needs lunch? Read the letter through once for the general ideas. Then *read it a few more times, taking out the special meanings, reading it against the backdrop of one who wrote it.*

Will you be one of those who read through a book of the Bible to get the general idea and then will go back through and dwell, immerse yourself in the words and the phrases; studying them against the backdrop of the one who had them written, who he was, what he did? And understanding who the people were that it was written to and how that affects the principles and the meanings in the passages. *Maybe you will be one who will be instrumental in getting others together to proceed with this studying. Maybe you will be one that will attend a Temple Builders Retreat in order to get a better handle on how to do this and to be part of a team that will teach this to others in your conference.*

2. **Commit myself to daily prayer time.**

The words in the New Testament stare out at us as we glance over the readings that contain them. "Pray at all times," "Keep on praying for us," "I pray for you often."

It could become overwhelming when we attempt to measure up to the standard outlines in the Bible. We could

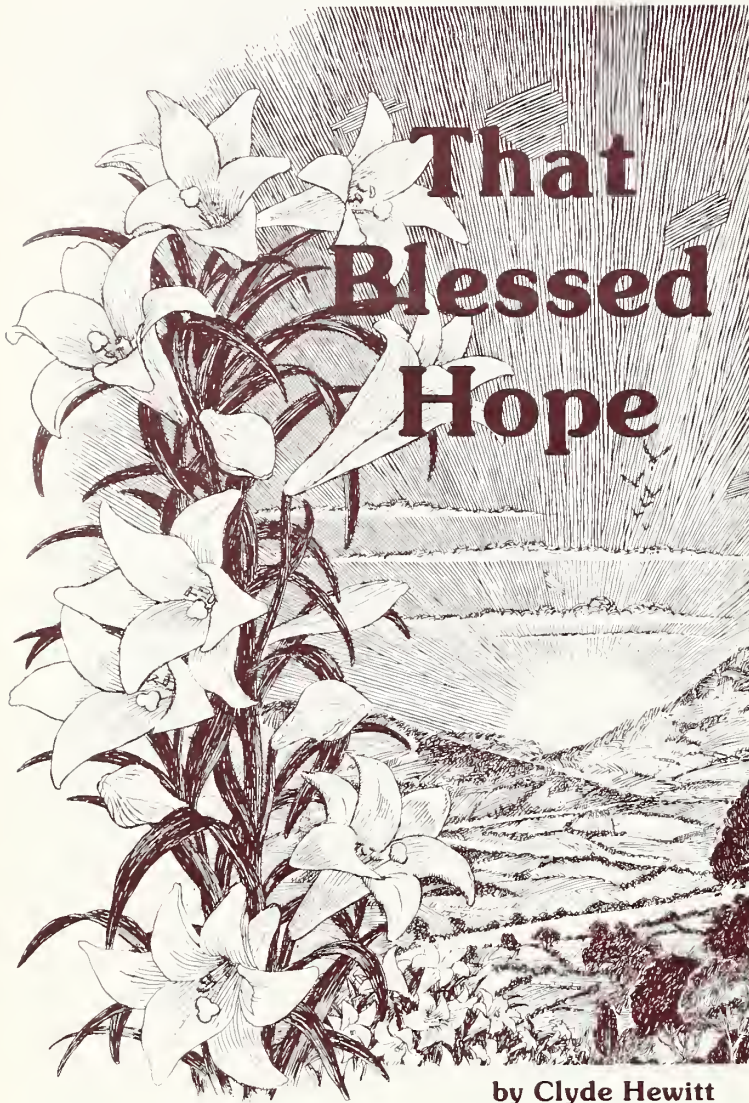
go back to the book of Nehemiah. Nehemiah was Judah's governor, he was a reformer, and he directed much of the work of the people in the community. The task ahead of Nehemiah was to rebuild the walls of Jerusalem. It would have been easy for Nehemiah to allow his busy schedule to overwhelm him, as we often do today; but he didn't. As we read the book of Nehemiah, again and again we stare into the faces of praying people and are moved by the answers to prayer they received.

As we follow the ministry of Jesus we can become overwhelmed with the priority that he put on spending time in prayer before he was involved in ministering to others or in making decisions.

In the first chapter of Mark, Jesus had been up much of the night involved in ministry at the home of the mother-in-law of Peter. It would have been easy for him to be overwhelmed by his busy schedule, but instead he rose early, departed into a solitary place and there prayed (vs. 35). After praying he taught in the synagogues throughout Galilee, cast out devils, and healed a leper. Luke 6:12 tells us that Jesus went to the mountains to pray and then came down from the mountains to pray and then chose his twelve disciples. An important decision? Yes! So what did Jesus do before it. He prayed, of course. Luke 5:16 tells us that Jesus slipped away into the wilderness to pray. Afterwards he taught and healed. In fact the house was so packed they had to lower in a man through the roof to be healed of the palsy. Before the time he was to be offered up as a sacrifice for our sins, Jesus spent time in the Garden of Gethsemane in prayer.

Maybe you will be one who will begin setting aside times of the day for quiet time and prayer time. Maybe you will be one who will keep a prayer notebook and have your faith strengthened by the answers to write down next to previous prayers. Maybe you will be one who will get together with two or three friends to pray for some friends to become Christian.

We have heard about Christ, little bits here and there. His reputation preceded our actual studying to find out about Him. As we read God's Word, as we listened to preachers and teachers tell us about him, somewhere in the midst of all of that we decided that He was who he said that He was. We decided He was worth committing our lives to. We did that. Now we want to be a dedicated disciple. We want to reflect the image of God's Son—Jesus Christ. It will be painting by the numbers. If our portrait is to show the image of Christ we must spend time with Him. How much we look, act, live like Him will depend on the number of times we get together with Him, talk to Him and He to us. 1. We will be characterized as people who have committed themselves to study of God's Word and 2. committed themselves to daily prayer time.



by Clyde Hewitt

In 1831 William Miller of Low Hampton, N.Y., began to preach that Christ would come again to this earth, personally and visibly, in or about the year 1843-44. Because of the great attention he and his fellow workers excited in the succeeding years and especially because of the spectacular failure of their calculation with Christ's non-appearance, the general public has tended to overlook a highly significant feature of the Millerite message.

The message, despite Miller's claim that he arrived at it independently without recourse to any sources save the Bible and a concordance, was not new. Even its most arresting feature, the prediction of Christ's return "in or about the year 1843-44," was not without precedent.

If not Miller (and the point is not altogether clear), then certainly many of his most effective advocates were fully aware of the truly vast body of prophetic literature, some of it centuries old and some nearly contemporary, which inter-

preted the Biblical prophecies concerning the return of Christ, the nature of that return, and sometimes even its approximate timing, not unlike Miller was doing in 1831.

Belief in the personal visible return of Christ to this earth to bring blessedness and eternal life to his saints is one of the oldest tenets of the Christian faith. It commenced unmistakably for most of the early disciples with words of the angels spoken at their Lord's ascension, "This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven (Acts 1:11)."

The original twelve, of course, had heard it often from the lips of Jesus himself. As former Executive Secretary of the Advent Christian General Conference, Dr. Clarence H. Hewitt, has summed it up,

All of the Apostles who have left us inspired writings have given no uncertain testimony to the divine character of this hope. In many unequivocal declarations they have identified it as their own personal expectation; they have even revealed it as their ardent and longing desire. All told, the return of our Lord is mentioned three-hundred and eighteen times in the New Testament.

Or, again,

The teaching of our Lord on this point is so extensive as to admit of no denial...In fact, there is no exaggeration in saying that no one subject is given a greater prominence in the teaching of our Lord than this.

There is no question but that Christ's return was the fervent hope of the Apostles and the first century Christians and continued to be a foremost belief of the Christian church for centuries. Virtually everyone of the early Church Fathers, including, most touchingly, those who suffered martyrdom, wrote earnestly of their faith in the "blessed hope."

All of the creedal statements of the early church beginning with the Apostles Creed and continuing through the Athanasian clearly spoke of the second coming of Christ to judge "the quick and the dead." So, in one form or another, did the creeds, confessions of faith, and catechisms of the three great branches of the Christian church—Roman, Eastern, and Protestant, including for the latter all its major and nearly all of its lesser denominations. By Miller's day there had been disagreements over nearly every other article of faith, but not over this one. All were united in a belief in the Lord's personal, visible, triumphant return to judge those who were then living and those who had died and to reward the faithful with a glorious eternal life.

In view of this remarkable unanimity of viewpoint, it is not surprising that Biblical scholars down through the ages have interested themselves in Scriptural prophecies concerning that second advent.

For the purpose of organizing one's thinking, a distinction can be made between the relatively simple, often literal, statements predicting Christ's return to earth in judgment and power and the vast number of Scriptural utterances, often highly figurative, which speak prophetically about that return—its timing, the events that will precede and foretell it, and other events that will accompany or follow it.

It is this latter body of Scripture that has caught the interest of Jewish and Christian scholars in a very special way (the former, of course, confined their study to the Old Testament utterances of Daniel, Ezekiel, and others). The mystery of the language, almost as much as the significance of the event predicted, may account for the fascination of this subject. Probably all prophetic expositors would have agreed with William Miller that, if the Bible is the Word of God to men, then surely it must have been meant for man to understand in its entirety and not just in part. Some sincere and devout persons have not made this assumption, but that has not been the case with many of the greatest scholars the Judaeo-Christian world has produced.

Undoubtedly the most remarkable and exhaustive compilation of the names, viewpoints, and publications of this group of men to have been made in recent times is that by the prolific Seventh-Day Adventist scholar, LeRoy Edwin Froom. His four-volume work, *The Prophetic Faith of Our Fathers*, in its thousands of pages presents the work of hundreds and hundreds of prophetic expositors from pre-Christian days down to 1844. Among these are both religious and secular men of note and of the highest scholarly repute.

Nor were Miller's interpretations of prophetic images and passages out of line with those of his learned predecessors. His contemporary biographer, Sylvester Bliss, has written revealingly concerning ten commonly disputed points of prophetic interpretation,

*Mr. Miller laid no claim to **originality** in his position respecting any of the above points; but maintained that they were established opinions of the church, and, being so, that his conclusions from such premises were well sustained by human as well as by divine teachings. While his opponents attacked the view he took of these points, **no one of them assailed the whole; but each admitted his correctness on some of the points; and, among them, the whole were admitted.** (Emphasis ours.)*

As to Miller's assumption that a prophetic day should be interpreted as a chronological year, he was in harmony with nearly every Protestant expositor, although an occasional voice in his day directed against him held otherwise. Indeed, Dr. George Bush of New York City University, one of Miller's severest critics on other features of his preaching wrote him most interestingly. In referring to the major pro-

phetic expositors, he told Miller,

*They **all agree** that the leading periods mentioned by Daniel and John do **actually expire about this age of the world**; and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines.*

Although Miller always maintained that he had come to his conclusions only through reading his Bible and the use of a concordance, it is also true that he subsequently claimed that his views were not original. Perhaps, after having arrived at them, he consulted various commentaries to see if his conclusions coincided with those of eminent trained theologians—certainly a prudent measure. Or, perhaps, he heard from friendly and even adverse critics, like Prof. Bush, commenting on the similarity of his views with those of notable expositors.

Or, if from no other source, then he could have heard it from the lips of his own co-preachers, some of them of considerable learning and standing, who pointed out all of this from time to time in their public addresses.

It is important, then for an understanding of both the acceptance of the message and the spread of the movement to note that literally thousands of persons among those who heard Miller, including especially those with theological training, were quite aware that his various views basically coincided with conclusions of the most eminent divines in North America, in Great Britain, and on the continent of Europe. Sometimes, even, similar views had been and were being expressed in Asia, Africa, South America, and Australia. Many of these writers have been forgotten by today's generation, but they were well-known to American church goers in the early nineteenth century and highly respected.

These and their lesser renowned compatriots preached a message, not individually, but as a group, comprising all the essentials of the one preached by William Miller—with the usually but not universal exception of the dating of the end. As to the latter point, in the opening decades of the nineteenth century at least fifty expositors, on both sides of the Atlantic, thought the likely ending time for the "2300 days" of Daniel 8 was either 1843 or 1847!

The four years difference in their calculations depended upon the date they ascribed to the birth of Christ and not to a differing interpretation of the prophetic time period involved. Miller was right. He was not original.

The reassuring good news is that the blessed hope of William Miller was the blessed hope of the Apostles and of learned men and common men ever since. And, for us? In 1982 the world needs to know that "Though He tarry, He will surely come." We must tell those who know it not.

The "**hope**" is still "**blessed.**"

DATELINE ****

Christian World

DAY OF PRAYER FOR
WORLD EVANGELIZATION

LONDON (EP)—The Lausanne Committee for World Evangelization has issued a call for Christians around the world to set aside Sunday, May 30, 1982, as a Day of Prayer for World Evangelization.

The LCWE international office here is coordinating the call for global intercession. In announcing the date, LCWE Executive Secretary, Gottfried Osei-Mensah, stated that in previous years the Day of Prayer on Pentecost Sunday has been widely observed.

"It is appropriate that Pentecost Sunday each year should focus our attention on prayer for the blessing of the Holy Spirit as the church engages in global evangelism," observed the Ghanaian clergyman. The Pentecost Sunday Day of Prayer was initiated in 1977. The Lausanne Committee hopes that the annual observance will become a major entry on international church calendar.

Speaking on the Day of Prayer, the chairman of the Lausanne Committee, Dr. Leighton Ford, has stated: "Calling for the Day of Prayer, the Lausanne Committee for World Evangelization is stressing the indispensable relationship between world evangelization and fervent prayer." In addition to prayer for evangelization of the earth's unreached peoples, Christians are asked to remember in prayer the plight of those who are being persecuted for their faith in Jesus Christ.

EVANGELIST SAYS POLISH
SHORTAGES ARE
"CONTROLLED"

OKLAHOMA CITY (EP)—Larry Jones, President and founder of Feed the Children, Inc., has just returned from Poland where his organization helped deliver 18 tons of food, 3,000 Bibles and tons of clothing from West Germany, according to the evangelist. Jones spoke in four churches in Western Poland and met with 38 church leaders and pastors as they planned for Area Crusades in Wroclaw, Mysa, Legnica and Warsaw. He plans to return there during the late Spring of 1982 to preach in the four above towns.

Jones states that the shortage in Poland is a "controlled shortage." A group of Christians, he said, shared that a paint company in Poland was commissioned to sell paint to the Russians. One man took a can of paint home as he felt his home needed painting as much as the Russian homes needed painting. However, he was surprised when he opened the can. It was not filled with

paint, it was filled with meat. Others related stories about how Russia is syphoning off Poland's resources, said Jones.

NFD DEMANDS PUBLIC APOLOGY
FOR PLAYBOY'S "PRAYBOY"
SECTION

TUPELO, Miss. (EP)—RCA/NBC has been asked by the head of the National Federation for Decency to make a public apology to Christians for helping sponsor a vicious eight page anti-Christian section in the December issue of Playboy magazine.

Donald E. Wildmon, executive director of the NFD and a United Methodist minister, has asked RCA/NBC to apologize, withdraw all advertising from Playboy and similar magazines in the future, and to stop the anti-Christian discrimination in their network programs.

Wildmon said that the NFD has reproduced the 8-page section in the January issue of the NFD Informer and mailed the paper to approximately 100,000 churches. The special section was entitled Prayboy. RCA/NBC contributed thousands of dollars to Playboy via advertising to help produce the vicious section which belittles, demeans, ridicules and mocks Christ and Christians," Wildmon stated. "The Playboy section makes fun of the crucifixion, saying that Christ was only playing hurt. It mocks the words of Jesus concerning 'In my Father's house are many mansions' by putting them into the mouth of Hugh Hefner and referring to the two Playboy mansions.

One suggested article in the section was entitled 'Are Catholics White?' which was intended as an insult to Catholics and blacks. This section was filled with subtle hatred of Christ and Christians. This follows continual discrimination by RCA/NBC against Christians in their programs. This intentional insult by RCA/NBC and Playboy cannot and will not be accepted. Christians in this country do millions of dollars worth of business with RCA/NBC every month. In appreciation of that business, RCA/NBC joins with Playboy to mock Christ and Christians."

The minister said that RCA/NBC offered to meet with him to discuss their discrimination toward Christians in their programming, but when he accepted the invitation the network refused to follow through because Wildmon wanted a public meeting.

RELIGIOUS PRESS, OTHER
NONPROFIT GROUPS HIT BY
POSTAGE JUMP

WASHINGTON (EP)—On Christmas Eve, United Methodist minister Dan Louis received a haunting message that threatened to change his world. But the message wasn't from on high. It was from the U.S. Postal Service.

The message said that the newspaper Louis

edits, the United Methodist Reporter, would have to find nearly \$1 million to offset new higher postage costs scheduled to go into effect January 10 for nonprofit organizations and other preferred mailers. The increases were ordered as part of the Reagan administration budget cuts.

"If God wants there to be a publication of this nature in His kingdom, there will be," said Louis, adding that he was devastated by the news of the rate changes. "It literally got to the point where we were looking at nickels and dimes so we wouldn't have to pass this increase onto the backs of our churches," he said.

About 200,000 nonprofit organizations across the country that depend on low-rate postage on mailings to inform constituency or raise contributions will be hit hard by the new costs, according to nonprofit mailing associations.

Such groups had enjoyed preferential mailing rates for years because Congress considered their newsletters, fund-raising envelopes and newspapers important to the public good.

But last month Congress lifted the subsidy from groups ranging from veterans and farm organizations to arts associations and the March of Dimes, forcing the Postal Service to raise its rates.

Critics have said for years that it was unfair for taxpayers and other Postal Service users to subsidize the nonprofit groups' mailings. But some mailing groups predicted job losses within nonprofit organizations, doubling of subscription rates for their publications, closing of some newsletters and a domino effect on the social services and public health research that such groups support.

Not only will religious publications be hurt, but activities of research foundations, such as the March of Dimes and the American Lung Association, which depend on their nonprofit mailing status to solicit the contributions that make up as much as 85 percent of their funding.

COURT TO DECIDE IF STATES
MAY BAN BARS NEAR CHURCHES

WASHINGTON (EP)—The U.S. Supreme Court will decide if the State of Massachusetts may forbid drinking establishments within a 500-foot radius of churches. At issue is a Massachusetts law banning liquor licenses to bars if churches, schools or hospitals within the prescribed distance object.

When local officials in Cambridge, Mass., denied a license to Grendel's Den at the behest of an Armenian Catholic parish, the bar's owners challenged the law, claiming the Massachusetts Legislature had in effect established religion in violation of the First Amendment. A federal district court agreed, striking down the law. Although the First Circuit Court of Appeals initially reversed the lower court, it later reconsidered and reversed itself. That maze of rulings led to the state's appeal for Supreme Court review.

Communion & Conviction

For some time, I have meditated on 1 Corinthians 11, commonly used for the Lord's Supper, and that passage in its wider context of chapters 8-11. In the Philippine setting I was pondering whether the warning to "eating unworthily" could refer to the subject of the previous chapters of eating at the table of demons and dabbling in the occult, and then come to the table of the Lord.

Recently some new thoughts came to my attention with startling clarity. These related to the idea of poverty and the fact of our unity in the larger body of Christ—the worldwide church of Christ.

1 Corinthians 10:15-18—we partake of communion recognizing that we are sharing in the body of Christ. Throughout the books of Corinthians, and in the epistles also, there is much emphasis on the body of Christ and our responsibilities towards one another. We, as believers, are one body. Christ is the head of the body. So as we take of the cup and the bread, we are demonstrating the unity of the body of Christ and our relationship with the Head.

Does that not mean, then, that as we take of the bread and the cup we should remember our brothers and sisters throughout the world—those in the Philippines, in India, Poland, Japan, Ethiopia and South America. We share together in the body of Christ. Through His death we have a membership in a large and lovely family. We have been made rich through Him who loved us so much.

But that leaves me still just a bit disconcerted. It has not lessened my original concern with 1 Corinthians 11:27-32. The warning of not eating unworthily remains, and it seems to pertain to the "judging of the body of Christ" rightly. Can it be that this relates to me in relation to my Christian brothers and sisters, rather than in relation to my personal sins?

Look back to the beginning of that section in 1 Corinthians 11 on the Lord's table. In verse 17 and following, the setting was that of a fellowship supper after which the early believers joined in partaking of the "Lord's Supper" as we know it. What apparently was happening was that during that fellowship supper, some had plenty of food to eat, but others were hungry. None shared more with them, and I think it likely they had little in their homes to eat. Paul scolded the whole group of Christians with the admonition to improve their behavior, and suggested that if one is truly so hungry that he cannot wait for another, he should eat at home first (my translation). Could it be a correct and modern interpretation to suggest that we are sinning against Christ's body if we ignore our brothers and sisters in our

church who may have material needs which we could help meet? Or in our community? Or perhaps further abroad? Is Christ expecting us to take care of our brothers? If you look at 1 Corinthians 10:24, it says, "Let no one seek his own good, but that of his neighbor."

For myself, as I come to the communion table, I must ask myself and God, "Have I in any way ignored (carelessly or deliberately) my Christian brothers and sisters in need?" A few weeks before returning to the States, I was in a home in the Philippines where they had for some days only rice and salt to eat. A few times it was some rice and some fat coconut grubs. I also saw pictures of children in rural Africa dying of malnutrition. And we could multiply those by thousands I am sure. Have I then eaten judgement on myself because I have not judged rightly my own responsibility to my brothers and sisters in my church, community and the world? Many are children of God. Many are hungry. Many might become children of God if their stomachs were filled a bit better by a caring community. (Most of our Christian brothers in the Third World should not be considered too lazy to work thus hungry.)

Have we come to the communion table concerned only with what we have received from Christ, and not concerned with the situation of others? Have we rightly discerned the body of Christ? We are responsible for our attitude toward others, and toward Christ. We must take a new look at the Scriptures and what they are saying. I know that I must.



Laura Putnam, Ordained Minister
Veteran Missionary to the Philippines

HOPE As Reality

by Clio E. Thomas

There was a 24-year-old Russian woman who was dying of a lingering illness, and she made the comment, "We live but once, and oh how short this life." Another 28-year-old was dying and said, "I'm not afraid. Of course, I do not want to die because none of us wants to die, but I'm not afraid because I know I will live again." Two people in their 20's facing the same inevitable reality that we are all appointed once to die.

Lou Whittaker made a statement just after the tragedy on Mt. Ranier when all the climbers were buried under an ice fall. He said, "A person who has never faced death has never really faced life. If we do not know how to die, then we do not know how to live." I think the Christian gospel underlines that. Death is a reality that every one of us has to face. Much of the literature published in the past decade concerning death and dying states that most people, particularly people living in the United States, tend to try to gloss over death. We shove it from our minds and almost say that it is not a reality. Even the way that many Christian funerals are conducted, that is the thing that is being said. In order to live properly, we must face death realistically, no matter what our age. We must come to a rational view of death and as Christians a healthy view of God, and faith in Jesus Christ.

I was excited this past week when as I was leafing through the Seattle Times, I came to an article which said that the secret of immortality may be in ourselves. I don't know how many of you read that article, but the gist of the article was: that the human self, as it is created by God, has the potentiality of living forever. Medical doctors say there is no reason why the human cell should not live forever. They say that the human cell is created to divide and keep dividing infinitely, but actually it only divides about 50 times in the course of an average lifetime. In fact, some cells continue to divide after the coroner has pronounced the person dead. All brain waves have ceased, the bodily functions of heart beat, and pulse have stopped, but cells continue to divide for a period of time. Doctors are saying that there is no reason why the cells that we possess should not live forever. We know why they don't. God created us with that possibility but sin invaded life and all of life is marred and marked by sin. We are in a dying and decaying world.

When Jesus comes again, the process will be reversed. Instead of decay invading the human cell those cells will live forever as they were created in the beginning. This is important because eternal life is for the whole person. At the point of death we do not become disembodied spirits that fly away to be with God apart from the body. God created the body and it is important to Him. After Jesus' resurrection, He appeared as a body which was recognizable. He could be touched and felt. You could hear Him. You could see Him. Jesus was indeed a person immortal after the resurrection. We shall be total persons, body, soul, mind, spirit, all the terminology you want to link together as total human beings made immortal through the gift of God, the resurrection.

For the next four months, we are going to deal with some passages in the New Testament which relate to death, dying and eternal life. First we are going to look at 1 Thessalonians 4:13. Next we'll look at Philippians 1 where Paul talks about his desire to be with Christ, and then we'll look at 2 Corinthians where he talks about being absent from the body and present with the Lord, and finally we'll look at passages from the teaching of Jesus relative to Christ's view of death and resurrection. The reason that these are put in this sequence is because the letter to Galatians was the first letter that Paul wrote. The second letters he wrote were his letters to the Church at Thessalonica. These letters are very early in the ministry of the Apostle Paul. The letter to the Corinthians, and the Philippians are later in his ministry. The letter to the Philippians was during his imprisonment. What we have in the letters of Paul was a consistent straightforward account of what he anticipates to be the results which will take place at the second coming of Christ and at the granting of eternal life.

In 1 Thessalonians 4:13 Paul says: "We would not have you to be ignorant brethren concerning those who are asleep that you may not grieve as others do who have no hope." Paul had left the Church at Thessalonica and he had left Timothy behind. He went on to Corinth. A little later Timothy came from Corinth and reported to Paul that some of the Thessalonians had died in the interim while Paul had been away, which had raised some questions in their minds. Paul had been preaching about the second coming while he was in Thessalonica and some of the people in the church were raising two questions. 1) What has happened to those who had died; and 2) If Jesus is returning again, is that return going to be enjoyed and appreciated only by those who are alive at that time? Or are those who have died going to participate in the event of the second coming? Now we have to remember that 2,000 years of Christian history has intervened between the time of the founding of the

Rev. Clio E. Thomas is pastor of Seattle, Washington Advent Christian Church, teaches extension courses at Fuller Theological Seminary, chairman of denominational Committee on Aid to Seminary Students.

Church in Thessalonica and the present day, and they did not have access to all the materials on Christian theology that has developed over these 2,000 years of time. They were raising some very basic questions as we raise very basic questions—what has happened to the dead?

Paul says first of all, "I don't want you to be ignorant concerning those who have died, those who are asleep, that you do not grieve as those who do not have hope, as those who do not know Christ. For since we believe that Jesus died and rose again, even so through Jesus God will bring with Him those who have fallen asleep." Through Jesus Christ, God is going to bring to life those who have fallen asleep. Our faith is in Christ, and we know that through Christ God is going to resurrect those who have fallen asleep.

Then Paul says, "We declare to you by the Word of the Lord, that we which are alive and remain and who are left until the coming of the Lord shall not precede those who have fallen asleep." We don't have any advantage over those who have died. Those who have died are asleep. We who are alive at the returning of Christ have no advantage over them. Why? Because in verse 16 he says: "The Lord Himself will descend from heaven with the cry of command, with the Archangels' call, with the sound of the trumpet of God, and the dead in Christ will rise. Christ will come, the dead will be raised, and then we who are alive shall be caught up together with them to meet the Lord in the air, and then we shall be with the Lord. Therefore comfort one another with these words." A very straightforward statement of the sequence of events that shall take place at the second coming of Christ. Christ shall appear, the dead shall be raised, those of us who are alive and remain at the second coming of Christ together shall be caught up with Him and so shall we ever be with the Lord.

And then he says, "Comfort one another with these words." And that word comfort is a terribly important word. He doesn't say, "Just put your arm around one another, pat each other on the back and say 'see that's the way it is.' " The word comfort means to strengthen, to build up, to encourage, to bless because Paul is saying, we have a tremendous hope.

We have a tremendous future. Death may invade this life. It may take our friends and our loved ones, but Christ is coming back, the dead shall be raised and those who are alive at this appearing shall be caught up together with Him and we shall be with Him forever and forever. Paul says this should put steel into our lives that should build us up with strength and courage and should motivate us and challenge us.

People who do not know Christ do not know how to handle death. And I have seen that again and again in over 25 years of ministry. It doesn't make any difference about their age. That is almost irrelevant when it comes to facing death. I have been with families that have buried infants almost fresh out of the womb and I have been with families that have buried the aged. I have watched those families deal with death out of their faith in Christ or lack of faith. And whether it be the burying of an infant or a person who has lived a full and rich life, the reality is the same: do we have hope or not?

Is the grave the end or not? Paul says it is not. And it is not! Paul says we were created with a destiny to know Christ and to live life with Christ forever and forever through His gift the resurrection from the dead. And we shall not be some disembodied spirits, we shall be people with bodies who can live with Christ forever, and ever and ever. Therefore, comfort one another with these words from Paul.

PACT

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Update on Asukano Christian Center, Ikoma City, Japan



Asukano is one of the new residential planned communities that have been springing up in Nara Prefecture as “bed towns” for Osaka. Serviced by rapid transit express trains, people can easily commute to Osaka in an hour or less from homes which enjoy the clean air and wooded hills of Nara. Asukano, a community of 1,500 homes, has been built within the past 5 years. The Japan A.C. Mission owns one of these homes for a missionary residence and Christian Center. (See cover picture.)

Beginning with Jack and Connie Jones, various meetings and classes have been held with well over 100 different people involving themselves in these activities. During the time while Mary Ingersoll was a volunteer missionary helper, Bible classes for women and monthly Women’s Meetings were started. The Japan Mission, encouraged by the interest in the Bible shown by many, decided to hold worship services on Sunday mornings. Dorothy and I are the missionaries assigned to this new outreach.

We had high hopes for the first worship service to be held at the A.C. Mission house in Asukano, Ikoma City and had 15 pairs of slippers ready just in case that many were needed. The special music was rehearsed, the room looked nice and I felt the Lord had directed in the message I had prepared. Ten o’clock came and no one came; 10:15, 10:30 and still nobody. So we decided to have our own service in English. We were VERY disappointed. We had passed out tracts with a printed invitation on the back to all of the 1,500 homes in the area. And we thought that surely some of the people from the various classes would come. But none came. It was the same on the second Sunday. We are surprised, but not discouraged. We believe that God wants a church established in Asukano. We pray that at least six adults will be baptized in 1982.

God is blessing in the Tuesday and Thursday morning Asukano Bible studies and ten of these were at the Women’s Meeting on Thursday morning when three women from the Shinobugaoka A.C. Church went with me and brought their testimonies. I wish that you could have been there to experience the warmth and joy. Even tears were shared. After the refreshments someone asked a question of the oldest Christian woman and all gathered in close around her, listening intently. Surely some of these will soon accept Christ as personal Saviour. We will plan to carry on all of the classes somehow. Mrs. Shirotani, the wife of the Shinobugaoka Church pastor, has brought interesting gospel messages many times.



The Asukano area. The mission house is at the upper corner of the Sports Field.

We are more and more hopeful. We realize that the worship service is essentially for Christians and so far we have no believers—so why should we expect people to come to the service. As one woman explained it, “We can come on a weekday to *study about Jesus*, but if we come to a worship service on Sunday, that would mean that we intend to become Christians; and, we do not have such an intention.” We appreciate her frankness and honesty, and we pray that the Holy Spirit will breakdown their resistance to the gospel. Many of the women in the Tuesday and Thursday morning Bible Classes show by their questions that they are coming closer to the time of decision. But we are believing that people are going to become believers and will then come to service. Last Sunday afternoon we all took off to put tracts into mailboxes again. We made a visit first to a young couple we’ve known for some years. Both are Jr. Hi School teachers and have never come to church. They recently moved from near our home in Shijonawate to you guess where—ASUKANO! We told them we feel it is the leading of the Lord that they should buy a townhouse very near where we are trying to establish a church. Dorothy drove to another area, praying for the people in each home as I put a tract into the mailbox. It was a very cold day and we were quite chilled but rejoicing when we returned to the Mission House.



A scene in the older section of Asukano—note rice straw stacks and rice drying in foreground.

One English Bible Class has been changed to Sunday morning at 9:00 a.m. Only two young people have been coming; but recently, seven came to the pancake breakfast and all stayed for the worship service. One was a man of forty. Mr. Eto of the Shinobugaoka Church went with us and gave a fine testimony. We pray that this English Bible Class will grow in attendance. We believe that some of these will become followers of Christ.

For one English Bible Class, nine women came, the most so far this fall, though Mary Ingersoll had had up to eleven or twelve.

Well, Dorothy didn't cover a-1 of her area for tract distribution. She talked with a good number of people, especially with four women. One had belonged to the YWCA and had a Bible and hymnbook, another's parents are Christians (but she had never even attended S.S.!!), another had lived in Shijonawate before moving to Asukano. Her professor-husband is studying at Washington



Older section of Asukano, Asukano community Clean-up Day, and newer section of Asukano.

U in St. Louis, Missouri. The other lady is Korean and a church member, her mother is an elder in a Korean Church in Osaka. Dorothy could hardly contain her excitement when she got back to the house. Just then another woman, whose little girl had taken a liking to her on the Sunday when the four of us helped with the community clean-up project, (see picture) came by. I asked them to come in—AND THEY DID! She said she was thinking about coming to worship but wondered what would be involved. I explained things to her and answered her many questions. We sang "What A Friend We Have In Jesus" and had prayer together. God is working!!

One woman brought her husband and little girls to class. We had such a good visit. It was the first time we had met him. He asked if we had a copy of *Born Again* he could read. He had seen about it in the Christian Newspaper his wife had brought home from class. I'm sure you know how thankful we felt as we drove home.

United Ministries ...brings it all together!



1899-1982

This article was originally printed in tract form under the title, "Was Tithing Limited To The Law?" Rev. Homer D. Baxter was born Dec. 29, 1899 and died Jan. 22, 1982. He was a gifted Bible scholar and teacher, evangelist and writer. A more complete obituary and tribute will be printed in a forthcoming "Advent Christian News."

The Measure

When the subject of Tithing is mentioned two of the most common objections raised against it are, first, that it was under the Old Law and limited to the Law and, second, that it is not taught in the New Testament. While we shall carefully consider these two objections, the more important consideration to the writer is: What is the measure of our devotion to, and support of the work of our great Redeemer and how much are we concerned about the welfare of lost and fallen humanity?

Should those who lived under the blood of bulls, and of goats be required by law to PAY MORE than we who live under the precious blood of Christ be willing to GIVE by grace? Would the Old Covenant which "ministered unto death," force by law the natural Israel to pay more for the upkeep and continuation of the temple services than the New Covenant of love would persuade spiritual Israel to freely give toward furthering the gospel of life?

Are you, my beloved brother in Christ, looking somewhere in the New Testament for a law to force you to tithe? Are you expecting to find where Christ or the apostles said, "This is law; you have to do it"? You will not find it. Neither will you find in the NEW TESTAMENT where anyone is forced or compelled to repent, to be baptized, to obey Christ or to do anything else which by faith and love we are naturally expected to do. Under the covenant of Grace, don't look for LAW. Under the persuasion and drawing power of the Spirit don't expect to find "Thou shalt" or "Thou shalt not." Under the blessed gospel of "Whosoever believeth" and "Whosoever will" Jesus refrained from saying, "Ye shall repent" but stated, "Except ye repent" (Luke 13:3), and Peter exhorted and pleaded, "Repent ye, therefore, and be converted, that your sins may be blotted out..." (Acts 3:19).

Let us now carefully and prayerfully consider the two main objections to tithing.

(1) That Tithing was under the Law and limited to the Law.

To say that tithing was limited to the Law merely because it was practiced under the Law, is like saying that faith was limited to the Law. Why? Because faith was also operative under the Law. During the period of the Old Law, faith reached some of its highest peaks, produced some of the

e of Our Devotion

by Homer D. Baxter

most consecrated men of all ages, and brought forth some of the most costly sacrifices unto God.

Was it not by faith that Joshua crossed Jordan, conquered Jericho without lifting a sword against it, and divided Canaan among the twelve tribes? Read Hebrews, chapter 11, concerning the "great cloud of witnesses," most of them living within the limitation of the Law. Notice the words which introduce each. "By faith..." Why do we find faith such an important element in the New Testament teachings instead of being limited to the Law? Because faith preceded, superseded, and succeeded the Law. There was faith **BEFORE** there was law.

To say that tithing was limited to the Law because it was practiced under the Law is like saying that love was limited to the Law because love also was practiced during the reign of the Law. Read Deuteronomy 6:5: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Jesus cites this as the first and great commandment (Matt. 22:37,38).

Didn't the great and devoted men of God under the Law love God? Certainly, even unto death! Where is such love in the Church of today? If love for Christ's cause is not sufficient to draw one cent out of ten for His cause, would it be sufficient to gain that coveted, "Well done, thou good and faithful servant"? (Matt. 25:21). Love is not limited to the Law, because it precedes, exceeds, supersedes, and succeeds law!

To say that tithing was limited to the Law merely because it was practiced under the Law is like saying that hope was limited to the Law period, because there was hope during the reign of the Law. David lived within the law age, yet he said, "Now, Lord, what wait I for? my hope is in thee" (Psalm 39:7). David, Isaiah, Daniel and others mentioned the great resurrection hope. Hope was not limited to the Law, because hope preceded and succeeded law.

Now, is tithing limited to the Law, merely because it also was operative during the Law period? The answer is the same as that to love, faith, and hope. Tithing preceded and succeeded law. Adventists are especially fond of referring to Abraham on everything **BUT** tithing! It is true that tithing was under the Law and incorporated into the Law, but it is just as true that Abraham tithed four hundred years or more **BEFORE** the law was given (Gen. 14:20). Abraham was **NOT** under the Law; his faith in God was "counted for

righteousness" (Rom 4:3); he became an "heir of the world" through the righteousness of faith (Rom. 4:13) and by faith he became the "father of the faithful" (Rom. 4:16). He was not compelled by law to tithe.

Jesus said to the Jews who had become disobedient to God and refused their Messiah, "If ye were Abraham's children, ye would do the works of Abraham" (John 8:39). Paul states that if "ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (Gal. 3:29). To those who do not believe the Gospel teaches tithing, please read Galatians 3:8: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

Yes, the **GOSPEL** was preached to Abraham long **BEFORE** the Law was given to the natural seed of Abraham, Israel in the flesh, and how did Abraham know to tithe if God did not teach it? There was Gospel **BEFORE** law, gospel **AFTER** law. The gospel precedes, exceeds, succeeds, and supersedes the Law.

Now, what are we Adventists, who constitute a portion of the "heathen" who were to be "justified through faith" going to do about the "works" of our Father Abraham? "Are we trying to slip into the Kingdom of God on the gospel faith of our Father and deny the gospel tithing of Him? Shall we claim kinship to Him in order to inherit the promise with Him, without also being a true son of Abraham that we might share the duties and responsibilities of sonship? Let us hang our heads in shame! Shall we continue to shout the faith of Abraham and frown at his tithing? We are guilty; let us repent!

(2) That Tithing is not taught in the New Testament:

What if tithing wasn't taught in the New Testament nor even mentioned anywhere in the whole Bible? Would God condemn us for giving one dollar out of ten that the gospel of salvation might be carried to a lost and perishing world? Do we believe we would be lost in judgment by giving one dollar out of ten to assist in building new churches, or supporting pastors, or building campgrounds, printing books, tracts, and so forth? Can a single instance be cited in Scripture where God ever condemned any of his people for free,

Continued on next page

The Measure of our Devotion**Continued**

liberal, and consistent giving, regardless of the amount? No indeed, but many instances can be cited where they have been rebuked and chastened for NOT giving.

Are we Adventists afraid of giving too much, or are we just plainly too selfish and covetous? Why should we murmur concerning such a few churches among us when we won't give our finances to build more? Why should some communities complain about not having pastors when those same communities refuse to help finance the work?

The Pharisees and Jesus were discussing the tribute money which was paid to the Roman government, and they asked if it was lawful to pay tribute to Caesar. His reply was: "Render unto Caesar the things that are Caesar's; and unto God the things that are God's" (Matt. 22:17-21). Money was the thing under consideration, and we conclude that Jesus here refers to the same, or its equivalent. Jesus had no objection to their paying taxes to the Roman government, but he cautioned that they should also "render unto God the things that are God's."

What things are God's? All things, both in heaven and earth, but God has specified a certain amount of the things which he has made us stewards over to be returned to him. Read Leviticus 27:30: "And all the tithe of the land, whether the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Don't make the mistake of trying to limit this to the Law—the tithe existed before the Law and Christ is here bringing it through and beyond the Law. How are we to know WHAT and HOW much of the "things to render unto God" unless we accept the fact that the tithe is the stipulated part of the Lord's portion of our income? What is your answer?

Read Hebrews, Chapter 7, carefully. The writer takes us back to Melchisedec, priest of the most high God, and tells of Abraham giving a "tenth of all" to him (vs. 2). Then after the Law was introduced the sons of Levi were commanded to "take tithes of the people according to the law" (vs. 5). Now coming to verse 8, we read a very positive, conclusive statement, which may be somewhat startling to some: "And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." We now summarize this chapter with the following notations:

First, over four hundred years before the Law came into existence, Abraham gave tithes to God's high priest, Melchisedec.

Second, after the law was given and the Levitical priesthood was operative, the commandment was to "take" tithes from the people.

Third, after the law ended and the Levitical priesthood was operative, the commandment was to "take" or force tithes from the people while the Melchisedec order was, and is, the gospel plan of "giving" out of a heart of love. Don't make the mistake, my brother, of trying to justify yourself in withholding from God the tithe by claiming it was limited to

the Jewish Law and the Levitical priesthood, because it had its beginning in the Melchisedec priesthood.

Hebrews 7:8 plainly substantiates the fact that tithing is NOW still accepted of Christ and tithes received by him: "And here men that died receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." Who is the one here mentioned who "receiveth" tithes and that "he liveth"? **ALL** of us must acknowledge that it is **CHRIST JESUS**, our Lord and Saviour.

Shame on us all for how **LITTLE** we have given in the past. And more shame because we are still trying to find excuses for not doing our best, instead of seeking to find more to do.

In conclusion, we ask you to consider:

(1) **Tithing** would provide the means of taking proper care of every phase of Christian work—missions, pastorates, new buildings, repairs, printing, campgrounds, and so forth. Whereas, under the present system of self-restrained offerings every phase of our work needs better support.

(2) **Tithing** is the **ONLY** fair and just method of financing the Lord's work. A tenth of a small income is equal, according to ability, to the tenth of a large income.

(3) **Tithing** would eliminate the burden which usually falls upon a few members of every church.

(4) **Tithing** brings us closer to God because when we recognize and honor God with our possessions, our spiritual life will be enlarged.

(5) Each and every church with **Tithing** members could support a full-time pastor.

(6) **Tithing** is one among the best gauges of our love, devotion, and sincerity to Christ and the Church.

(7) **Tithing** would carry the gospel to thousands where very limited giving would reach only hundreds—which would mean the difference between many and few being saved. Do we love money more than souls redeemed for eternity?

(8) Those who **Tithe** have no less than those who do not. God is able to make nine cents go further than we can make ten go.

It is true that tithing is mentioned but a few times in the New Testament. We also acknowledge that there is no commandment to tithe. But where love abounds we should not seek for commandment to provide for a worthy cause. Our wives do not have to draw a gun on us (or do they?) to force us to provide for them. Our children are given the necessary things of life out of the bounties of our love for them. Does the Lord need to use force on us to provide means of caring for the gospel which we profess to love?

If tithing was never once mentioned throughout the entire Bible, we do not believe God would condemn us for doing so for the gospel's sake. How many will invest one-tenth in the gospel of the Kingdom of God?

STEWARDSHIP

Stewardship:

Some say it is sacrifice; but God said it is better to obey than to sacrifice. Therefore, we conclude that stewardship is obedience. God has issued some orders and we should obey.

Obedience

Stewardship:

All things were made by Him and for Him. Therefore, we owe Him everything. It is not possible to pay this account in full; but honesty requires that we continue making payments.

Honesty

Stewardship:

We may find it difficult to know what He meant when He said we should love Him with all our heart, mind, strength, soul; but the divine plan of tithes and offerings is an avenue of love that is provided for us.

Love

Stewardship:

It is easy to say "thank you" but real gratitude will find a way to express itself in very real ways. If we are truly thankful, our response will be a generous spirit of giving.

Gratitude

Stewardship:

All of life is stewardship. More than money and material things. Life, breath, talent, time—we are accountable for all of these gifts and responsible for their use.

Life

Stewardship:

One way of stewardship of life is in tithing. If tithing is the end of stewardship, it is the front end. When we tithe we are starting to give.

Tithe

Team Work—Tract Writing & Treasurer

DOING THE WHOLE JOB TOGETHER

Since Mary Brown left for furlough, the members of the Team have comprised only myself and R. David, Lay-pastor, and David's wife, a Bible-woman serving with the Advent Christian Conference of India. Some lay-people have also helped us.

A special tract for Team use was printed early in the year, and a dedication meeting was held followed by an afternoon of distribution.

Special meetings. These have been well-reported in my newsletters, and in an article in "Advent Christian Witness." Preparation and follow-up took our time for almost three months. The speaker was Vethanayagam Sastriar, Indian Evangelist, and music was supplied by the Grace Lodge Singers and Orchestra. The meetings were held publicly and attended by many Hindus.

Since the meetings, visitation in the area has increased, with many new homes being open to us. Informal Bible studies are held for three families each week, two of them being conducted by myself, and one by R. David.

Using Christmas as an opportunity to witness, we had a function in my house at Velacheri. 65 people attended. Of these, 10 adults and 18 children were Hindus; four adults and two children Roman Catholics; and the remainder Protestants. We began by singing Christmas songs, then had a message with flannelgraph on the Meaning of Christmas, followed by two films—one the Christmas story, the other on the Boyhood and Baptism of Christ. We concluded with a tea party.

R. David and I have shown Christian films in the English church service and at other churches or places where we have had invitations.

David took one course under the lay-workers' program, being conducted by the Damon-White team in Guindy. He is now studying Romans under me and continuing with limited English study.

All effort to find a place where we can conduct church services or to obtain a piece of land have so far been unavailing.

In our English services, the numbers rose to a peak of 45 (average). We lost two families who moved from Velacheri. A choir continues to function, and rendered a very acceptable Christmas carol service.

Multi-purpose food is being distributed weekly to over 50 children and destitute elderly people.



R. David and Beryl Joy Hollis

I have continued to write one Tamil Bible study and one children's story for the Conference magazine each month. Besides regular correspondence, my circular letters go out regularly each quarter. I have written an occasional English article.

Tract Workshop. The two teams together had a workshop resulting in six tracts. I conducted the workshop and, with the assistance of Rev. M.D. Jones, arranged for the printing of the tracts, which are now being distributed by the Teams.

Hymnbook. I chaired a number of committee meetings to prepare the hymnbook, with the assistance of a couple of young people on the manuscript, and am now seeing it through the printing stages. Rev. M.D. Jones is reading the proofs. Because of the time required for printing the hymnbook, we prepared a small songbook containing 50 hymns and seven choruses for use in the meantime.

Visitors. A young couple from New Zealand stayed with me for a week enroute to England. An Advent Christian American lady was with me for a couple of days. I took her to Bangalore, and was able to assist her in locating her daughter there. Both returned to U.S.A. shortly afterwards.

Speaking Engagements. I have spoken in Tamil and English meetings as invited, both within and out of the Advent Christian sphere.

Excerpts from report from Beryl Joy Hollis

How Can You Help Us?

by Howard and Anna May Towne

There are seven hundred and fifty million Muslims in the world today. Five million live in the southern Philippines where they are a minority of five percent in a predominately Roman Catholic country. Through a series of circumstances that we would not have foreseen years ago, God led us to live in Marawi City, Lanao del Sur, which is home to the Maranao, one of thirteen culturalinguistic groups identified as being Muslim. We moved onto the campus of Dansalan Junior College August 1, 1976.

One most important responsibility, and the reason for our being there, has been the Dansalan Agricultural Training Center for Muslim farmers. This has been Howard's work. First of all the buildings had to be built and a staff recruited and it is in operation. One hundred fifty farmers have been trained in growing vegetables, rabbits, and rice.

Anna May has worked with Maranao women weavers at the Crafts Center. The Maranao are an artistic people adept at many crafts. Weaving is one of them. Dansalan tries to help women who already weave market their products and also trains new weavers.

Anna May taught English to second year high school students and found this a hard job. Maranao students, like students everywhere, are courteous and often charming as individuals but awful in groups of thirty-five! She has also tutored individuals in English, a class in Old Testament to a group of twelve students who had flunked Religion III (Old and New Testament) so had to repeat. One of these students asked me what I believed about Jesus Christ, and this gave me the first opportunity that I had had to explain what Jesus Christ means to me.

So this is what we can do—**live** the life of a Christian, **demonstrate** Christian love to meet felt needs, and **dialogue** with individual Muslims who approach us. They explain what they believe, and we explain what we believe. We try to act as peacemakers in an area where there is a history of several centuries of animosity between Christians and Muslims. We are working to earn a hearing for the Gospel.

How can you help us?

1. *Be knowledgeable about the work we and other missionaries are doing.* Read Advent Christian Witness and other periodicals which tell about the work of missions among people of other cultures. When you have an opportunity to talk to a missionary, pick his brain. Ask questions like the following:
"What have your responsibilities been?"



"Tell us something about the way of life of the people. Are they open to the Gospel? Why or why not?"

"How many organized churches do we have? How many members? Who are pastoring these churches?"

"What are the greatest needs of the people?"

2. *Pray for us.* You can do this so much more effectively when you know the needs. Remember it is always music in our ears when you tell us, "We are praying for you everyday."
3. *Prayerfully consider a simpler lifestyle* so that you will have more to give to the worldwide mission of the church of Jesus Christ. Ponder the following:
*We are citizens of the wealthiest country of the world.
*Half of the world's population live in chronic poverty, and the percentage of the population that is Christian is shrinking.
*Our excessive consumption has been at the expense of other people's necessities.
Will God not judge us for hogging so much of the world's resources for ourselves? Remember, too, that because of inflation which also hits overseas, it is costing more all the time to support overseas mission work.
4. *Challenge most talented young people in your family, church, and conference to consider career missionary service.* We need more men. Other denominations are sending their best. Let us be sure that we do, too.

5. *Write letters to missionaries.* Pastors, remember that the missionaries who are or have been members of your church may need the counsel of a minister. Write and keep in touch with them. Have you recently spent time with a member of a missionary's family? Write and tell the missionary about it. This can be a big morale booster because sometimes our mothers, fathers, sisters, brothers, sons, and daughters are not very good letter writers.

We believe that God always honors the work we do for Him. Because of this we are confident that God will use all of our labor, yours and ours, to glorify Him.



"I Speak English"

First Impressions— Upon Returning To The United States

(These are some of my feelings, and not necessarily facts. They are not necessarily in order of importance.)

1. So many "things" for sale—dozens of choices of cosmetics, clothing, appliances, gadgets. Advertisements, challenging the competition by name! Each one promising to be better than another. So many things I don't need, but may be tempted to get anyhow.
2. More interest in the person of the missionary, his needs, clothing, rest, etc., but is this true in regards to the actual work and burden of the missionary; in what missions really is; in the national co-workers; in the rising tensions; and field goals?
3. A good general concern for the broad political situation of our world, but there seems to be less concern (or activity) for the more specific socio-political aspects where a Christian *could* and *should* actually get involved!
4. A general self-centeredness, busy with *my own corner*, home, church, school and business. Are we dealing with real priorities? Are we growing spiritually strong and enlarging the Kingdom?
5. I'm a stranger in the U.S. My home is elsewhere! I speak English but hardly know what terms mean, or what is current; have little idea of the value of things, or what is actually *needed* or merely *enjoyed*. Sometimes I feel no real awareness of U.S. culture.

As when I went to the Philippines, I must carefully and prayerfully seek to discover what is truly Christian and of primary importance and what is simply American and of lesser value.

Laura Putnam

Penny Crusade and Foreign Missions Policy

In the "Program Projections" for the Department of Foreign Missions under "Special Fund Raising" is the following:

Situation

People tend to give to things that are of special interest to them. The Annual Penny Crusade has increased and has proven to be a significant fund raising and educational program for Foreign Missions.

Objectives

1. To increase Foreign Missions awareness
2. To supplement monetary support for Foreign Missions

Goals

1. Annual Penny Crusade Emphasis
2. Increase Participation per year
3. Increase Financial Goals per year

People say to me that:

1. Penny Crusade ought to be continued.
2. Penny Crusade is a worthwhile Missions project. It educates people about Foreign Missions. It certainly persuades people to financially support Foreign Missions. It is a ministry and a privilege to be involved in Penny Crusade.

These statements are appreciated. Penny Crusade also helps the Department of Foreign Missions implement policy, part of which is that of "keeping missionaries on the fields." Thus (1) people are given the opportunity to carry out their "call" from God to serve Him in a country outside their national borders. And (2) people are able to share their Christian experience and expertise with others.

We intend to keep missionaries on the fields. We believe that this is God's desire.

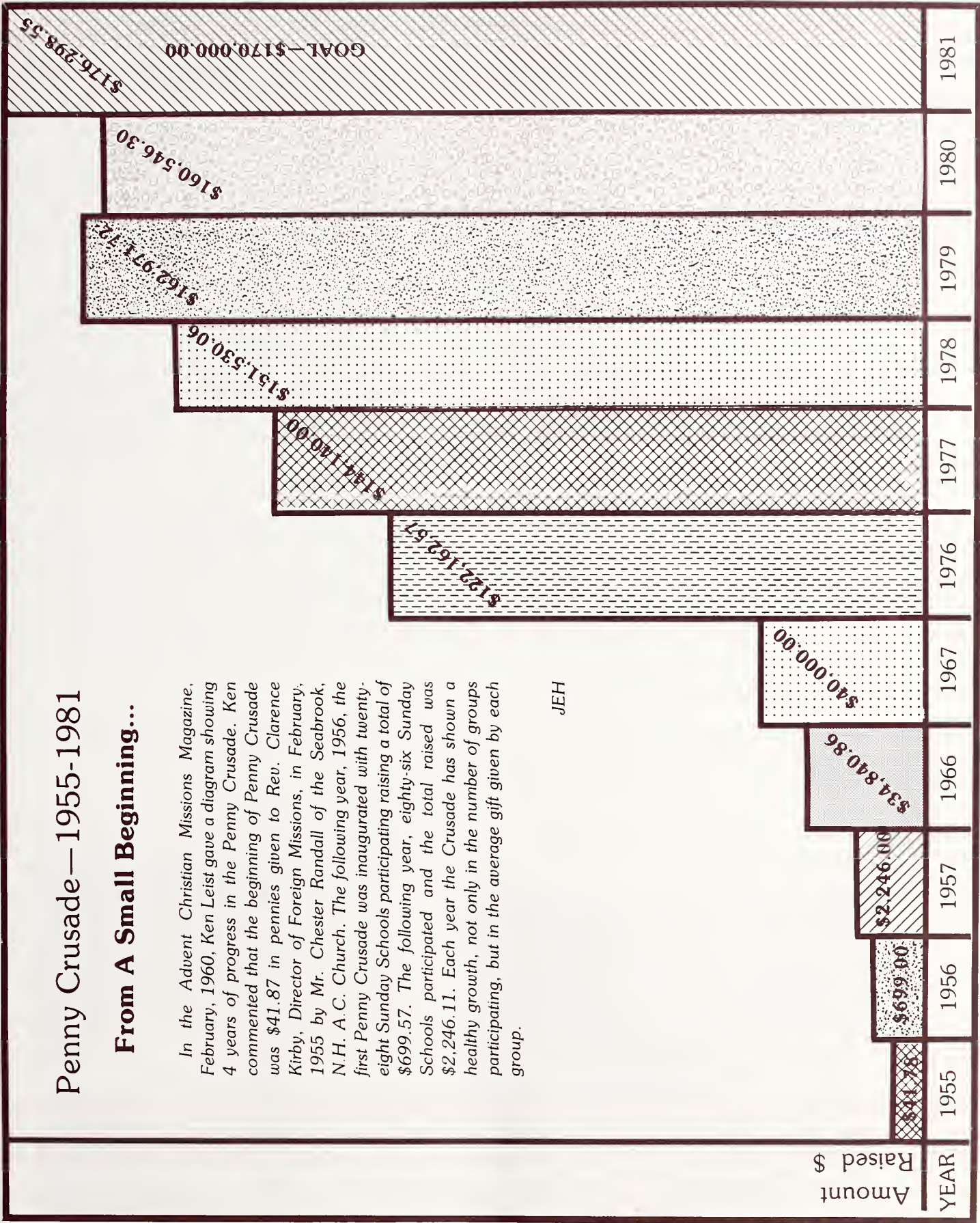
In 1981 you gave through Penny Crusade over \$176,000 with a goal of only \$170,000. With your continued contributions, ***we can do the whole job...together.***

Penny Crusade—1955-1981

From A Small Beginning...

In the Advent Christian Missions Magazine, February, 1960, Ken Leist gave a diagram showing 4 years of progress in the Penny Crusade. Ken commented that the beginning of Penny Crusade was \$41.87 in pennies given to Rev. Clarence Kirby, Director of Foreign Missions, in February, 1955 by Mr. Chester Randall of the Seabrook, N.H. A.C. Church. The following year, 1956, the first Penny Crusade was inaugurated with twenty-eight Sunday Schools participating raising a total of \$699.57. The following year, eighty-six Sunday Schools participated and the total raised was \$2,246.11. Each year the Crusade has shown a healthy growth, not only in the number of groups participating, but in the average gift given by each group.

JEH



Eat Less—Save Less

A “young” friend of mine from Bellingham, Washington, has written to me saying, “I sometimes question the ‘rightness’ of us here in our country enjoying such ‘extras’ in our beautiful and comfortable churches when our mission-churches have so little. In my 91 years of living, I have seen so many changes. In so many areas, the things that satisfied our simple way of living has changed. We have gradually grown into a lifestyle of luxurious living. Our affluent lifestyle crept up on most of us so gradually that we hardly realized it.”

My friend goes on to say that she recalls when things of a simple nature were satisfactory and also very gratifying. She says, “Such simple things as a new reader, slate and pencil box were so wonderful—I can still recall the ‘smell’ and ‘feel’ of that new second grade McGuffey Reader.”

Back to the “rightness” of us Americans having so much when so many in the world have so little. Is this right? Is it proper? **IS IT CHRISTIAN?**

In some recent research, I discovered some facts which are hard to explain to non-Americans. How is it that in one country the national pastor received \$57 per month or in another country \$50 or less a month on the average? How is it that we here in America are receiving salaries the tithe of which is greater than the income for an entire year for individuals numbering in the millions throughout the world?

Some figures that I brought back with me from overseas and some statements which I have recorded bring to mind a

few things that we can do to rectify this situation. It boils down to basically **“EAT LESS—SAVE LESS.”**

I do not wish to discuss the health and retirement implications of such a statement at this point, but I do wish to urge that each American consider supporting the work of Jesus Christ worldwide by following this simply formula—**“EAT LESS—SAVE LESS.”**

It is a well-known fact that most Americans eat more than they really need. It is also a fact that most all of us Americans are trying to save-save-save for that rainy day. In so doing, I wonder if we are keeping money for ourselves which could well be spent now for the outreach of the Gospel in the homes, hamlets, villages, and cities of America and in the same situations in foreign countries?! As one man and his wife said recently in a letter to me, “We have felt that we should use these savings for the outreach of Christ; therefore, enclosed is a check for \$...” Recently a group of Advent Christians went out to eat. The total cost of that food was more than some of our National pastors receive in salary for *five months*. I wonder if there is a family among us who has decided to eat less and give the proceeds to the outreach of the church of Christ?

I challenge you as I challenge myself to give more serious consideration to this than ever before.

JEH

Lydia of Malaysia

Lydia Miriam Devasahayam is having breakfast and is ready to go to school. Lydia is the daughter of Mr. and Mrs. Lucas Devasahayam, our National Missionaries in Malaysia.





Advent Christian Women Organized for Service

Caroline Michael,
Director



Book Column

Did you know **"If I Were Starting My Family Again"** by John M. Drescher, which is on the WHFMS book list for 1982, is now out in paperback? Many say this is one of the best books ever written about raising children. Mr. Drescher says, "I know now that merely telling my child about God is a poor substitute for leading him to know God...I would seek to share God more intimately." This book was reviewed in the summer issue of "Today's Christian Woman."

Abingdon Press

Strike the Original Match

Are you looking for a Biblical book on marriage? Recognizing that the idea of marriage originated with God, Charles Swindoll calls for a fresh and detailed look at God's original blueprint for marriage and the home. He shares from his own marriage and the way he and Cynthia have worked through difficult times by taking God at His Word and doing those things He says will work. He makes no perfectionistic demands, but directs toward reachable goals by realistic, believable, positive and nontechnical means. This is a book to rekindle and preserve your marriage fire.

Study Guide: available to be used by a couple or a group of couples. Arranged for twelve sessions to implement each chapter of the book.

Multnomah Press

A book you won't be able to put down until the very last page becomes a beautiful memory, **"Song of Deborah."** A compelling new novel by Bette M. Ross, recreates the majesty and mystique of Old Testament times. It dramatizes the story of Israel's first prophetess and woman judge—her heartaches, her triumphs, her deepest emotions, and her

overcoming faith. It's a touching, tender love story—and much more. Because you will discover in this novel how one woman, led by God, can sacrifice beyond her human capabilities to create hope out of despair, harmony out of discord, and love out of confusion.

Revell

Love Songs contains 366 daily meditations for married couples compiled by Al Bryant. This is published by Word and is coming out in March.

When ordering books from **Venture Book Store, P.O. Box 23152, Charlotte, NC 28212**, please allow 3 weeks for delivery. Order the books directly and you will be billed for the book(s) plus a small charge for handling and delivery.

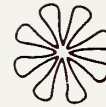
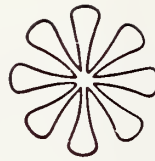
Notices

It is very urgent that all **address changes** are sent immediately so that all our addressing files here at the Advent Christian Headquarters in Charlotte may be kept up-to-date.

Any **WHFMS, YWA, JA** or **KJ** groups who have not sent in their annual report for 1981, **PLEASE** do so immediately. It is most important that we know who your current officers and leaders are.

Locals, Conferences, Regions: If you have news which you feel would be valuable to encourage and stimulate other groups, please send to the Department of Women's Ministries.

Writers: We are looking for articles on personal experiences in witnessing and evangelism. We are also interested in articles concerning relationships within the family. Please type and mail to the Department of Women's Ministries.



DISCOVER THE JOY OF SHARING

How do you look at witnessing? Do you expect it's the pastor's job? Do you hesitate because you don't feel prepared or think you might give the wrong answers? If you honestly examine your attitude and motivation for witnessing, do you find it is valid or mere rationalization?

The apostles took the great commission seriously. Their lives had been changed by contact with the greatest Man to walk on this earth and by the power of His Spirit. That gave them motivation!

Jesus told his disciples "You are the light of the world" and "You are the salt of the earth." He expected them to witness visibly and audibly! We have the same commission today.

JESUS EXPECTED HIS DISCIPLES TO WITNESS VISIBLY AND AUDIBLY!

There are specific skills and attitudes that we need to develop in order to establish a viable witnessing relationship with others. We also need skills to keep the lines of communication open between us and those persons to whom we want to relate. A basic approach is as a helper; one who knows his motive for wanting to help. Helping is reciprocal; it's valuable for both the helped and the helper.

There are some fundamental needs of any individual which are worth keeping in mind:

To be treated as an individual and recognized as a person of worth.

To be given the opportunity of expressing his own feelings and of making his own choices and decisions.

To receive sympathetic and not judgmental response to his problems.

To create a witnessing atmosphere, four actions are necessary: love the person, be sensitive to the person, respect the person and establish trust.

Jesus expressed an unconditional, accepting love in a number of instances. When He talked with the Samaritan woman at Jacob's well in Sychar, He told her of "living water" and that whoever drinks of it shall never thirst again. This could be compared to His saying I wish the best for you always.

He showed acceptance and love for the woman, a sinner,

who washed His feet with her tears, wiped them with her hair and anointed his feet with perfume. This scene took place at a Pharisee's home where Jesus had been asked to dine. He told her that her faith had saved her.

TO CREATE A WITNESSING ATMOSPHERE: LOVE AND RESPECT THE PERSON, BE SENSITIVE TO HIM AND ESTABLISH A TRUSTING RELATIONSHIP.

The rich young man asked Jesus how he could inherit eternal life. In Mark's gospel it says, "Jesus felt a love for him"; recognized he had worth as a person. The young man was not willing to give up his possessions, but it was his own choice.

What a transformation there was in the life and attitudes of Zaccheus when Jesus took time to let him know that He cared what happened to him. These are all examples of loving the person. We have a responsibility to love in the manner Jesus loves.

We read that Jesus was "moved to compassion." This is our key to be sensitive to the person. Jesus wasn't afraid to become involved in the lives of those who needed Him. We must get involved emotionally and try to identify with one we want to help. We should also discern to what extent the Holy Spirit is already working in the person's life.

An awareness of people's feelings plays a large part in their being receptive to our witness. Our being understanding, sympathetic, tactful, and patient will help show respect for the person.

Establishing trust may take a lot of time. Sometimes it has to be established like building a bridge, one plank at a time. Genuine concern, godly love, genuine caring as a friend, recognizing his need, and willingness to be involved are all important in building trust. It is extremely valuable to use care to keep your word. Some persons will not find it easy to trust because they have been hurt in the past by others who promised to help but failed to do so.

Scriptures: Matthew 5:13-16; Matthew 28:19-20; John 4:7-26; Luke 7:36-50; Mark 10:17-22; Luke 19:1-10.

Pioneer Versus Settler



Are you a pioneer or a settler in your Christian experience? Webster defines a settler as one who stays in one place. A pioneer is one who moves on, exploring and conquering new territory, learning new things, and having new experiences.

Paul definitely was a pioneer with a purpose. Philippians 3:13-14 says, "I do not regard myself as having laid hold of it yet, but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal..." In the 12th verse he states his yet-unreached goal is perfection. He wasn't measuring his progress by others around him, but using God's standard of perfection as Jesus stated it in Matthew 5:48. Paul knew his calling included the process of being changed into the likeness of Christ, although this process wouldn't be completed until Christ's return. Paul daily submitted to the Lord's working in his life.

Only as we allow God to work in us
is He able to work through us!

This sounds so simple. Why is it so hard to apply? Permit me to share one of my hard lessons when God taught me this truth.

My abilities in sewing had developed a good business as well as giving me teaching opportunities. I really thought I'd given this talent to the Lord and had sought ways to serve Him through it. At this time in my life, I sensed Him dealing with me as I spent my daily quiet time with Him. He seemed to be asking for more and more of my time. I'd assure Him that it was His to use, and then hurry back to the sewing room.

One morning He shocked me by asking, "If you've given Me that talent, then how come you get all the praise and credit for what's being done?" And with that question the Lord turned on a light inside me and I didn't like what I saw. With tears I asked for His forgiveness and promised Him the control of my time. We made an agreement that morning; He'd give me the time to finish all my orders and I'd consult Him before taking on any more. What happened next still

fills me with awe. For over a year He actually took away my love for sewing! In its place

He gave me a hunger and thirst for His Word,

teaching me daily things I'd never known, truths I'd never applied, promises I'd never claimed. Then He started opening ways to share what I was learning, first on a one to one basis and then through women's Bible studies. My heart was filled with praise as He worked in me so that He might work through me. He eventually gave back my love for sewing when He could trust me with it. Today it is a source of enjoyment but it no longer holds the place of importance it once did. Greater still, He uses it to give openings to share Him with others. To pioneer that new territory was hard, but an experience I wouldn't have missed for the world.

It would be comfortable to settle down now that battle has been won. I could still go on teaching the lessons I've learned from His Word and they would bear fruit. But what other lessons and truths are still waiting for me to learn this year?

Peter sums up the pioneer spirit so well in 2 Peter 1:2-8. The paraphrased Living Bible says it this way, "Do you want more of God's kindness and peace? Then

learn to know Him better."

He then lays down the formula for a growing, deepening experience in the Lord. This requires a lifetime of growing and Peter climaxes it by saying, "The more you go on in this way, the more you will grow strong spiritually and become fruitful and useful to our Lord Jesus Christ."

God leaves the choice with us. *In 1982 will you choose to be a pioneer instead of a settler?*



How To Build Membership



Many talk about declining membership; that there are not enough younger members; that the group has become too small to function effectively.

How badly does your group want to grow?

Does your group really want new members? Would a newcomer feel welcomed and wanted by current members?

Many church groups are happy just the way they are—feeling comfortable with the status quo and not really wanting to be changed. New members might pose a threat. A new member may suggest new ways of doing things, may intrude on long-established friendships or even seek a leadership role in the group.

Are you willing to accept change and to wholeheartedly welcome new members? Do you have something vital to share with other women?

If you can answer these questions in the affirmative, then it's time to take a fresh look at your organization. It's time to survey the women in your church and community whom you would like to include.

The following are some practical questions to help your group take a candid look at itself. Do you have clear goals and priorities? Are programs biblically based? Are programs presented in an interesting manner which involves the whole group? Do the programs stimulate spiritual growth and change in the members' lives? Is it an organization

where the members enjoy each other and are enthusiastic? Are you projecting an image that will attract new members with ability and creativity? Are you keeping the church and community informed about your goals and programs? Are you open to change?

Prepare a list of prospects from church members outside your group, mothers of Sunday School children and unchurched women in your community. Include the newly moved, newly married, new mothers, and singles. Make out a list of questions to help you ascertain their needs and interests. Some possible questions could include these: What kinds of programs or activities would interest you enough that you would want to attend? What subjects should church women be discussing and acting on today? Is the meeting time suitable?

Some points to keep in mind as you put a membership drive into action are: First, choose several enthusiastic members of your group as a membership committee.

Second, visit each prospective member. Explain the current goals, types of programs or Bible study, special activities and service projects. **Listen** to what she has to say as you ask about her needs, her interest, her talents. Give her a copy of *A.C. Witness* and/or *Maranatha* and if you have one, a program booklet or calendar of your group's plans for the year. Invite her to your next meeting and offer to take her with you.

Third, keep a record of these visits and see if there are needs for change such as providing child care or transportation, meeting at a different time or creating a new circle.

Is there a need to create a new circle?

Sometimes we hear such complaints as: business meetings are too long; meetings don't start or end on time; two or three people run the whole group; no one cares if I'm there or not; they just read through the programs. Are these sensitive areas—areas where your local needs to sharpen up?

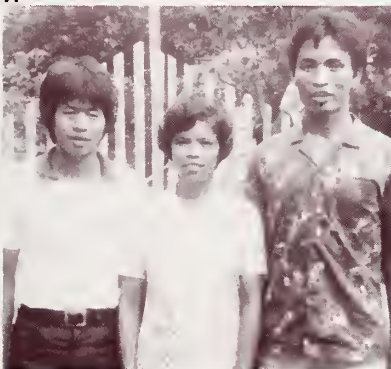
Many women are working today and may resent long, boring business sessions as an infringement on their time. It is important to delegate responsibilities to as many members as possible and to follow-up absentees. It is highly recommended that whoever presents the program has taken adequate time to prepare and to adapt the program material to your group's needs.

We all need the support, acceptance, stimulation and encouragement of a Christian fellowship group. **Are there ladies in your church and community who are waiting to be included?**

Youth-Leadership and The Philippines



1.



2.



3.

Dear Ed,

Here are some pictures for publicity. The picture (#1) with the Halls of Life Bible College sign in the background was taken at the last PABATS (Philippine Association Bible and Theology School) meeting. Left to right, Miss Arnulfa Jabagat, Dean of Student Affairs; Miss Alice Brown, Academic Dean; David E. Dean, faculty member; and Miss Florida Supangan, Registrar. The picture (#2) of the three Filipinos is the Executive Team of "Operaton 15-85." Left to right, Mr. Fernando Supangan; Miss Minda Lupante and Mr. Vergilio Paulo. Also there is the picture (#3) of Miss Mariam Pastorile, the Christian Education worker at the Riverside A.C. Church.

Yours in Christ,
David E. Dean
Missionary to the Philippines



MARCH

- 16 **PRAY** for AUSTIN WARRINER as he teaches the Women's English Class each Tuesday morning at the Asukano Christian Center in Ikoma, Japan
- 17 **PRAISE GOD** for MARY BROWN'S opportunities for public relations at Dowling Park, Fla.
- 18 **PRAY** that God will fulfill SYLVIA WHITMAN'S desire for continued involvement in Evangelistic outreach in Japan.
- 19 **PRAY** for LUREE WOTTON that she will have physical and spiritual abilities to cope with problems of the mission field.
- 20 **PRAISE GOD** for DAVID E. DEAN'S writing ability and pray for him as he uses this God-given ability in the Philippines.
- 21 **PRAY** that people will be interested in contributing to Foreign Missions through Penny Crusade.
- 22 **PRAY** for FLOYD and MUSA POWERS as they close out their ministry at the Tyrolean Hills and prepare for their furlough beginning in May.
- 23 **PRAISE GOD** for this time of rest and relaxation for MARGARET HELMS prior to her return to the Philippine field in May.
- 24 **PRAISE GOD** for ALICE BROWN'S ministry in the Philippines on her birthday and pray for Alice that she will have physical and spiritual abilities to cope with the problems of the mission field.
- 25 **PRAY** for new leadership in the *A.C. Conference of Malaysia*. Pray for Lucas Devasahayam, T. Devairakkam, Dorai Raja, and Kumar Devairakkam.
- 26 **PRAY** about the work of Pioneer Evangelism in Japan, Philippines and India.
- 27 **PRAISE God** for MARION DAMON, missionary to India, and for BESSIE SMITH, missionary to the Philippines, on their birthdays!
- 28 **PRAY** that through PENNY CRUSADE people will become more aware of the needs of Foreign Missions.
- 29 **PRAISE GOD** for LAURA PUTNAM'S good public relations for Foreign Missions.

Public Relations for Foreign Missions.

- 30 **PRAY** that God will continue to reveal His plans for HOWARD and ANNA MAY TOWNE'S immediate future.
- 31 **PRAY** for BERYL JOY HOLLIS as she visits and holds Bible studies with higher caste families and pray that these families will accept Christ.

APRIL

- 1 **PRAY** for DOROTHY WARRINER as she leads the Women's Meetings on the first Thursday of each month.
- 2 **PRAISE GOD** for MELODIE DEAN'S buoyant spirit!
- 3 **PRAY** for BESSIE SMITH that she will have physical and spiritual abilities to cope with the problems of the mission field.
- 4 **PRAY** for the People's Republic of China.
- 5 **PRAISE GOD** for eleven new churches in the India A.C. Conference.
- 6 **PRAY** for Mr. Oshikata, a dedicated Christian layman of the Uenoshiba A.C. Church, who is serving as President of the Japan A.C. Conference during the next 2 years.
- 7 **PRAY** for MARION DAMON now that she has returned from furlough to India and takes up her Superintendent's work.
- 8 **PRAY** that the Lord will cause those whom He has chosen to enroll in the Japan A.C. Bible Institute that is reopening under the direction of Austin Warriner, principal.
- 9 **PRAY** for several new villages that have been surveyed by BARBARA WHITE with possibilities of establishing new churches and pray for Barbara as she does this work.
- 10 **PRAY** for the India Nationals for wisdom and interpersonal relations as they struggle with the administrative and financial responsibilities of the Conference.
- 11 **PRAISE GOD** that people are becoming aware of the needs of Foreign Missions through Penny Crusade.
- 12 **PRAY** for the graduating students at Berkshire Christian College and Aurora College and pray for the Professors of Foreign Missions in the Christian Colleges.
- 13 **PRAY** for the Filipino Nationals for wisdom and interpersonal relations as they carry the responsibilities of the Northern Mindanao A.C. Conference.
- 14 **PRAY** for the People's Republic of China.
- 15 **PRAY** for DOROTHY WARRINER as she teaches Bible studies each Thursday morning at the Asukano Christian Center in Ikoma, Japan.

Have You *Prayed* For Luree Wotton Today?



LUREE WOTTON is the Superintendent of the Philippine Field Council. Being Superintendent, she then becomes the liaison between the Director of Foreign Missions and the Philippine Field as well as the National Church and the Conference. She is a leader in the field of linguistics among the Protestants in the Islands.

Luree is also acting Director of Oro Bible College and teaches A.C. History and Government and Introduction to Missions at OBC. She also teaches TEE (Theological Education by Extension) on weekends, sometimes three classes on Saturday and two on Sunday. As you pray, please include the following requests:

Wisdom while she is acting Director of OBC;
Strength as she teaches the courses at OBC and her extension classes;
Protection as she travels on weekends to teach her TEE classes;
Revival in Philippine churches.

One of Luree's favorite Bible verses is, "The Lord is my strength and my shield; in Him my heart trusts" (Psalm 28:7).

"Puji Tuhan!"



Wilfred placing the ring on Ruth's finger at the engagement ceremony.

A name well-known to the supporters of the Advent Christian Foreign Missions is Devairakkam. The fifth daughter of Thombusamy and Victoria Devairakkam, veteran missionaries from India to the Tamil speaking Indians in Malaysia, Ruth married in December. She is married to the treasurer of the Kluang Advent Christian Church (Johore Bahru State, Malaysia) Wilfred Jeyaprakash Abisheganathan. Wilfred is a licensed minister. He and Ruth look forward to a career of missionary activity. Your prayers are requested for them as they continue in this marriage relationship.

In a letter to Frances Canter, Department of Foreign Missions, Ruth writes, "I'm fine and in the pink of health. Even as we move to Tampin, our new home, we will continue the Lord's work. Do pray for us."

Many do not realize it, but the Advent Christian Conference in India sent the Devairakkams some years ago to take up missionary work in Malaysia where they have spent the last thirty years. Each member of the family is in some phase of Christian ministry at this time.

(Refer to an article by Ruth entitled "This I Believe" in the September, 1981 Witness.)

INDIA

Barbara White (January 14)*
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

Marion Damon (March 27)
Guindy, Madras 600 032
India

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Mission Directory

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan

PHILIPPINES

Alice Brown (March 24)
Bessie Smith (March 27)
Luree Wotton (August 29)
David E. Dean (December 20)
Melodie Dean (August 9)

Address for all listed above:
Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

ON FURLOUGH

Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060

Margaret Helms (Sept. 18)
c/o Mr. Martin Helms
Route 2, Box 500
Monroe, NC 28110

Laura Putnam (August 22)
c/o Mr. Mayo Putnam
Rt. 3, Box 273
Morrisville, VT 05661

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

*The missionaries' birthdates follow their names.



Old Folks At Home

Advent Christian Village

Dowling Park, FL 32060

Spring is always a welcomed season in Florida, but this year it will be a time for celebration. We are not sure just what kind of weather we have been having this winter, but one thing we do know—it wasn't Florida weather. But when we compare our slight discomforts to the winter storms and below zero temperatures that others suffered through, we realize how fortunate and blessed we have been. Spring will bring new life to the lawns, the brown pastures, our shrubs and flowers and the Advent Christian Village grounds will again be the beauty spot of the earth.

The new Guest Lodge has been a wonderful addition to the Village facilities and has been a popular area this fall and winter. We are enjoying the fellowship of Mr. and Mrs. Robert Yelm, host and hostess at the Lodge. They are involved in the program of the church and active in all Village life.

Carter House is getting to be a vital part of Village life and has brought some fine residents who add much to the entire program at Dowling Park. Mr. and Mrs. Cushman Bryant, resident managers of Carter House, maintain a happy, homey atmosphere in the building and have endeared themselves to the whole Village family.

Stephen Wallace, his wife Joy, and their four children are a welcomed addition to our big family. "Wally" is the new

director of Camp Suwannee and both are active in the church program and Village activities as well as the camp program. Joy is conducting the Junior Church at Bixler Memorial Church.

Mary Brown, missionary to India for many years, is a real blessing to the entire Village family—young and old alike. What a zeal she has for telling the old, old story of Jesus and His love for the whole world! The years spent in India enriched her life, deepened her faith in the Lord she served and she has that happy faculty of transmitting the joy and happiness and faith in her own heart into the hearts and lives of all who hear her.

The Village residents and friends are grateful for a weekly "Friendly Neighbor News" which comes off the press each Thursday morning. It carries the announcements of all coming events, tells the news of the residents and reminds us of birthdays and anniversaries. Dr. J. Donald Cates is the editor and Felie Clark is the assistant editor. Like many other things we enjoy here this is a labor of love; and many, many hours are spent each week in gathering and editing the news for this publication which usually consists of eight pages of legal size paper. Congratulations on a job well done are in order for Donald and Felie.

Ina Hart

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**ADVENT CHRISTIAN
WITNESSES to the WORLD**

April 1982

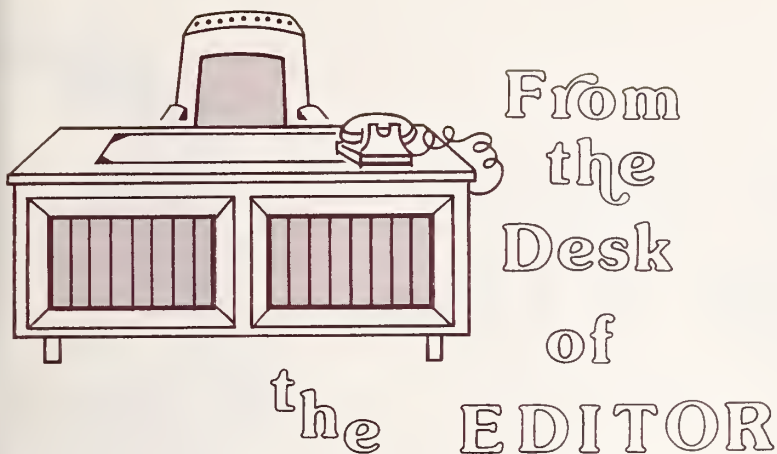


For the Love of Children



United Ministries

...doing the whole job together!



Fifty Cents Worth of Love

I fingered through the whole display rack of birthday cards, one by one, row after row. Some of them had attractive pictures on the front but the verse inside didn't seem right; some were too "gushy" for my taste; and the comical ones didn't seem to fit the occasion. The cost of the cards ranged from thirty-five cents each to a dollar-and-a-half and more. Finally, I chose two that satisfied me. I paid fifty cents each for the ones that I picked.

Now I wouldn't be so crass as to put a monetary limitation on my affection for my two sons who were to be the recipients of the cards. But I started wondering—how much does fifty cents worth of love say? Will these two boys (they are not boys any longer) be able to gather from the picture on the front and the verse inside something of the love that is in my heart and something of the warm and affectionate good wishes that I have for them?

This must be true of all of life. How does one go about expressing his heart, his thoughts and convictions? Words alone can't do it, can they? Well, let's take a cue from our Lord. The "Gospel in a nutshell" (John 3:16) comes to us in words; but it also comes to us in a great act of self-giving on the part of God and His precious Son. Through these words and through this great act, God points out to the church, to the unchurched and to the unconverted that He has an all-encompassing love that is beyond measure.

God knows our circumstances; He knows our love; He knows the intensity with which we want to do His will. He has blessed us not only to enrich us, but to make us a blessing to others.

Today we think particularly about the work that is being done in establishing new churches, about the great increase in the church in some of the foreign fields. These things did not come about because someone measured out their love and to say "I've given enough," but because there were those who were willing both by word and by deed to show a love that had concern and hope in it.

Until our Lord returns, there will be great opportunities for the Advent Christian people to convey something of the love of God to a lost world. Let us not put a price tag on it and say, "I've given my share." Love knows no end. Let us unite in praying that the Spirit of God will work a work of faith in the hearts of millions, not for the sake of our church growing, but for His own glory.

—JKT

On The Cover:

Scene of the Evangelism outreach in Asukano, Osaka, Japan. This is the "Mission House" used for Bible Classes, Worship Services, English Classes and various kinds of evangelistic thrusts into this growing community. Read the article by Austin Warriner about some of the efforts and results.

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Editor-in-Chief
Joyce K. Thomas

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Caroline Michael

Graphic Arts Designer
Rickie Hickel

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The Springtimes of God

by David S. McCarthy

(Second in a three-part series on revivals in our time)

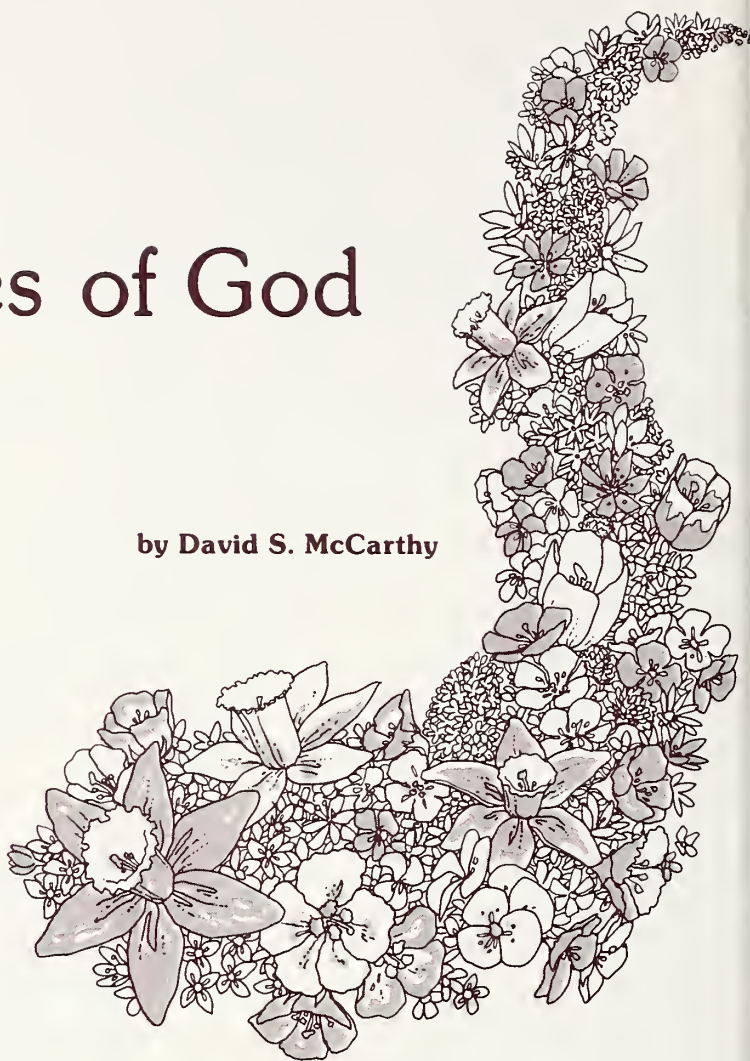
Irma Derksen shifted uncomfortably in her pew and wished for the service to end quickly. A Sunday School teacher and deaconess, Irma had been appointed to counsel inquirers at an evangelistic crusade being held in her local church. The place: Saskatoon, Saskatchewan, a city of 140,000. The date: October, 1971.

Irma had prayed for the meetings; prayed that her church would be awakened, the city shaken, and that Canada, which had never experienced a national revival in its 400-year history, might feel the touch of God. But tonight the Holy Spirit was dealing with her about bitterness and resentments. The speaker declared, "Some of you are praying for your church, your community, your country, and you don't realize that God is concerned about you." He added, "Revival is God pointing His finger at me."

At first the Sunday School teacher held back. "What will my students think of me if I go forward?" she wondered. Despite the struggle, Mrs. Derksen made her way to the altar that night. She had no idea that her decision was the start of a mighty awakening in Canada's central and western provinces.

As attendance escalated, the one-church crusade became a city-wide effort. The meetings moved to larger and larger sanctuaries before concluding six weeks later in the civic auditorium. Even then, people who travelled long distances to the services often had to listen to loudspeakers outside.

Evangelical churches of all denominations cancelled their Sunday evening activities so members could experience revival blessings firsthand, and hundreds of unsaved men and women registered decisions for Christ.



"You can't see some sins until..."

Amazing results were also taking place in the lives of Christians. Someone put it like this, "For a long time we've been sweeping things under the rug, but God is turning back the rug." Every night scores of believers came to altars of prayer repenting of specific sins and seeking forgiveness from each other and the Lord. What sins were confessed?

Drunkenness and immorality were mentioned occasionally, while other Christians sought reconciliation with relatives and church members against whom they held grudges. But a majority of the incidents would not look like sin to the average person.

Anxiety, for example. God's people suddenly saw that excessive worry reflected lack of trust in a loving Father, and they realized their attitude was a terrible offense against Heaven. Others wept over spiritual emptiness. One man confessed that he felt like "a half-filled cup, trying desperately to spill over." Pride in its varied forms was another common theme. A common denominator in Christian con-

fession seemed to be that God was trying to move from the circumference of lives to the center. In the process, the Holy Spirit sharpened the vision of believers, enabling them to recognize the wickedness of the human heart (Jer. 17:9).

The spreading flame

Christians who were renewed in the Saskatoon meetings traveled to cities and villages telling what God had done for them, and wherever they went revival erupted.

At Regina, Saskatchewan's capitol city, couples tore up divorce papers before 1,800 people. Shopkeepers were staggered at the number of people confessing shoplifting and making restitution, and taxi drivers gradually became accustomed to delivering fares at churches after midnight. At Winnipeg when laymen reported on the revival taking place in western provinces, a ministers meeting turned into a day-long service of prayer and confession. The awakening even touched congregations in the States. Twenty churches in the Minneapolis-St. Paul area experienced revival as they heard the testimony of a civil engineer who was filled with the Spirit during the Canadian meetings. The witness of renewed laymen was used by the Lord to bring many listeners to conviction and repentance.

A teenager: "I'm standing here tonight because of what's happened to adults in this church. Before this week I saw nothing in their lives worth having, but when they met God I wanted what they had."

A pastor: "All these years I've been building my church, but now I've seen everything I've built completely crumble. I've seen deacons, Sunday School teachers—the best people I had—come forward to get right with God. Then I saw God take that crumbled structure and build a *real church*, His church."

Little music was featured in the public services. Instead, an hour or more might be given to testimonies from those who had met God in specific ways, then the evangelist would give a lengthy message. It might be ten o'clock or later when the invitation was finally extended, but no one felt pressed by a schedule.

The chair within a circle

Despite the lateness of the hour, many members would linger for an "afterglow" following the regular service. This was a kind of adjourned meeting, usually held in a fellowship hall or some nearby homes. Those in attendance sat in a circle of 25-30 chairs. An empty chair stood in the center. Each circle was led by a minister or mature lay counselor who would ask if anyone wished to voice a spiritual problem. When a person stated a need, the leader would inquire, "Can anyone who has been revived at these

meetings relate to that problem?" Someone would rise and address the other person with a word of counsel from the Bible or personal experience. Then the individual knelt by the previously empty chair as several from the circle prayed about the need. Out of these afterglows came stories of great victories following years of defeat. Sherwood Wirt has documented his own experience in the book, *Afterglow*.

In some cases, afterglows lasted all night for Christians felt an insatiable desire to remain where God was at work. Those who remained into the early morning hours testified that despite lack of sleep, they went to their daily tasks refreshed in spirit. For them, "The joy of the Lord is your strength" was more than a clever motto.

Do we honestly want revival?

Evangelists whose names are still not known in the States by many Christians, were used of God to spread the revival to key spots throughout Canada during the early 1970's. In addition, afterglows like those described have carried sparks from the fire to local churches all over North America.

The excitement has subsided, and we no longer read about widespread outpourings of the Spirit north of the border, but changed lives and continued zeal for God among those who were revived indicate that what happened a decade ago was genuine.

Despite these evidences of blessing, a troubling thought keeps rising out of the Canadian revival. In many places, church members who prayed regularly for revival were the last to welcome it when God answered their prayers. Like Irma Derksen, they may have thought spiritual renewal would change their church, neighborhood or even their nation. They never dreamed that God had some changes in mind for them.

In particular, long-time Christians found it hard to accept the openness that accompanied revival. They felt threatened by confessions of various sins—mostly sins of the spirit. As a result, they resisted the promptings of God in their own lives before finally yielding to the convicting power of the Spirit.

Revivals bring great joy to God's people, but they also hurt. In such times, the Holy Spirit exposes the wickedness and pride that lurks within even the Christian's life, and sooner or later the believer learns that revival is "God pointing His finger at me." What would it cost you if your prayer for revival should be answered?

Next month we will learn how Satan counterattacks when Christians are caught upon the surging tide of God's Spirit.



(Note: This article is an exposition of 1 Corinthians 15:1-11. Be sure to have your Bible open to this passage as you read it.)

For some people, thinking is a joke. But for others, thinking is dangerous because they have the idea that whatever they think about a subject makes it so. In other words they become the final authority, not God or someone else. As a result, many people are betting their eternal lives on faulty, self-sufficient thinking.

When we come to 1 Corinthians 15, we discover that some of the believers at Corinth were doing the very same thing. They were actually denying the resurrection of the Lord Jesus Christ. The resurrection of Christ is the cornerstone of Christian theology. This doctrine is so important because it validates all of the claims that Jesus made. It guarantees our resurrection when He returns. To deny the resurrection of Jesus is to destroy the entire basis of the Christian faith. Paul takes on those who deny and deals very sternly with this error here in chapter 15. He explains in verses 1-11 that there are three areas of evidence for the resurrection of Jesus Christ. Because of the evidence, it is necessary for us to believe that Jesus rose from the dead.

The Evidence of Christ's Resurrection

by Ronald T. Fordham

One area of evidence for the reality of the resurrection of Jesus is our salvation (vss. 1-2). Paul reminds us that Christians have received the gospel and are saved. He points out that our salvation experience happened in the past. Many believers know the exact moment of their salvation. Some can even remember the place. But others may not be able to recall the place or the time. It is not important that we know the exact time or place. What is important is that we have the assurance of our salvation. Do you know whether or not you are a Christian and are saved?

Salvation is a free gift from God (Ephesians 2:8-9). It is not a reward for obedient behavior. Some people have the idea that if they just live a good, moral life, then God will let them into His kingdom. But the truth is we cannot work for salvation. Neither can we earn it. We can only receive salvation through faith in Christ.

The word "gospel" simply means "good news." It is good news because God offers to save us from the penalty, the power and the presence of sin. That's what salvation provides.

Many Christians think that all they have to do is go to church and wait for the Lord to return. But receiving the gospel and becoming a Christian is not the end. It is only the beginning. Paul says that Christians have taken their stand on the gospel (v. 1). This means that there is a continuing aspect of our salvation. He is not suggesting here a faith plus works kind of salvation. Paul is actually saying that believers are supposed to grow. Spiritual growth involves spending time with God through His Word, spending time with God through prayer, spending time with God's people, getting involved in ministry through the church, and learning to love God and others. As Christians we are now in the process of experiencing salvation. If the resurrection of Jesus Christ is not true, then we have believed in vain (v. 2). However, the reality of our salvation is evidence that He is

alive. And because He lives, we shall live also (John 14:19).

Another evidence of Christ's resurrection is the Word of God (vs. 3-4). Here in these two verses Paul gives us the definition of the gospel. He says that Christ died for our sins according to the Scriptures, He was buried, and He was raised on the third day according to the Scriptures. The Scriptures to which Paul refers are the Old Testament prophecies concerning the Messiah. He did not have access to the New Testament as we do because it was not yet completed.

The Old Testament is loaded with passages concerning the death, the burial, and the resurrection of Christ. Psalm 22 and Isaiah 53 both describe in detail the crucifixion of the Messiah. Every sacrificial lamb in the Old Testament is a picture of the sacrificial death of Christ. Also, the bronze snake which Moses made and put up on a pole was a sign of how the Messiah would be lifted up on a cross (Numbers 21:8-9; John 3:14). In Psalm 16:10 the psalmist says to God: "You will not let Your Holy One see corruption." The Holy One here refers to the Messiah. This verse means that Christ would never decay in the grave, and He didn't (see Acts 13:35). Jesus Christ was resurrected on the third day. Even the three days was prophesied in the Old Testament through the prophet Jonah. Christ Himself said: "For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth" (Matthew 12:39). So you see, the Word of God is indeed proof number two that Jesus Christ was resurrected. The Bible is accurate and trustworthy because He rose from the dead just as He said He would.

The third evidence of the resurrection of Jesus Christ is the eyewitnesses (vs. 5-8). Paul tells us in these verses that many people actually saw Christ after His resurrection. Let's look for a moment at who those eyewitnesses were. First of all, there was Peter (v. 5). You will recall that Peter was one of the two apostles who ran to the tomb (John 20). Shortly after His resurrection, Christ appeared to the twelve in the upper room (v. 5). But Judas Iscariot was already dead and Thomas chose not to be there. Next there were more than 500 believers who saw Christ at one time after His resurrection (v. 6). Paul knew that some of them were still living. But others had since died. Paul says that James was also an eyewitness (v. 7). James was a half-brother to Christ. He was not a believer until after the resurrection of Jesus (John 7:5; Acts 1:14). James became a leader in the church at Jerusalem and wrote one of the New Testament letters. Then Jesus appeared to all the apostles (v. 7). Last of all, Paul himself was an eyewitness to the resurrection of Jesus Christ (v. 8). He says, "Look! There are plenty of people who could give testimony to the fact that Jesus Christ rose from the dead. And I'm just one of them." Jesus Christ revealed Himself to Paul on the road to Damascus when Paul was on his way to persecute the Christians there (Acts

9). Paul was not hallucinating or fantasizing. He actually saw the risen Christ. In the last part of verse 8 Paul refers to himself as "one born out of due time." This phrase literally means that Paul's conversion was like a miscarriage. When compared to the other apostles, Paul was a misfit. They all came to Christ willingly, but he didn't, Paul was suddenly thrust into apostleship. The other apostles also had the advantage of the friendship and direct teaching of Jesus, but Paul didn't. He was sort of a "Johnny-come-lately."

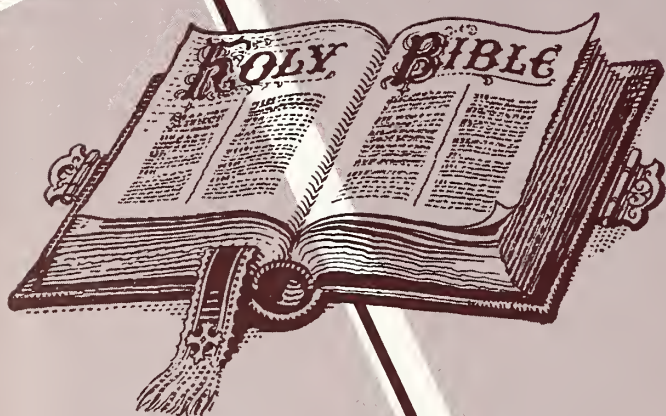
Finally, Paul says that if people want to argue about the resurrection of Jesus Christ, then they should consider his life as an apostle (vs. 9-11). He states: "For I am the least of the apostles and don't even deserve to be called an apostle, because I persecuted the church of God (v. 9). But by the grace of God, Paul became an apostle (v. 10). He was no longer a persecutor of believers. When God's grace got hold of Paul's life, he worked harder than all the other apostles. At the end of verse 10 Paul states that it was the grace of God which enabled him to labor so diligently. Then, in verse 11 Paul says that he and all the other apostles believed the resurrection of Christ because they were eyewitnesses. When they preached this truth, others believed also. Throughout the book of Acts the resurrection of Jesus was the major theme of much of the apostolic preaching.

Many people today argue about the resurrection of the Lord Jesus Christ. Those who deny His resurrection know that if they believe it, then they must also be willing to accept everything else that God's Word says about sin, death, forgiveness, judgment, eternal life, and holiness. Sometimes people think that they are having too much fun to bother with the things of God. They fear giving up some freedoms or pleasures if they really walk with the Lord. So they choose to receive the gospel later. If you are not a Christian but plan to become one, don't wait any longer. The longer you wait, the more difficult it becomes.

One day as a man walks along the cliff he suddenly falls. As he falls down the side of the mountain, he grabs a twig and hangs there unable to save himself. An angel comes by and says, "I see you are having some trouble." The man pleads for the angel to help him. "Do you think I can help?" asks the angel. "Oh, yes, I believe that you are able to help me," says the man. "Do you believe that I will help?" asks the angel. "Yes, I believe that you are an angel and that you will help me," replies the man. "Okay, then," says the angel, "let go." That's what faith is all about. It is a commitment to give yourself to God, wholly and completely.

The resurrection of Jesus Christ is affirmed by the evidence. He is alive eternally. Our salvation, the Word of God, and the eyewitnesses all confirm it. God challenges us to demonstrate that we believe in the resurrection of Jesus Christ by the way we live and by the way we speak.

ONE DESIRE



As far as the Bible is concerned, the soul cannot exist apart from the body.

I find myself a little bit like Paul in a strait betwixt two; not the same sort of strait in which he found himself, because I am not in prison. I have two problems. The first is a problem of time; and the second problem is how to take the results and the insights that come from long hours of study which are now making logical sense in my mind—how to take that and how to put it so that it is logical to you. It is not that you are dumb. But it is that you have been thinking about a lot of different things while my mind has been zeroing in on this particular text. I want to share it in such a way that in a few minutes you can get a hold on some of the things that I think God is teaching us through this passage of Scripture.

Part of the problem is language. Part of the reason we have difficulty interpreting the Scriptures is because of language. That is particularly true when it comes to some of these difficult passages relating to death and to the nature of death and the resurrection. A part of it is that we come to these passages using Greek and other types of secular interpretations. We use definitions of terms where the Bible is speaking to us in a particular Biblical category. Greek secular and philosophical terminology has permeated a lot of our understanding of death; and this should not be equated with the Biblical terminology.

When I say the word cow, some of you are thinking of black and white cows, some of you see a brown Swiss cow, some of you see a black cow, some of you see a brown and white spotted cow. So to say cow is not really to define the term totally.

If I say the word strawberry, some of you see pictures, some of you could even taste, some of you see a strawberry plant, some of you see strawberry jam, some of you see a strawberry.

If I say the word soul what do you see? And what do you think? I would venture to say that many of you think in terms of something that lives separately from the body and will move separately from the body at the time of death. That is only one definition of the word soul and it is a Greek definition which is not Biblical. As far as the Bible is concerned, the soul cannot exist apart from the body; it is an utter impossibility. You see, we are souls, you are a soul. You also have a soul. But the soul cannot exist apart from the body.

I would like to state two definitions at the risk of being tedious; but it is absolutely necessary if we are going to draw anything from this passage of Scripture. The first is a definition of the word "body." "The concept of the body, common in the New Testament, defines man as a complex organism, a whole, a unity. It is not simply the form of the organism as opposed to the substance which might be its content. But it is a mode of being essential to and constituting the human content. There is no human existence

which is not bodily existence." Let me run that across again. This is a definition of a Biblical term—"There is no human existence which is not bodily existence." This is terribly important. There is no existence of a human being apart from the body. This bodily nature of man is most obviously expressed in his material body. That unity in which the various members are collected into a harmonious and well coordinated whole or being or person. But in contrast to Greek thought, the body connotes a reality much more extensive than the biological unity that is man. And thus the apostle Paul cannot conceive of a future human existence beyond death and resurrection without a body. For the apostle Paul, there is no existence beyond death apart from the body.

Now, the second definition is that of the "soul." "Nor does the soul, anymore than the body, denote a part of man but the whole man in one particular aspect. To be more precise it is also, as in the Old Testament, man in his character as a living being." Here too the strictly biological and naturalist sense of the word life is transcended. The soul is human life regarded as the life of an individual being with consciousness and will. But living man does not possess the source of life or the possibility of continued existence within himself. Adam became a living soul when God created him with breath of life. It is God who determines the extent of a person's life. We are souls. The soul is the totality of the person, including intellect, will, reason, thought—everything. The body is the expression of that person in a physical, tangible sense.

These two categories, these two definitions, are extremely important in our interpretation of the Scriptures.

Another thing that is extremely important when we come to discussion of Scripture passages concerning any aspect of life is to make sure that our interpretation of any given passage is consistent with our interpretation of other passages throughout the Scriptures. Also, we must make sure that our interpretation of isolated texts in the Bible is consistent with the interpretation of texts which deal with death or any other concept with which we are wrestling.

Let me use the present concept as an example. When Paul discusses death and resurrection he does so at great length in two or three places in the New Testament. The passage which we looked at last month in the fourth chapter of 1 Thessalonians Paul deals with death in a very straightforward, simple manner. He says, "I do not want you to be ignorant brethren concerning those who sleep. But that those who sleep in Christ will be raised from the dead at the second coming of Christ and so shall they ever be with the Lord." He deals with it in much greater length in the fifteenth chapter of 1 Corinthians. He spends scores of verses writing about the nature of death and resurrection. Paul is attempting in that passage to give reason to a theological thought on two or three other passages of Scripture where the writer is not intending to give a theological point of view

of the nature of death. For example, consider the little verse in the Gospel where Jesus says to the thief on the cross, "I say to you today you will be with me in Paradise." Many people will build a whole theological case on that one verse and in the process misinterpret the verse. Jesus is saying to the man, "You are saved. You don't have to worry about your future. You don't have to worry about your life. You are safe with me." Jesus is not giving a theological point of view of what is going to happen after they have died on the cross or where they are going or anything about it. "Put your mind at rest. You are in my care."

Let us look at the passage that is before us in Philippians. Paul is in prison. It is interesting that the Greek in the book of Philippians changes character when it comes to the nineteenth verse of the first chapter. Anyone who reads Greek can see that something is going on in Paul's mind when he comes to the nineteenth verse. It is like when you are writing a letter to a friend and you have been talking about things in an objective sort of way and you come to a part in that letter where you try to express one thought or something that is running through your mind, something that has really taken hold of you and is a little bit disjointed. The language is a little bit disjointed. The language is a little bit different. This part of the epistle of Philippians is a little bit disjointed. You can feel Paul's emotion in the reading of the Greek. Paul says, "Yes and I shall rejoice." He has been talking about how that he is glad that the gospel is being preached. Here he is away in prison but the gospel is still being preached. Paul says, "Yes and I shall rejoice for I know that through your prayers and the help of the spirit of Jesus Christ this will turn out for my deliverance." Paul is saying "I know that I will be free. Whether I am set free from prison is not sure, but I know I am going to be free one way or the other." And the tension is mounting in his life. This will turn out for my deliverance as it is my eager expectation and hope that I shall not at all be ashamed, but that with full courage now as always Christ will be honored in my body. Very important word. Christ will be honored in my body, in the totality of my being, including my physical self. Christ will be honored in my person, including my physical body. Whether this is by life or by death, Christ will be honored in my body whether I die or whether I live.

If I continue to live and work, Christ will be honored through that life and through that work. If I die Christ will be honored in my death, in my body. For to me to live is Christ. Christ is everything. Christ is my every breath.

Christ is the poetry of life. Christ is the music of life. Christ is the very breath of life. Christ is the essence of life. For Paul, to say to be alive without Christ is to be dead. That is his category throughout all Scripture. People who are outside of Christ, Paul says, are dead. They don't know what life is all about. They have never experienced life. It is only

One Desire

from page 9

in Christ that a person can experience life. So Paul says, "For me to live is Christ." To know Christ, to be involved in Christ, that is life. That is the essence of life to be in Christ.

And to die is gain. It is not said here that to die is to be free of the body. No, he is saying to die is to gain more of Christ. Paul in his theology says "Christ died for me, Christ gave his life for me. If it were not for Christ, I would not even be here. If it were not for Christ, I would never have been redeemed. But Christ died for me."

Also, Paul is saying in this passage, "If I could die for Christ that would be the greatest and best thing I could ever do. And it would be to gain more of Christ. It would be to be more like Him." To give one's life for Christ would be to be more like Jesus. Paul in this passage is not expressing some theological idea of dying and going away, but he is talking about dying and becoming more like Jesus in His death. "For me to live is Christ, to die is to be more of His, gain more of Him. If this is to be life in the flesh then that means fruitful labor for Christ. Yet which I shall choose I cannot tell. Should I choose to die and to gain more of Christ that way? Or should I choose to continue working even if in prison? What is the choice? What do I really want? To die for Christ or to work for Christ?" He says, "I am hard pressed between these two choices. They are both attractive." Fear of death has been taken away because Christ has died and been resurrected. And so Paul is saying they are both attractive.

Haven't you felt that way sometime in life? That death, in and of itself, can be attractive. But Paul sees it as pinned to Jesus. To die and to be in Christ is to be like Christ. But he said I can't choose. Which I choose I can't tell. I am hard pressed between the two. My desire is to depart and to be with Christ which is far better.

It is interesting that in Scriptures, in the book of Revelation, the talk about the dead is that the dead are kept under the altar until the resurrection. In their complete identity they are kept under the altar waiting to be resurrected by God at the coming of Christ. In another passage Paul says whether we live or whether we die we belong to the Lord, we belong to Christ.

Now Paul obviously in this verse is not saying my desire is to depart and be with Christ for that is far better. He is not saying I desire that my soul leave my body and be with Christ as the Greeks would put it. Because Paul has already said earlier, (in the section where I said that is a very important word.) "I will be honored, Christ will be honored in my body." It is in the same flow, in the same paragraph, "Christ will be honored in my body. He says now I know that to depart and be with Christ will be far better." But he is talking about departing this life, being with Christ in death, and being identified with Him. Then he says, "but to remain in the flesh is more necessary on your account. To remain here working and serving is more necessary. I am convinced of

this. I know that I shall remain here with you all for your progress and joy in the faith so that in me you have ample cause to glory in Christ Jesus because of my coming to you again."

A lot of people say, "Well what difference does it make? What you think about death or what you think that Paul thinks about death in this passage, really has nothing to do with our salvation." There have been times in my life when I have thought, "You know, that's right." I don't anymore. This is at the very heart of our salvation. The Bible knows nothing of human existence apart from the body. The Bible does not speak about our being separated from the body at death. If that were the concern of Scripture then there would have been no reason for Jesus' death and resurrection. If we were by nature already immortal, then what sense does it make that Christ agonized in the Garden, faced the cross, was placed in the grave for three days, and then was resurrected from the dead; and then that the apostles stood and said it is because Christ was raised from the dead that you too will rise from the dead. If we were by nature already inherently immortal, what makes the difference? Why did Jesus die? Why was He raised from the dead? Everything from beginning to end in the New Testament says our salvation, spiritual and bodily, is dependent on the cross and on the resurrection of Jesus.

It is amazing that Handel and other musicians have done a better job with this than a lot of theologians. What does Handel do in the Messiah? He gives us the great Biblical account of 1 Corinthians fifteen, preceeded by the Book of Job. "I know that my redeemer liveth and that in the latter days He will stand upon the earth. And that though after the skin worms have destroyed this body yet in my flesh will I see God." Can't you hear the Messiah? And then Handel goes on to say, "Behold I shall show you a mystery. We shall not all sleep. But we shall all be changed in a moment, in a twinkling of an eye at the last trump, and the trumpet shall sound and the dead shall be raised incorruptible and we shall all be changed." It is all because of Jesus. And then the Messiah closes with "Worthy is the Lamb." Worthy is the Lamb. He has conquered Death. He is victorious, He reigns. And so because of Him we shall rise. Not because we are inherently immortal, but because of Christ. Paul says for me to live is Christ. To die is to be more closely related to Him. It is because Jesus is victor.

Later on in the book of Philippians in the fourth chapter, Paul goes on to say "we wait for Christ who will change our mortal bodies." Why would Paul in the first chapter say, "I want to depart and be with Christ," if that was to be a kind of spiritual thing in death and then in the fourth chapter say, "We wait for the one who will appear and change our mortal bodies." He is waiting for the resurrection, he is waiting for the resurrection. It means everything. **Worthy is the Lamb!**

The Cry Heard 'Round The World

By a rude bridge outside the little village of Concord, Massachusetts on a spring morning in 1775 some farmers stood and fired a shot heard around the world. Two generations later a lone New York State farmer from pulpits in his own and adjacent areas began to preach a message that was destined also to be heard around the world.

Other than the globe-encircling nature of its reverberations, the patriots' musket volley had little in common with William Miller's proclamation of the Lord's near return. The fame of the Millerite movement did not last as long. It had no impact on the world's political history. Nor did it have an Emerson to immortalize it in poetry. But, to an extent long since forgotten, Miller's "Midnight Cry" was heard around the world.

Most persons today who remember the Millerite message probably think it was confined to New England and New York State. Nevertheless, it was preached vigorously in the Midwest, in Canada, Pennsylvania, New Jersey, and in parts of Kentucky and Maryland. Via newspapers and word of mouth it was well-known in every other State of the Union. England had a lively second advent movement. Although it had some native antecedents it was also inspired and encouraged by its American counterpart.

The "Cry" was carried abroad largely by the printed word. Especially helpful was *The Voice of Elijah*, a publication of the leading Canadian Millerite, Richard Hutchinson, M.D. A member of the Wesleyan Methodist Church, he had become fully convinced of the correctness of the Millerite position in 1842; and soon began to preach it in the Wesleyan community—much to the subsequent dismay of its leadership. He also quickly began distributing large quantities of *The Voice* throughout Canada, the United Kingdom and other parts of the English-speaking world. Some copies reached Australia where Thomas Playford of Adelaide became convinced and proclaimed the glorious news "Down Under." *The Voice of Elijah* probably enjoyed the widest geographic distribution of all adventist periodicals.

The Millerite time calculations were known to much of Europe. Consider, for example, the story printed in *The Midnight Cry*, a top Millerite periodical, in September 1843. According to this revealing report, an Erie Canal boat captain had some Norwegian immigrants traveling with him. He showed them a copy of the prophetic chart Millerite lecturers were using to graphically present their message. They recognized it immediately, he reported, and told him that many papers in their homeland had reprinted it!

Distribution of the printed word by the Millerites was phenomenal and imaginative. Himes often mailed literature broadside to clergymen and other prominent individuals

throughout the country. He and other editors sometimes sent bundles of leaflets, pamphlets, and periodicals to all the postmasters in the land with a request to give them out to their patrons. Ships sailing from Boston and New York, regardless of destination, were liberally supplied with the works of a score or more of the leading Millerites.

The publications were also sent directly to all missionary stations of British and American mission societies with whom communication could be had. Josiah Litch, one of Miller's chief lieutenants, wrote that they went "to China, to Burmah; to Hindoostan; to the East Indies; to Persia, Egypt, Palestine, Syria, Asia Minor, Greece, Constantinople; into Africa, the W. India islands, the Islands of the Pacific."

Significantly the *Signs of the Times* was able to say in the summer of 1843, "...sailors who come into port testify that the coming of Christ is a subject of conversation all over the world." There were leaflets printed in German and French for the benefit of readers of those languages in the United States. Typically Himes proposed in the late summer of 1844, "if time be continued a few months," to send copies "in a number of different languages among Protestant and Catholic nations, among which we shall not forget *Babylon in Italy*." There is no record that he did this, but the proposal is indicative of the wide-ranging spread of the second advent message.

South America was not beyond earshot of the "Cry." In late 1843 reports reached the editors of the *Signs of the Times* that numerous citizens of Catholic Chile, some of them far back in the interior, were anxiously awaiting Christ's return and the fiery end of the world. They had heard of the Millerite calculations, it was reported, from reading the *New York Sun*. Copies of this paper had been carried by American ships to Chilean shores.

That this could have happened was not surprising. Millerism was played up in the secular American press. So prominently did the papers sometimes display stories of Millerite activities that on one occasion Joshua V. Himes wrote the famous New York editor, James Gordon Bennett, to thank him for the amount of publicity he had inadvertently given the movement.

In its heyday, the "Midnight Cry" was heard around the world.

(Editor's note: This month's article, "The Cry Heard 'Round the World" is the fourth in our series on our Advent Christian heritage as it stems from the Millerite movement and the establishment of our denomination in 1860. Other than its introductory paragraphs it is largely adapted from materials in Dr. Hewitt's soon-to-be published book, **Midnight and Morning**.)



The Cause and the Cure

by Elder A.E. Bloom

(Editor's Note: This article was written by an Adventist leader and song-writer about the turn of the century. Therefore, the figures that are used in it are very much out of date. However, the message that is in it is very much applicable to today. The reader should look for the challenge of the message rather than to apply to figures to the present times.)

Sometimes a physician, however skillful, finds himself baffled in seeking the cause and cure of some of the numerous ills that humanity is heir to, but finally, persistent search and study reveals the way out of the mystery and the question is solved.

What is true of individuals is also more or less true of organized bodies, composed of individuals. The church of Jesus, the Christ, is a body of believers banded together for the purpose of promoting the spiritual life of the individual and the furtherance of the cause of Christ and truth in the earth. Its history is one of toil, hardships, privations, suffering—yes, DEATH for His sake. Its victories have been splendid and numerous, while its seeming defeats have been due perhaps more to the lack of co-operative interest on the part of its professed friends than to any real power of its enemies.

It has gone forth “conquering and to conquer” in His name and its progressive march through the earth has been for the betterment of individuals and nations. Many grievous evils have been committed in its name for which it had to bear the blame, but which it never sanctioned, and it remains today an indispensable necessity for society and civilization; and its overthrow (were it possible) would mean ruin to the world.

Forces are at work to cripple its work and hinder its influence, but they who lend such schemes their aid or influence truly “know not what they do.”

Not the least of the hindrances which it must face has been the lack of sufficient funds wherewith to prosecute the work entrusted to it.

What Is the Cause of This?

The curse of covetousness which the Saviour warned us against has crept into the ranks of the church, and many have become lovers of pleasure more than lovers of God—money lovers, who have means for self-indulgence, but little or nothing for the cause of Christ.

So widespread has this evil become that even churches have become accustomed to resort to all sorts of questionable means to make up this lack of money for church purposes, while others look with abhorrence upon all such unscriptural and unholy methods to raise the necessary funds, believing that such are condemned in the Bible and cannot have the sanction and blessing of God.

Is There Any Cure?

Yes, God has Himself shown us both the cause and cure of present conditions.

Under the Old Covenant, Israel neglected God's order and tried to rob him in tithes and offerings and were “cursed with a curse.”

Thousands are doing the same thing today under the New Covenant and still wonder why they have “leanness of soul” even if conscious of “fullness of pocketbook.”

The cure for this state of affairs lies in coming back to God's own financial method of tithes and offerings, which is a great deal older than the Mosaic economy and was practiced long before Sinai's mount shook and burned at the time of the giving of the law, and has always had the sanction and approval of Jehovah, whose blessings have always been given to those who have thus honored Him with their substance and with the first fruits of all their increase.

The writer must not be understood as advocating “tithing” from the standpoint of **legal obligation**, but rather as a voluntary offering to God and his cause.

If the ancient people of God, under the dim shadows of the law, were thus to render to God of their income, and

that liberally, how much more should we do so who are living in the bright light of the Gospel?

We certainly need to cultivate the "grace of giving" along with the other Christian graces in order to attain to a symmetrical Christian life.

To all whose hearts have been saddened by the sight or report of churches closed or pastorless because of "financial inability" to meet needed expenses; or of willing and able pastors and preachers compelled to give up the work of the ministry owing to a lack of means to support themselves and families, the following pointed story told by "Uncle Boston" in "The Standard" is heartily recommended for careful study.

A Ride With The Deacon

Not with Josiah Tait, for a Sabbath School missionary could not "ride in the same cart" with the Farmersville croaker without "falling out."

My deacon's name we will call Smith (so as to keep this fuss in the family); he had also been elected superintendent of the Sabbath School; he could talk well and pray well. The deacon met me at the station with his "one-horse shay." We were to have a long ride over the prairie together and the only ears besides our own to hear the conversation were those belonging to "old Neddy," the horse who continually turned his "auricular appendages" toward us, seemingly very much interested in what we were saying. I ventured the opening remark of our talk—"So the pastor has resigned?"

"Yes," said the deacon, "we couldn't raise enough money for him."

"What's the trouble?"

"We're all poor on this prairie."

Just then we came to a farmer leaning over a fence. His question to the deacon was,—"What's wheat worth at the station today?" "Dollar and a quarter for number two," answered the deacon. After a few questions concerning their stock, corn, oats, etc., the easy-going horse was exhorted to "Get up." Resuming our conversation, I asked,—

"Have you a pretty good wheat crop this year, deacon?"

"Yes, a very fair crop, about twenty-five bushels to the acre."

I then carefully put the question, "You haven't used all your land for wheat, have you?" "Oh, no, I put sixty in wheat and the rest in oats and corn." This occurred after last year's harvest. I again carefully inquired, "Are most of the members of your church farmers?" and quietly took my memorandum book and pencil from my pocket. "Yes, they are mostly farmers; there is Bro. C. who keeps the village store and Bro. A. who owns the mill, and several others who are not farmers."

I jotted down the deacon's sixty acres of wheat, with twenty bushels to the acre, and soon figured the amount of

money the old gentleman would receive for his wheat alone, and found it amounted to \$1,875. I then asked the deacon if he knew about how many acres of wheat his neighbors had, and learned that Bro. D. had eighty, Bro. E. seventy-five, Bro. F. one hundred, Bro. G. sixty, Bro. H. ninety, Bro. I. one hundred and twenty, Bro. J. seventy-five, Bro. K. eighty and Bro. L. sixty.

"Is that a high or low estimate?" I asked, shutting up my book and placing it in my pocket.

"Well, I think I am safe in saying it is about right; but, added, the deacon, "tell me what you put down those figures for in that little book you've just hid away in your pocket?"

"Oh," I replied, "I am just getting a few notes for my sermon tomorrow."

"That answer isn't one bit satisfactory. Now I want you to tell me why you wanted those figures?"

I said, "Just wait a minute, deacon, and tell me who gave the sunshine and rain and such favorable weather for the wheat crop?" "Why, the Giver of all good things, of course," replied the deacon. "Well, deacon, do you know what the promise is that secures well-filled barns?" He could not "call it to mind just then."

Opening my Bible at the third chapter of Proverbs and ninth verse, I read as emphatically as I could, "Honor the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled": and quietly added, "Deacon, do you know the Lord has many children who read that 'last fruits?'"

No answer was given. After a little meditation, the old gentleman asked: "Well, how much ought a Christian to give, anyway?"

I said to the good man, "Suppose when I reach your house I take ten oranges from my satchel and say to your youngest daughter, 'Here, Edna, are ten oranges; I want you to give me one back.' Now what would you say if Edna refused to give me one orange?" "Why, I'd whip her if she didn't come straight to you and give you the largest one of all." "Well, now, deacon, do you think our Father has any children who need to be whipped for not giving Him at least one-tenth of all He gives them in this world?"

"It does seem as if every child of God ought to be willing to give at least a tenth, but they won't do it," and the good man said the closing words with truthful emphasis.

"Now, deacon, I'll tell you why I put down those figures you so willingly gave concerning the wheat crop of your so-called poverty-stricken church"; and took my memorandum book from my pocket. "I have asked nothing about the crops of corn, oats, potatoes, nor of the stock raised by these ten members of your church. Let the profits of them pay all the expenses of raising the wheat crop, though you see that such a step is robbing the Lord of the first fruits.

Continued on page 15

The First Prophetic Conference

The first prophetic conference ever held in the United States convened in Boston during October, 1840. It brought together hundreds of Christians to consider the Return of Christ and related events. Those who attended left instructed and encouraged and enthusiastic to call men to readiness for the Lord's Return.

I thought you might like to see a reprint of the first announcement of that conference on prophecy and so we have reprinted it on this page.

The prophetic conference has proven itself an important ingredient in denominational life. The first prophetic conference brought together isolated believers and showed them that they were not alone in expecting Christ's return. Its addresses informed them of the content and meaning of the prophecies. Fellowship with others of "like precious faith" prepared them to work together in producing the great revival (1840-44) of interest in the Lord's second coming. The excitement and enthusiasm of the prolonged presentation of prophetic truth produced an unprecedented zeal.

Since then, many individual churches have sponsored series of prophecy lectures. George Sederquist, Miles Grant, Mrs. L.C. McKinstry and J. Fremont Whitman are only a few of the colorful throng who have unfolded their prophetic charts and preached prophecy around the world. Those who sat under their ministry were overcome with a deep sense that "today the Lord may come." Prophecy prepared the way for evangelism.

Beginning early in the twentieth century, Eastern Advent Christians found inspiration in the Mid-Winter Prophetic Conventions. Here, the denomination's leading thinkers hammered out prophetic and doctrinal issues to the encouragement of the hundreds who attended. Addresses delivered here were later published as pamphlets throughout the entire denomination.

The present Task Force on Prophecy plans to encourage Prophetic Conferences in our day. A revival of prophecy can bring us together, contribute to a stronger evangelistic thrust, and provide impetus to doctrinal development in the Advent Christian ranks.

—DAD

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?"

BOSTON, SEPT. 15, 1840.

A GENERAL CONFERENCE

ON THE

SECOND COMING OF THE LORD JESUS CHRIST.

The undersigned, believers in the Second Coming and Kingdom of the Messiah "*at hand*," cordially unite in the call of a general Conference of our brethren of the United States, and elsewhere, who are also looking for the Advent near, to meet at Boston, Mass. Wednesday, Oct. 14, 1840, at 10 o'clock, A. M. to continue two days, or as long as may then be found best.

The object of the Conference will not be to form a new organization in the faith of Christ; nor to assail others of our brethren who differ from us in regard to the period and manner of the advent; but to discuss the whole subject faithfully and fairly, in the exercise of that spirit of Christ, in which it will be safe immediately to meet him at the judgment seat.

By so doing, we may accomplish much in the rapid, general and powerful spread of "the everlasting gospel of the kingdom at hand," that the way of the Lord may be speedily prepared, whatever may be the precise period of his coming.

WILLIAM MILLER.	DAVID MILLARD.
HENRY DANA WARD.	L. D. FLEMING.
HENRY JONES.	JOSEPH BATES.
HENRY PLUMER.	CHARLES F. STEVENS
JOHN TRUAIR.	P. R. RUSSELL.
JOSIAH LITCH.	ISAIAH SEAVEY.
JOSHUA P. ATWOOD.	TIMOTHY COLE.
DANIEL MERILL.	J. V. HIMES,

☞ We have received other names, but too late for insertion.

SUBJECTS FOR DISCUSSION.—1. Second Advent.—2. Chronology of Prophecy.—3. Restoration of Israel.—4. History and doctrine of the Millennium.—5. The Kingdom of Heaven.—6. The Judgment.

No person will be expected to take any active part in the Conference, except he confess his faith in the near approach of our Lord in his kingdom; nor will any one be expected to take a part in the discussions until he has been introduced to the committee of arrangements and has made known to them the part or point which he is prepared to discuss.

Your Prophecy Questions Answered

Question: Is it true that there is a "secret rapture" for the Church? If so, why do not Advent Christians teach it?

Answer: Let's talk about the word "rapture" first. This English word comes from the Latin word *rapere*, which means "to catch up." When the scholar Jerome translated the Bible into Latin about 400 A.D. he used the word *rapere* to render a part of 1 Thessalonians 4:17: "We which are alive and remain *shall be caught up* together with them in the clouds, to meet the Lord in the air." The rapture of the church, then, refers to the event by which Christ will catch up Christians into the clouds of the air so that they will always thereafter be with him.

There is to be a rapture of the church; but, Advent Christians do not find any evidence that the rapture will be a secret event. In 1 Thessalonians 4:14-18, the rapture takes place when Jesus descends from heaven with a loud command, the voice of the archangel, and the trumpet call of God (v. 16). 1 Corinthians 15:52 also mentions the sounding of the trumpet at the resurrection of the righteous. So, too, Jesus says "As the lightning comes from the east and flashes to the west, so will be the coming of the Son of Man." After all nations see the Son of Man in the sky, then

there is a trumpet call and God's chosen ones will be gathered (Matthew 24:27,30,31, NIV).

Advent Christians believe that the rapture is one of the events associated with the second coming of Christ. Since many people mistakenly view the "rapture" as secret, few Advent Christians use the word. Generally, we prefer to stress the literal, visible, audible, and personal return of our Lord Jesus Christ.

—DAD

ANNOUNCEMENT

The denominational

TASK FORCE ON PROPHECY

Presents

PASTORS' CLINIC ON PROPHECY

June 14-15, 1982

Alton Bay, New Hampshire

Open to Advent Christian Pastors who want some practical help in prophetic study and preaching in this international year of prophecy.

The Cause and The Cure

from page 13

Nothing has been said about the incomes of the other thirty members of your church. The number of acres of wheat planted by these ten members is eight hundred. You say the average number of bushels to the acre is at least twenty-five; that makes twenty thousand bushels; and the price of wheat at the station to which this wheat will be hauled in the next two weeks is one dollar and twenty-five cents, with a prospect of going higher. Now, that makes the amount of money which will come into the possession of these ten members the nice little sum of twenty-five thousand dollars; and if they paid the Lord his tenth, your treasury would have in it twenty-five hundred dollars with which to pay a number-one pastor and make liberal contributions to all our benevolent societies."

"Old Neddy" turned into the roadway leading up to the well-managed farm of the deacon, who remarked as he took my satchel out of the "shay,"—"Figures are awful stubborn things and your mathematical calculation shows very plainly that we are not so poor as we like to make ourselves out to be sometimes. But let us go in and see if wife has that big pitcher of milk ready for the Sabbath School missionary."—Uncle Boston in *The Standard*.

Now, my reader, let me ask that you, in the light of God's Word and these facts, ask yourself as a professed follower of the Lord Jesus Christ

"Am I Doing My Share?"

or am I hoarding for fuel for the last day fires, means and property which God has made me steward of? Answer this honestly, as in the light of eternity and the cure for the "financial sickness" of the church will be found and the financial questions of the church solved, spiritual life will be quickened and an end put to the many worldly and unscriptural methods so often resorted to pay the preacher and keep up the work of the church.

As Dr. Merrill E. Gates has well said: "There is no truly Christian man who keeps an unconverted pocketbook." The Sacred Scriptures plainly tell us: "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty"—Prov. 11:24.

A Resurrection People

There was once a young Advent Christian pastor in Canada. A nearby Anglican priest asked him to participate in a funeral as the deceased held Adventists beliefs. As the young pastor read from 1 Corinthians 15 he was thrilled as many of the central beliefs of Advent Christians were expressed. Truths about God, salvation, death, the return of Christ, resurrection and immortality founded his belief that ours is a "resurrection theology." This conviction grew until he wrote the book *Resurrection His and Ours*.

As Advent Christians, we have a proud heritage. A heritage grounded in the Bible as our creed; a heritage grounded in the hope of the resurrection, a heritage grounded in the hope of our Saviour's return. Yes, ours is a resurrection theology.

As we study the Word of God, and especially those passages which relate to our hope as believers, to the intermediate state, to the resurrection, to the return of Christ, we often forget that these passages contain exhortation for

us to do something. The study of the resurrection and the return of Christ is not an end in itself. Rather it is a means to an end-obedient service to Jesus.

Let us work together for progress as we think about what we must do as resurrection people. First, let us work together for progress in Bible Study. Here is something which we need to do by ourselves first. We must study, learn and grow. Then we need to share the ideas we learn with others.

Paul instructed Timothy that in the latter times some would fall away from true faith and doctrine. But Timothy is to be "a good servant of Christ Jesus, constantly nourished on words of the faith and of the sound doctrine which you have been following" (1 Timothy 4:6, NASB).

Bible study is a continual process. The Spirit will guide us as we read and study. Yet, we need each other. We are not perfect in our understanding. We make mistakes. So we need to come together to learn from each other. What does the Bible teach? How do we apply it to our lives and situations today?

We must work together for progress in answering these questions. We are working in this area already. We have Oro Bible College, we have sermons, Sunday Schools and Theological Education by Extension. But let us go forward. Let us progress. Let us improve learning more and more about God's Word. And let us share our learning, thus stimulating each other to grow as we work together for progress in Bible study.

Let us also work together for progress in our spiritual lives. This should be a natural result of our Bible study. The Word of God is powerful and must affect our lives if we are truly a resurrection people. After describing the destruction of the world, Peter asks, "What sort of people ought you to be in holy conduct and godliness" (2 Peter 3:11).

We must strive after things which will last. Houses, wealth, fame, large churches and honor are not to be our primary focus. Our primary goal in life should be living a life pleasing to God. We are a people separated to God and are therefore to do everything in a way which brings glory to Him.

Pastors and Christian workers, we must work for growth in this area. As a rule we cannot get people to grow farther than we grow. If our own spiritual growth is slow and weak, our people will see it and follow it too. Yet if we are striving to grow in our spiritual lives, others will see and will be encouraged in their own spiritual growth.



by David E. Dean

Lay people must also work in this area. There must be progress. As you grow in your spiritual lives you show that your faith is real. That will encourage them to follow your Saviour also.

Yet, spiritual growth does not happen in a vacuum. We need each other, to encourage each other, teach each other and to help each other grow in these areas.

Yes, we must work together for progress in Bible Study and in spiritual growth. We must also work together for progress in ministering comfort and hope. Indeed this is one of the most used purposes of the resurrection theology. Paul told the Thessalonian Christians to comfort one another with the hope of the resurrection. When a brother or sister dies, we must comfort this family. Death is not the end. We have been promised a time when death will be swallowed up in victory and when we mortals will put on immortality. The hope is the resurrection.

There is another way in which we should develop a ministry of hope and comfort. We are in a spiritual war. Satan is out to destroy the church and believers. Sometimes it appears that he will win. This is where the message of the book of Revelation comes in. No matter how bad it gets, Christ will ultimately have victory over Satan. Some day Satan and his followers will be gone from the universe.

As Christians we should translate this hope into action. We are opposed to Satan and all he represents. So whenever we see injustice and oppression, as Christians we are correct in opposing it as far as it is a manifestation of Satan.

Let us work together for progress in Bible study, in personal spiritual growth and in ministering comfort and hope. Let us also work together for progress in spreading the good news.

The primary reason Jesus put the church here on the earth was (is) to bring people to a saving knowledge of Himself. We must never forget that. Bible schools are good and needed, so are choirs and conferences. Yet, the church remains God's chosen way of bringing people to faith.

Here is where we can and must work together for progress. There are so many people here in the Philippines and around the world who do not know Jesus as Saviour. So, we must work together to start churches through which people will come to faith in Him. As we do that, the promise in Matthew 24:14 will come about, "And this gospel of the Kingdom shall be preached in the whole world, for a witness to all the nations, and then the end shall come" (NASB).



The David E. Dean family, Ruthie, Melodie, David and Becky.

Some of the churches in NOMACC are small and need help. Larger churches in the conference could help by sending workers who can assist the church's growth. Let us work together for training our members in evangelism and witnessing. Operation 15-85 is a good way to help churches do this. Let us all work together in this way.

Now let us work together for progress in Bible study, in personal spiritual growth, in ministering comfort and hope and in spreading the good news.

Furthermore, let us work together for progress in preparing an expectancy for Christ's return. Jesus once told a parable about ten virgins waiting the bridegroom. Five were faithful and prepared for his coming, five were not. Jesus then concluded, "Be on the alert then, for you do not know the day nor the hour" Matthew 25:13 (NASB).

One thing which we must do is remind each other of this. Jesus is coming again. We ought never to forget that, but we do. We are busy—preaching, teaching, building the church and living our daily lives. We are so busy we sometimes forget Jesus is coming again.

Therefore we must work together to build up and maintain this expectancy. Because Jesus is going to return, we must study the Bible. Because He is coming again, we must be living for him. Because of the resurrection and victory at His return, we must offer comfort and hope to those in need. Because our Saviour will return we must reach out to the lost world.

The sense of expectancy is the foundation of our working together for progress in all the areas of our lives. Jesus is coming as our Saviour, Friend, Judge and Lord. Let us therefore work together for progress expectantly waiting for Christ's return.

"And now, little children, abide in Him, so that if He should appear, we may have confidence and not shrink away from Him in shame at His coming" (1 John 2:28, NASB).

Look For A Service Entrance!

**says Leona Choy as she discusses opportunities for
witness in China today and in the future**

Are there trade and business opportunities for Western Christians in China?

Yes—and these are definitely good “boats” on which Christians may sail to opportunity in China. These are not guises nor disguises. It is going into China by invitation, by permission, and on *China's* terms—not on the coattails of unequal treaties as in earlier days of missions. Westerners who have expertise in technology or teaching skills, which China needs, can certainly apply to enter China today. They are welcome to stay until they impart their skills.

Does this carry witness opportunity?

It does indeed—to one's peers and to people within one's daily contacts. This is a very important and valid penetration into China for the Gospel's sake. It also puts such Western experts in the right spiritual posture toward China: as servants, or at the most, as on-the-level sharers.

Opportunities are open for both Chinese and Caucasian Christians to take salaried, secular positions in China. These are unique settings for low-profile but effective witness for Christ in a country where traditional missionary or evangelistic work is not welcomed.

Some Prime Opportunities

- Scholars and experts have a good chance at exchange programs and teaching positions. Examples: The (CSCPRC) Committee on Scholarly Communication with the People's Republic of China announces 3 programs of scholarly exchange in the natural sciences, engineering, social sciences, and humanities for 1981-82.

The National Program for Advanced Study and Research in China offers opportunities for graduate students and postdoctoral scholars to carry out long-term study (10-12 mo.) or research (3-12 mo.) in affiliation with Chinese universities and research institutes.

The Distinguished Scholar Exchange Program provides opportunities for American and Chinese senior scholars to spend 1-3 months in the host country engaging in a combination of research and lecturing.

The Conferences Program solicits proposals for conferences in the U.S. or China.

Inquiries for all the above to:

CSCPRC
National Academy of Sciences
2101 Constitution Avenue
Washington, D.C. 20418

More than 370 professors and specialists from 13 countries were invited last year by the Chinese ministry of education for lectureships.

An additional excellent short-term program of 2-6 weeks is called TOKTEN (Transfer of Know-How Through Expatriate Nationals), especially for highly experienced Chinese scientists and technologists from the U.S. Write United Nations Development Programme, 1 United Nations Plaza, New York, NY 10017.

- U.S. firms are employing qualified personnel for China. One should inquire directly to a firm or to:

U.S. Department of Commerce
PRC Division
14th & E. St. N.W. / Room 4044
Washington, D.C. 20230

- For exchange programs especially for college and university educators, write:

U.S.-China Educational Clearinghouse
1860 19th St., N.W.
Washington, D.C. 20009

Individual U.S. universities also have exchanges in process, some with sister universities in China, which you may contact directly.

- For exchanges in cultural and athletic fields, performing arts, civic and world affairs and education:

National Committee on U.S.-China Relations
777 United Nations Plaza
Room 9B
New York, NY 10017

- A wide range of “people-to-people” exchanges are taking place, including educational tours. A good information point is:

U.S.-China People's Friendship Association
422 "C" St., N.E.
Washington, D.C. 20002

● There are over 1300 foreign students from 77 countries studying at 40 colleges in China. Many are Americans. For full-time grads or undergrads with an interest in studying Chinese, contact:

Council on International Educational Exchange
205 East 42nd Street
16th Fl. Asian Programs
New York, NY

● For information on the teaching of English in the PRC write:

(TESOL)
Teachers of English to Speakers of Other Languages
455 Nevils Bldg.
Georgetown University
Washington, D.C. 20057

● For lecturing opportunities in scholarly institutions in China, direct inquiries to:

"Counselor for Science and Technology"
Embassy of the People's Republic of China
2300 Connecticut Avenue, N.W.
Washington, D.C. 20008

as well as directly to a relevant institution in PRC.

For other matters dealing with major universities in China write also to "Educational Section" of the Embassy, P.O. Box ETC, Paradise, PA 17562.

Who Can Oppose Such a Treaty?

Reports have it that there may be enough votes in the Senate to ratify the perennial Genocide Treaty. Still, the Foreign Relations Committee has never gotten it ratified, although reporting it to the full Senate four times in the last 32 years. Will the U.S. become the 82nd nation to join in outlawing genocide, the systematic extermination of a race of people or an entire nation? For years we have noted Sen. William Proxmire's (D-WI) pro-treaty speeches in the *Record*. They now number 2,500. One is entitled to wonder why the Genocide Treaty, with its admirable objective, has never been approved. This time, by the way, Sen. Jesse Helms (R-NC) promises to filibuster ratification.

There are reasons. There is more here than meets the eye. One objection, to which NAE called attention as far back as 1973, lies in potential conflict with world missions. Genocide is defined as any "acts committed with the intent to destroy a national, ethnical, racial or religious group" in five categories. Section B lists "by causing serious bodily or mental harm to members of the group." Already some opponents of religious outreach regard attempts to convert people as attempts to destroy their culture. It is not difficult to foresee accusations of causing "mental harm" to certain people when they are evangelized. Might evangelical missionary activity violate the treaty? We have expressed concern to certain influential Senators.

Robert P. Dugan, Jr., Editor
NAE WASHINGTON INSIGHT

New Foreign Missions Overview Slide Set Available

We are happy to announce that we now can make available Slide Set #ACM-1 "Advent Christian Missions." It is an overview of the work of Advent Christian Foreign Missions. The set consists of 50 slides and a script. You may order it through the Department of Foreign Missions, P.O. Box 23152, Charlotte, NC 28212.

Speaking of slide sets, the answer is Yes! We do have several sets which we can send to you for use in your church. We also appreciate those who contribute toward the expense of mailing them. We can send you a listing of all that is available to you from the Department of Foreign Missions. Let us hear from you.

Tyrolean Hills

Picture this! Missionaries being led of the Lord to establish a new ministry. Missionaries searching the hillsides of western Japan (Honshu Island) for some place to have a retreat and camping ministry. Picture in your mind the missionary and his wife as they stroll through the hills waiting for the Lord to open up the doors for the ministry for the future. Notice the missionaries in your mind as they stop at a spot which had been hewn from the mountainside and made into a proposed family camping and vacation lodge area. Feel with the missionary and his wife as they discern the leading of the Lord in their lives. In their minds is pictured a future Christian camping and retreat center. So it is that Tyrolean Hills came into being so far as the Advent Christian missionary outreach in Japan is concerned. Since that day many years ago, Missionaries Floyd and Musa Powers have labored in the Lord to minister to His people and also to those who know Him not.

Following are pictures portraying the multi-ministry outreach and evangelism of what has come to be lovingly known as Tyrolean Hills.



On the extreme right is Mrs. Emiko Nakashima, interpreter for Miss Bertha Cassidy and now Chairman for the Board of Education for Kurayoshi City as she visits with others at Tyrolean Hills for a fellowship and memorial service. On the first row and the extreme right is Mrs. Sayoko Crabtree (Arlington, MA) whose visit to Japan was well-timed for these meetings. Beside her is Mrs. Kato whose husband was pastor in the Kurayoshi Advent Christian Church for 18 years succeeding Pastor Iwagoe.

Mrs. Cha Yun Sun is a well-known Korean Christian author and effective speaker with Missionary Floyd Powers at Tyrolean Hills. Mrs. Sun and her husband ministered to Japanese living in Seoul, Korea. Here is another story of one who is greatly used after so much intense physical and spiritual suffering.



A Truly Multi-Ministry Place



This picture gives you an idea as to the backdrop for Tyrolean Hills Lodge and also pictures a famous Christian Evangelist in Japan, Yoneko Tahara, along with Missionary Musa Powers and Evangelist husband Mr. Tahara. Though so physically handicapped as she is, Mrs. Tahara none-the-less travels for speaking engagements, doing almost everything at her home such as taking care of the house, cooking, sewing and is the mother of two girls. A film was made of her life story. I have seen the film which is very moving. She attempted suicide at age 17 by jumping in front of a train, losing both her legs, one arm and has only 3 fingers left on her right hand. She found Christ in the hospital and has become one of the most inspiring Christians in Japan. 270 people attended the luncheon in Akasaki.

This picture shows a lighter side of the work at Tyrolean Hills with a visit from the Newark, New Jersey Boys Chorus which toured in Japan recently and lodged at Tyrolean Hills. They are a famous American Boys Chorus, to quote the reporter, and were "overjoyed to get out here out of the Japanese public eye, play football and eat good food!"



*Tyrolean Hills **is** a multi-ministry place!*



United Ministries

doing the whole job, together!

Should The Indigenous Church Be

My first acquaintance with the thinking on the indigenous church was my reading of Roland Allen's books. His teaching on self-administration, self-propagation, and self-support appealed to me, as it has to many others. I took it for granted that these principles were the basic principle for an indigenous church. I was ignorant of the fact that about the same time I was uncritically accepting these ideas, the Communist Government of China had latched on to them to force suspicion and separation between the church in China and its Christian brothers overseas.

The first challenge to my thinking on the subject of self-support came from an eminent missiologist, who wanted to know if it was all right for a church to pay salary or living allowance of a missionary overseas to do a certain job, why was it not right for that same church to pay a national to do the same job.

Since then I have come to see that the assumption that an indigenous church is self-supporting, or that a church which received overseas help cannot be termed indigenous is both wrong and crippling to the work of God in the world. For example, in most denominations in the homelands the wealthier churches pay sums to central organizations, from which subsidies are given to the smaller, poorer churches. These smaller churches will be conducting their own affairs but may be unable to fully support a pastor from their own offerings. If one were to suggest that they were not "indigenous" (that is, that they were "foreign") because their church was not fully self-supporting, they would be most indignant. Why then does a subsidy to an overseas church which is otherwise fully running its own affairs prevent that church from being "indigenous"?

Further reading and study has confirmed to me that it is unwise to unconditionally accept the principle that a church cannot be truly indigenous unless it is fully self-supporting. Mistaken action on this principle has hampered church growth in many areas. Let me give some examples.

In his book *Crucial Issues in Bangladesh*, Peter McNee speaks of a drastic drop in the membership of the Assemblies of God in Bangladesh. He gives the reason: "In 1963 all overseas support for the pastors and evangelists was withdrawn. The church, of course, could not sustain the shock" (p. 58). Of the Bangladesh Baptist Union he says, "The missions and churches are emerging from a period of fifteen years of depression which settled over the whole work as a result of attempts to force indigenization" (p. 60).

Another aspect of lack of support may be an inability to get out and evangelize. Peter McNee sees the reason for

neglected responsibilities in relation to evangelism by an indigenous denomination "is that the 32 pastors and preachers are not paid and therefore in order to maintain themselves, they must visit Christians. They are not able to live in a non-Christian village as they would not be supported" (p. 58).

Lloyd E. Kwast, in *The Discipling of West Cameroon* writes, "Perhaps the most important single event in the life of the West Cameroon Baptist Church took place in 1954. In this year the church...formed itself into an indigenous body..." What had been a period of accelerated church growth then plateaued and church growth stopped. Among several factors discovered by Lloyd Kwast was the one of lack of financial assistance. He says, "Rightly or wrongly, the Baptist Mission began to cut off all financial assistance to the young church and her pastors and evangelists. Some missionaries argued that the church could not be truly indigenous unless it was fully self-supporting. This move had an adverse influence on church growth for a while" (p. 104-5).

Incidentally, he goes on to point out that another mistake was the withdrawal of missionaries from the work of full-time evangelism, with the idea that this was now the task of the indigenous church. "This, without question," he says, "had an adverse influence on church growth..."

I do not imply that indiscriminate support should be given to pastors and evangelists. I do say that each situation must be weighed up and treated accordingly.

In India we have been working on full support of the pastors and Bible-women coming from the Indian churches as being a most essential part of their work and therefore the place where their funds should go. Should overseas funds be cut off for any reason, they would then still be supporting their full-time workers in the churches.

This means, however, that other aspects of the work need still to be supported by overseas funds in order that national funds can be directed to the salaries of pastors and Bible women.

What About the Building of Churches and Other Capital Expenditures?

Teaching on the starting of indigenous churches is that the congregation should meet in homes until such times as they themselves can erect a church building. I would agree with this as a generalization but not as a hard and fast rule to be applied in every situation.



An Evangelical Missionary and The Excitement of Winning Souls

“Praise the Lord!

With all my heart I will thank the Lord”

God is so good. His mercies are new every day. *Have you ever experienced the joy of leading someone to Christ?* If so, you can understand my excitement and joy! Within one month's time, God has used me as His midwife to assist in the new birth of four new brothers and sisters in Christ. And there's more...

For months in my Saturday Bible study with Jessie (a National), we have prayed for her family. Two of her sisters, Eden and Nelia, and Lando, the boyfriend of Nelia, attended Bible study for the first time in months. After presenting the plan of salvation to them, Eden and Lando made decisions for Christ. Praise God! I thought Nelia had made a decision before. She still does not understand that salvation is by faith alone.

Next, I received word that the only child of Gloria, another sister of Jessie, died suddenly. God gave me several opportunities to minister to Gloria and the family, sharing hope in Christ and the need to repent and believe to have assurance of salvation and eternal life. The following Saturday, Gloria attended Bible study—another answer to prayer. Please continue to pray with me for the entire family—that Jessie, Eden and Lando may grow in their faith and that Nelia, Gloria and the others may come to know Christ personally.

I began teaching a new college-professional class at Maranatha Bible Church in which we are “walking” through the Old Testament. Several have attended who are not Christians, one of whom was Mr. Dabuet. Even though he was 73-years-old, he enjoyed coming to our class of young adults. We studied Genesis 15:6 where “Abraham believed God and it was credited to him as righteousness.” This

naturally led into a discussion of salvation followed by an invitation and prayer. I do not know if Mr. Dabuet prayed along with us but he was very happy after class. He then attended the morning worship during which the pastor preached on the importance of committing one's whole life to God. That evening Mr. Dabuet had a heart attack and died. I still do not know if he accepted Christ as Saviour but I am sure that while in the hospital, God caused him to remember the morning's class and service and just maybe he made a decision.

And then, I had the joy of hearing that Payling Beje accepted Christ with the help of Linda, a third-year student at OBC. Payling is special because she is my Filipino sister from language school days, for whom I have prayed a long time. Praise God for answered prayer in His timing and way.

Are you catching a little of my excitement? But wait, there is more. During semester break, I have led our Bible study outreach in Pagatpat. Sunday following the Bible study, Mr. and Mrs. Pabilona were ready to accept the Lord as Saviour so I had the privilege of leading them into a saving knowledge of Christ. Mr. Pabilona is the key person in the barrio for whom we have been specifically praying, believing that when he made a decision for Christ, the others will follow. Praise God for another answer to prayer. Continue to pray for the Pabilonas and the outreach in Pagatpat. Several others have asked me to start a Bible study with them. I feel that I cannot handle anymore right now so am looking for others who are willing to lead a study.

Have you ever led a home Bible study? Try it and see the power of God in action. Thank you for your continued prayers for my ministry. Many of these answers to prayer are answers from your prayers.

May God be with you and bless you as you continue to serve Him.

In the joy of the Lord,
Alice Brown, Philippines



Advent Christian Women Organized for Service

Caroline Michael,
Director

Choice is Cumulative

by Mary Jane Stone

Be careful how you choose for choice is cumulative! In needlepoint or knitting, the article grows stitch by stitch. Each stitch is small by itself but important to the completed garment. A dropped stitch shows. A nylon stocking is discarded if it develops a run—a series of dropped stitches.

So our life grows, choice by choice.

The Spanish say, "Habits are first cobwebs, then cables." Choices and habits reinforce themselves. Habits can be our friend or foe. Habit simplifies our lives by making some choices automatic. We take a familiar route to a destination without conscious effort, freeing our mind for other matters. But habits can become an enemy if we do not examine our priorities which may have changed through the years. When choices fade from conscious effort into habits or skills, they are truly yours. The experienced knitter or typist does not watch her hands. If she splits a stitch or misses a key, she feels the irregularity and corrects it.

Choice has a narrowing function that steers our lives. By selecting choice "A" we eliminate choice "B." There is no way to dodge this. Not to choose is a choice. Choices grow into habits, habits congeal into lifestyles. Your eternal destiny is the result of many tiny choices and some big decisions.

Choices for a while are like wet cement. With time they harden. Then it takes a jackhammer to break up the concrete. God sometimes uses His jackhammer to get our attention and force us to consider our choices.

I've heard that as you age "you become more intensely whatever you are today." If I'm argumentative as a young person, I might end up a cantankerous old woman! Perish the thought! If you became more intensely what you are today, how would you end up? Should you make some changes before the cement hardens any more?

If you make one decision to take the easy way out, similar decisions are easier to make, like peanuts nibbled at a party. At school I see students that cut one class, then more classes. The compounded problem is eventually impossible to remedy. Self-indulgence and excuses are the usual, rather than discipline and more effort. Some adults have a similar "I quit" answer when the consequences of their poor choices catch them.

Practice in making hard decisions builds character. It is called self-discipline. It is easier with practice but it is never easy or without effort. The day always comes when you need decision muscles built by practicing productive choices.

Many of our problems are consequences of our choices. Obesity and debt are two examples. Eating habits are learned in childhood. Parents may be doing no favors when they expect a child to clean up his plate if this encourages overeating. Love does not equate with food, but for some people it seems to be linked.

Money use reflects our choices. Debt creeps up so stealthily our only defense is self-discipline and clear priorities. What does your checkbook say about you?

Honesty or deceit are cumulative. Honesty and priorities are more caught than taught when consistently lived at home, on the job and socially. We teach by our choices. We parents might be surprised how our unconscious teaching is being translated and applied by children and friends.

Choices are both cumulative and self-reinforcing. Have you noticed how things "distance" and lose importance when not consistently done? Prayer, Bible reading, and practicing a musical instrument are examples. Satan loves to get us busy so we miss a day or two, then more. The activity gets buried, and we drift imperceptibly.

Change is always possible, if we want to change. Each choice can be a new beginning, a new direction. Inertia and apathy are the drag against improvement.

Mary Jane Stone (Mrs. Maurice) is a member of the Portland, Maine, Advent Christian Church and a graduate of Aurora College. She is a guidance counselor at a Portland High School.

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Reporting From Across The Country...

Eastern North Carolina

The WHFMS Conference at Camp Dixie was held on January 26 with about 100 women in attendance. Caroline Michael, Director of Women's Ministries from our National Advent Christian Headquarters in Charlotte, gave an inspirational devotional based on John 9. Linda Register, President of ENC, conducted the business session and initiated a sharing time before a smorgasbord luncheon. Beverly Pelka sang a solo and Ann Jackson conducted a memorial service. Jean Balser, President of the Southern Region, installed the new officers in a meaningful ceremony. Officers include:

Pres.	<i>Linda Register</i>
V. Pres.	<i>Paula Jones</i>
Sec.	<i>Juanita Brown</i>
Treas.	<i>Edna Phipps</i>
S.L. Chr.	<i>Ann Jackson</i>
YWA Supt.	<i>Ruth Massengill</i>
JA Supt.	<i>Frances Adams</i>
KJ Supt.	<i>Wilma Dunn</i>

Beals, Maine

An installation service was held January 5 for the 1982 officers of WHFMS at Beals, Maine.

Joyce Alley, out-going Vice President, installed the following officers for WHFMS on January 5 at Beals: Addie Alley, President; Linda Beal, Vice President; Joanne Kelley, Secretary & Treasurer; Evelyn Woodward, Spiritual Life Chairman; and Pat Havener, Program Chairman.

Chetek, Wisconsin

The WHFMS ladies in Chetek have an outstanding record in visitation. They report about 200 calls on the sick. Ruth Schofield, their secretary, reported on other valuable programs and ministries of the past year including: co-sponsoring a Community Bible School, giving a birthday party and program at a rest home, having a public program featuring a Christian psychologist as speaker, and hosting a Missionary Conference with Margaret Helms, our furloughing missionary from the Philippines, as guest speaker. Each quarter they picked one missionary and besides learning about her or him sent a package.



Bellingham, Washington

Their big event last October was the Harvest Ingathering which netted over \$1,400. About 120 people were served a delicious meal of cornish game hen. In disbursing their monies they are giving \$1,000 to foreign missions. Their officers for this year are Mary Joyce Bonsor, Faye Dorr, Phyllis Gooding and Madalyn DeHon.

Sparta, Ohio

The young people in the Youth, JA and KJ groups have been learning to trust and obey the Lord and to develop a personal relationship with Him. They are memorizing Bible verses and utilize Bible quizzes and games. The three groups have presented four church programs in the past year and have sent offerings for different agencies within our United Ministries budget. Their leaders are Betty Bockover, Betty and Gloria Vermillion.

Melrose, Massachusetts

Games, flashcards, filmstrips and bulletin boards have been used to give the Junior Action children a broad view of our foreign mission work with an emphasis on our missionary personnel. The leaders are Mariam Ekholm and Bertha Wallace. Mrs. Wallace prepared a complete Passover meal last Easter and explained the significance of each food and showed how Christ is portrayed through this Jewish ceremony. As a special project they collected food and clothing for a street mission in Boston.

Charleston, West Virginia

An International dinner climaxed last year for the combined circles of the Elmore Advent Christian Church of Charleston. A table display of native handicraft and objects of art from other countries added an interesting note. The

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Visit to Jerusalem

by Maxine Edwards

Jerusalem! Jerusalem! As the bus drew nearer to Jerusalem the words began to spring into reality, and excitement filled my innermost being. A life-long dream to visit the Holy Land, especially Jerusalem, was unfolding before me. Unknown to me at this point was the new unfolding that would take place in my soul and how the transforming power of God would give me New Life within.

There were many places visited that left an impact on one: the visit to Jericho, the Jordan River, the Mount of Beatitudes, the ruins at Capernaum, the boat ride across the Sea of Galilee where we could envision the roughness of the sea and how calmness and peace entered when Jesus spoke, the journey to Shepherds Field where the angels proclaimed the Saviour's birth, and to Bethlehem, the birthplace of our Lord. Our journey proceeded into Jerusalem; and with our arrival we found the Jewish Sabbath just beginning. We joined the crowds as they pressed toward the Western Wall to read and pray to their Messiah, for whom they still wait. But as Christians, we stood at this wall with prayers of thanksgiving, for on the other side of this wall is the Eastern Gate through which our soon coming Lord will return.

The fullness of Biblical truth and prophecy began to take new depth as we traveled into the city of Jerusalem. A feeling of humility engulfed me as we visited The Upper Room where the Last Supper was shared, the Mount of Olives where He prayed and the Garden of Gethsemane where He was betrayed by one He loved. Mixed emotions swelled within as we walked through the streets of Old Jerusalem, walked the walk that our Jesus had walked, having been tried and sentenced to die so that we might have eternal life.

The walk of the cross ended at Calvary, but yet, had it not only begun? Calvary is a high hill where the hot sun brings

discomfort easily. To stand at the foot of Calvary and envision the pain and agony our Lord endured, open and unashamed before His Father, because of His love for us and His willingness to lay down His life for us, brought tears to many. We continued our journey toward the Garden Tomb where our precious Jesus was placed after death. Our tears and hearts turned from the agony we'd experienced at Calvary to that of rejoicing as we, too, stood in an **EMPTY tomb**. Our Lord had conquered death and the grave. *The tomb was empty! He is Risen!* Risen to someday return and gather us all home with Him!

May we, as we approach the Easter season, search our hearts and lay our lives at the cross with the same openness of our Lord so that we, too, may receive everlasting life—life in Jesus.



Mrs. Joe Edwards lives in Midland, North Carolina, and is on the staff at Advent Christian Headquarters as secretary to the Department of Women's Ministries.

Reporting From Across the Country

from page 26

evening provided an opportunity to gain knowledge of other customs and cultures. An original dramatization, "Mary, the Mother of Jesus" was beautifully portrayed by Mrs. Sharon Hammack and special music was provided by the ladies trio.

The Elmore Church also has active groups of children in King's Jewels and Junior Action with Effie Cavender and Mary Dodd as leaders.

Sunshine, Maine

Alma Haynes works with an active group of YWA. They are utilizing the program book on "Powerful Principles of Love." The girls have made gifts and taken them to various nursing homes and also put on a benefit supper for the Island Nursing Home.

Four Oaks, North Carolina

The YWA of Lee's Chapel conducted a candlelight white Bible ceremony and presented Bibles to two young married couples, Kenny and Rhonda Ivey and Wayne and Kim Blackmon. There was special music by a young ladies trio and Pastor James Ellis spoke words of wisdom based on Genesis 2. Carol Lee led in the charge to the couples. Leaders are Bonnie Dunn and Ann Jackson.

Waycross, Georgia

The ladies of the First Advent Christian Church of Waycross meet each Tuesday in preparation for their annual bazaar. The monies will be used for an addition to their church kitchen. Bobby King, secretary, reported that they also took Thanksgiving baskets to the elderly of the community.

In Memorial

Flora Brusby by Sylvia Manning

Kenneth E. Gardner, Sr. by Jess and Liz Hamblin

Floyd Wilcox by F. Allen Wilcox, Jewell Lamphere and family, Christine Quimby and family

Choice Is Cumulative

from page 25

Our eternal priorities and choices are the most critical. Early training is so important. Habits of many years are difficult to change and the time is lost forever. But all things are possible for God. God calls all to repentance, not wanting any to perish. The Holy Spirit woos us if we have ears to hear and heed.

Life is a continuum. We have turning points, mountains and valleys. By our responses to God's call we determine our eternal destiny.

Be careful how you choose! Choice is cumulative!

THE MUSTARD SEED CONSPIRACY, by Tom Sine, Word Publishers.

Probably the entire purpose of this book and apparently the purpose of Tom Sine is to take Jesus seriously. Foy Valentine in a forward says just that, "He (Sine) takes Jesus seriously."

As one who took several weeks to become cultured back into American life following my first in-depth tour of Asia and Africa, I appreciate what Sine says in the book and that he and many, many other Christians, do certainly take Jesus seriously.

I, like Sine, fail to comprehend how Americans can go onward headlong toward certain self-destruction with seemingly little if any (for some) concern about the other people of the world. Never in my life was the disparity between Americans and some Christians of the third or second or fourth world more evident than when I unpacked a huge suitcase, a suit carrier and an oversized attache' case before some rather amazed Africans whose reactions were summed up by one small, hungry boy when he asked of his elders, "When does the American wear *all* those clothes?"

Sine provokes me. He stimulates me to more dedication to Foreign Missions. He stirs my heart when he describes what is probably a truer picture of the future than anyone cares to acknowledge.

Every pastor, every home and foreign missionary, every Christian ought to read this book.

To say, "Oh, they know they are welcome..." isn't enough (pg. 58); because most *don't know* and most outsiders *don't feel* that they are welcome in our plush, man-honoring cathedrals of America.

If there seems to be something missing in your church or Christian life, read this book. You may be surprised to find out what it is.

Ed Hickel, Director
Department of Foreign Missions
Advent Christian General Conference
Charlotte, NC 28212

Have You *Prayed* For Barbara White Today?



BARBARA WHITE serves on the India field with her residence in Guindy, Madras, India. She is engaged primarily in evangelism outreach on a Team along with Marion Damon and some handpicked nationals. A veteran missionary in India, she is able to relate directly to the needs and culture of the people whom she has spent her life serving. One of her specialties is working as a counselor at evangelistic meetings. Barbara exercises her gift in prayer with the converts preparing them for the spiritual battles of the faith and also praying for those who need physical healing. Since Barbara is a registered nurse, she is able also to assist the people in health care and is a resource person for our World Hunger Outreach in the Tamil Nadu State of India. She is a member of the Advent Christian Church of Springfield, MA and graduate of Berkshire Christian College. She has served in the capacity as Field Superintendent for India during the last year, as well as accepting various other responsibilities of the work. As you pray, please also include these requests:

Physical strength as she carries out her ministry;
Continued Christian witness among the Nationals;
Christian patience as she boldly gives of herself for the sake of Christ;
Faith for the days to come as she helps build the Church of Christ.

One of Barbara's favorite Bible verses is, "Ask and it shall be given you" (Matthew 7:7).



APRIL

- 16 **PRAY** for PASTOR'S DAY at the Advent Christian Headquarters.
- 17 **PRAISE GOD** for MARION DAMON! (This is the response of many pastors.)
- 18 **PRAY** for ESTHER CHANDLER as she wrestles with the decision of Career Missionary work.
- 19 **PRAY** for the PHILIPPINE FIELD COUNCIL as they set policies for the next couple of years.
- 20 **PRAY** for FLOYD and MUSA POWERS as they prepare to leave Tyrolean Hills in May to come home to the States on furlough.
- 21 **PRAY** for the leading of the Lord in the Japan Field Council regarding the exact location of the Powers' work after furlough.
- 22 **PRAY** for REBECCA POWERS as she prepares to leave the Japanese Schools to a school in the States while her parents are on furlough starting in May.
- 23 **PRAISE GOD** for good health reports from MARY BROWN'S doctors.
- 24 **PRAY** for strength and God's guidance from day to day for LUREE WOTTON as she is Superintendent of Philippine Field Council and Director of Oro Bible College.
- 25 **PRAISE GOD** for Foreign Missions Emphasis in the sermons of stateside pastors as well as non-North American pastors.
- 26 **PRAY** for LAURA PUTNAM as she prepares for deputational work in May.
- 27 **PRAISE GOD** for AUSTIN WARRINER'S ability to interpret and teach the Scriptures to the Japanese.
- 28 **PRAY** for VETHANAYAGAN SASTRIAR, who will be speaking at the public evangelistic meetings, to be held by Beryl Joy Hollis' Team on June 3 through June 6.
- 29 **PRAY** that land will become available for churches to be built in India.
- 30 **PRAISE GOD** for BARBARA WHITE'S continued Christian witness among the nationals.

MAY

- 1 **PRAISE GOD** for DOROTHY WARRINER'S ability to find avenues for Christian influence in Japan.
- 2 **PRAY** for DAVID E. DEAN as he acts as a "sounding board" for the young pastors in the Philippines.
- 3 **PRAISE GOD** for protecting MELODIE DEAN and their children during the recent break-in of their home.
- 4 **PRAY** for BESSIE SMITH for the ability to discern and take advantage of the opportunities for Christian Education in the Philippines.
- 5 **PRAISE GOD** for HOWARD TOWNE'S ministry in the Philippines today on his birthday; and that God will continue to reveal His plans for HOWARD and ANNA MAY'S immediate future.
- 6 **PRAISE GOD** for the kind, quiet Christian witness of SYLVIA WHITMAN according to the testimonies of the Japanese.
- 7 **PRAISE GOD** for a day set apart for PRAYER and FASTING; and also pray for the PEOPLE'S REPUBLIC OF CHINA.
- 8 **PRAY** for MARGARET HELMS as she concludes her furlough and prepares to return to her home in the Philippines.
- 9 **PRAISE GOD** for our missionary mothers, MUSA POWERS, DOROTHY WARRINER, MELODIE DEAN and ANNA MAY TOWNE, as today is Mother's Day!
- 10 **PRAY** for our Executive Vice President, ADRIAN SHEPARD, as he prepares for Executive Council Meetings to be held in June.
- 11 Continue to **PRAY** for the contacts (10 Hindu adults, 18 Hindu children, and 4 Roman Catholics) made by Beryl Joy Hollis when they came to a meeting held in her home.
- 12 **PRAY** for BERYL JOY HOLLIS as she continues follow-up work in home visitation and Bible studies.
- 13 **PRAY** for the National WHFMS Executive Board Meetings to be held today through May 16.
- 14 **PRAY** for ALICE BROWN as she begins her first furlough and as she readjusts to American culture.
- 15 **PRAY** for our Director of Foreign Missions, ED HICKEL, as he prepares for the Advisory Committee Consultation in June.

Pioneers to Oblivion

by Curtis Dickinson

For many years American educators have held up Swedish schools as models in transforming a society, mimicking Olaf Palme, who, when minister of Swedish education, said, "The schools' function is to change social reality." Eric Brodin, former director of the Foundation for International Studies in Malmo, writing in *Universitas*, Dec. 1981, suggests that Sweden has been a pioneer in moral bankruptcy. According to Brodin, the socialist educators of Sweden saw the parents of one denying the human rights of a child by indoctrinating children with "the idea that there exists a personal, almighty God." Therefore they considered it necessary to remove the child from the parents for as long as eight hours a day, during which he or she is exposed to an ideologizing and activity-oriented education permitting outside social and political organizations, but not parents, access to the campus. The result of the Swedish "experiment" is lower quality, lower morals and now economic bankruptcy. "What we in the American educational system, as yet, may see only 'as in a glass, darkly' we see with evident clarity in Sweden; a process of dehumanizing and anti-individualistic conformity." Brodin reminds us of the warning of Rolan Huntford: "Pioneers in the new totalitarianism, the Swedes are a warning of what probably lies in store for the rest of us unless we take care to resist control and centralization, and unless we remember that politics are not to be delegated, but are the concern of the individual."

Note: In Sweden it is against the law for a parent to punish a child. Sweden has the highest rate of alcoholism and suicide anywhere in the world.

PENNY CRUSADE— 1981 TOTAL GROWS!

We rejoice to be able to report that the income total for "PENNY CRUSADE—1981" is still climbing. As of February 10, 1982 (this year) "PENNY CRUSADE—1981" has reached an all time high of \$180,823.88. This includes the following not previously reported contributions:

Hope A.C. Church, Chicago, IL	\$2,149.51
A.C. Church, Garner, NC	1,002.45
A.C. Church, Pond Gap, WV	1,474.90

Thanks to these churches for also helping push the total ever upward as we are "**Doing the Whole Job Together.**"



Moments With The Pastor

Twenty-five years ago I felt sorry for missionaries. After all, they were struggling overseas with people who weren't very interested in spiritual matters, while here in the States large churches were springing up across the landscape. I enjoyed being in the center of the action and wished they could see God at work as we did. Now, I feel like the one who's missing out.

Maybe you heard Marion Damon speak in our church on January 24 or listened to Margaret Helms and Ed Hickel at our Fifth Sunday Rally. They were bubbling over with news about the Lord building His church "with unlikely people, in unlikely places, and under unlikely conditions" (to use Ed's words).

Item: The Advent Christian Conference of India is now the largest in the world. More than 9000 children are studying in A.C. schools, and new congregations are springing up regularly.

Item: The Philippine churches are working on growth goals and have even established a new group while Margaret Helms has been away on furlough.

Item: A knowledgeable Christian from China estimates that there are 10,000 A.C.'s on the mainland, but when our missionaries were expelled in the Communist takeover we had only 5,000. Despite militant opposition from the government, and no trained workers from the West, our churches have doubled their membership. Praise the Lord! I don't feel that our missionaries are missing out on the action any longer; in fact, I'm a bit envious. Seriously, it's good to know that our giving and prayers are making an impact for God. What a privilege to be partners with Him in building His Kingdom throughout the world.

Pastor David S. McCarthy
from *THE FORERUNNER*
Dulin's Grove A.C. Church
Charlotte, North Carolina

INDIA

Barbara White (January 14)*
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

Marion Damon (March 27)
Guindy, Madras 600 032
India

JAPAN

Floyd Powers (October 8)
Musa Powers (February 28)
Hokoku, Nakayama-Cho
Saihaku-Gun, Tottori-ken
Japan 689-31

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Mission Directory

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan

PHILIPPINES

Alice Brown (March 24)

Bessie Smith (March 27)

Luree Wotton (August 29)

David E. Dean (December 20)

Melodie Dean (August 9)

Address for all listed above:
Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

*The missionaries' birthdates follow their names.

ON FURLOUGH

Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060

Margaret Helms (Sept. 18)
c/o Mr. Martin Helms
Route 2, Box 500
Monroe, NC 28110

Laura Putnam (August 22)
c/o Mr. Mayo Putnam
Rt. 3, Box 273
Morrisville, VT 05661

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
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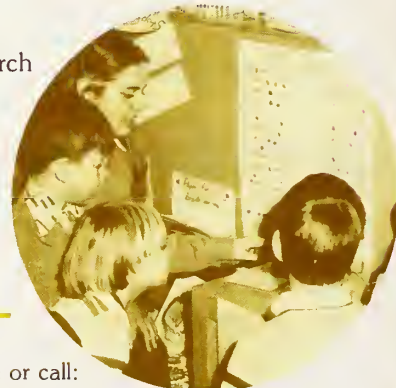
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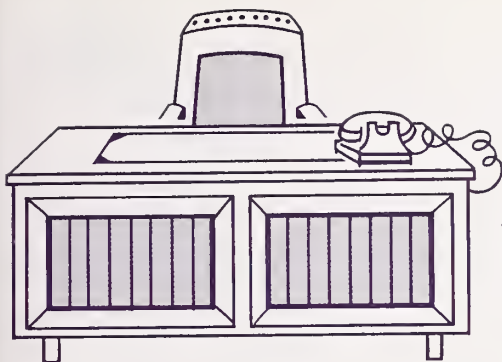
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From the Desk of the EDITOR

"Guidance means we can trust God. Commitment means God can depend on us." Those words stood out in something I read several years ago. Guidance and commitment, trust and dependability—these are important words for any person to learn. They portray strength and stability. But they do more than that. They characterize partnership, the kind of partnership that has direction to it and that gets things done. These words mean that wherever God leads us in His work we can trust Him completely. But, can He depend on us when His work demands sacrifice, possibly suffering, when the going gets tough? This is a crucial question as we seek to carry out the ministry of Christ through the Advent Christian Church. Can He depend on us?

As I write this two weeks before Easter. I think of Jesus saying, "Can you drink of the cup that I am about to drink?" He was calling for commitment under the hardest circumstances as well as the easiest. I'm afraid that sometimes we use the word "commitment" rather easily.

In his book, *A Shepherd Looks at Psalm 23*, Phillip Keller wrote "There is in every life a cup of suffering. Jesus Christ referred to His agony in the Garden of Gethsemane and at Calvary as His cup. And had it not overflowed with His life poured out for men, we would have perished." We can trust Him.

As he continues to relate his experiences as a shepherd, Mr. Keller tells of the storms of sleet and hail and snow and how when soaked and chilled, the sheep became dejected. And then he continues, "My Shepherd is alert to every approaching disaster that threatens His people. He has been through the storms of sufferings before. He bore our sorrows and was acquainted with our grief. And now no matter what storms I face, His very life and strength and vitality is poured into mine. It overflows so the cup of my life runs over with His life...often with great blessing and benefit to others who see me stand up so well in the midst of trials and sufferings."

Surely, with all of the suffering and anguish that is in our world today, we who serve Him have time and again known His overflowing cup in our lives. But what a great responsibility and joyous privilege to let our cup of blessing overflow to others. Today—right now is the time to make a sacrificial commitment of time, money and talent for Christian service through Christ's Church. We know we can trust Him; but can He count on us?

JKT

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Editor-in-Chief
Joyce K. Thomas

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Caroline Michael

Graphic Arts Designer
Rickie Hickel



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The Springtimes of God

by David S. McCarthy

Last in a three-part series on revivals in our time

Bishop Festo Kivengere of Uganda describes revival as “Christ becoming a living, risen Lord in the life of believers.” Bishop Festo is an authority, for he is a product of one of the most unique spiritual awakenings of all time. He was converted in and has shared leadership in the East African Revival, a movement of the Spirit which continues unabated after 46 years.

In the beginning—prayer

Roots of the East African Revival extend to a weekly prayer which began in Uganda about 1926. Church of England missionaries sought an outpouring of the Holy Spirit to energize their efforts in Uganda, Rwanda, and Kenya, and they agreed to keep praying until the answer came. Curiously, about the same time a prayer burden for East Africa swept churches and Bible training schools in other parts of the world.

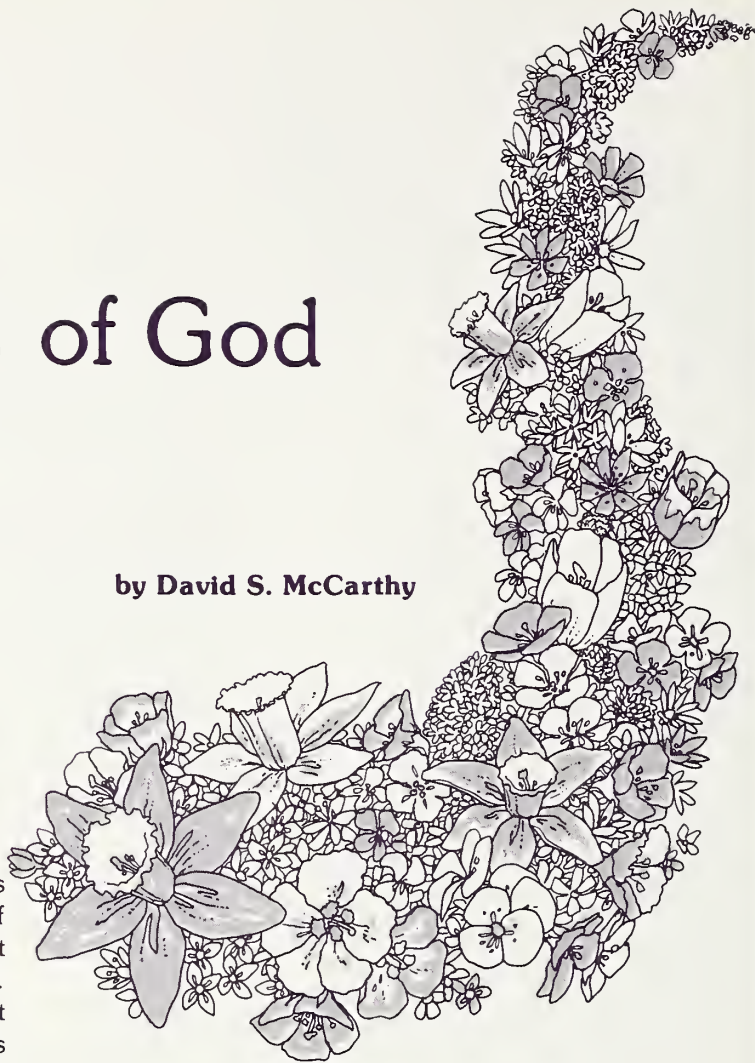
Out of this concerted intercession came a few Spirit-filled national workers. Their labors were marked by new urgency and zeal, while large numbers of conversions took place under their preaching. One young evangelist seemed to rise above the rest. His name was Blasio Kigozi, and his success would remind missionaries of Billy Graham in the next decade. In 1934, Kigozi received an unusual honor. He was invited to speak at a Synod meeting on the subject of evangelism and revival (the Synod was the ruling body, composed exclusively of whites, generally, missionary leaders of the Church of England).

Before he could deliver his address, Kigozi was stricken with a tropical illness and died. His paper was read to the delegates and resulted in much heart-searching and prayer. While Christians mourned their most powerful evangelist, the Lord was preparing to do an even greater work. The man was taken away, but the Spirit who had worked through him seemed to be released in power. Strange things began to happen in areas where no human activity had taken place, and people all over the region turned, not to a Spirit-filled man, but to God Himself.

Remarkable manifestations

Soon after the Synod meeting, a convention of national evangelists experienced an outpouring of the Spirit. As these 300 men went back to minister in remote regions of East Africa, they carried the sparks of revival with them. Wherever they preached, conviction, repentance and new conversions took place in large numbers.

Missionaries were contacted by men and women who had no prior contact with the gospel. Some people walked for



days to inquire about someone named Jesus who had appeared to them in dreams. Typical was the man who lived in a village where a tiny gospel work had been started by missionaries. He came under conviction while asleep, and in his dream he was told to open a hymnal to number 310. Early the next morning he borrowed the book from a Christian friend and turned to the correct page. There he read the words, "I lay my sins on Jesus, the spotless Lamb of God," and he promptly committed his life to Christ.

Then there was "The Voice." A cattle driver was attending a heathen wedding one night when a girl cried out, "Look! There is fire on the backs of the cattle." A great fear came over the man, accompanied by an urge to enter a darkened church to pray. He resisted, but the Voice would not let him rest. When he finally slipped into the building, he discovered that he was not alone. Thirty others had also heard the Voice, and had come weeping to meet God.

When evangelistic meetings came to one village, a well-known drunkard was enjoying himself as usual when the Voice spoke. "Why do you mock Me?" it said, and the man poured out his liquor and hurried off to the crusade.

Another man felt a strange fear in the night and reached out to clasp his charms. An invisible hand touched him and the Voice ordered, "Take these to the missionary." He and his wife dressed and started out, only to be joined by a girl from a nearby house. "I, too, want to burn my charms," she cried.

The negative side of revival

Accounts of revival are usually dominated by the victories, conversions, and renewed power of Christians, but there is a dark side to the picture. Satan seems to work harder in revival times, knowing that his rule over human affairs is endangered, and nowhere may his opposition be seen more clearly than in East Africa.

The missionaries who had prayed for revival were startled by the problems it created when God finally poured out His Spirit. Take hospitals and schools, where national Christians were serving as nurses, teachers, and assistants. A revival might take these helpers away from their duties for several weeks, leaving overworked missionaries to take up the slack.

A typical case: the nurse asks for time to attend a gospel service. Revival breaks out, schedules are forgotten, and the nurse basks in spiritual blessing for two or three days. Then she announces that her heart is so full that she must return to her village, several days into the bush, to testify to family and friends. During her absence, the extra burden of patient care falls on the missionaries.

Another shock came when missionaries heard their most trusted converts describe secret sins. Drunkenness, dishonesty, immorality—all sorts of evil came to light in the revival, and Christian workers were shattered to think that their labors had not produced quality fruit; that translators and helpers were leading double lives.

Most missionaries were not happy at some of the emotional manifestations that accompanied confession and repentance. National Christians often lost control of themselves and went into wild dances and ecstatic trances. They would beat drums all night—pagan style—to celebrate deliverance from longstanding sins, and the workers from middle class British society found it hard to identify, much less enthusiastically endorse what was taking place.

But the most serious blow of all was the super-spiritual attitude of men and women who experienced revival. They turned from wild celebrations of joy to find very proper missionaries who seemed to frown on what God was doing in their lives. Soon, nationals were charging missionaries of not having warm hearts for God. Some even expressed doubt that the missionaries were saved.

Was there truth in the charge made by one African, "Some of you missionaries know your Bible, but you're like a man with a crate of ammunition and no gun. Someone with one round and a gun can do more damage"?

The workers from overseas didn't think so, but eventually God showed them that the wickedness of the heart extends across the board. While the white man might not be guilty of adultery and witchcraft, selfishness and pride were just as sinful in God's sight. In retreat after retreat, the Spirit touched missionaries, and they responded to His touch.

The Lord broke down opposition from dignified pastors sent to Africa by the Church of England. Bishop Festo and a team of evangelists found doors closed when they went to Tanzania for a campaign in the 1960's. One minister warned his people about attending the meetings, threatening to excommunicate anyone who talked about salvation as the evangelists were doing. Five months later, the same minister stood before his congregation and declared, "I've been telling you that if you accepted the salvation these people talk about I would excommunicate you. Now, I have been saved and you may excommunicate me if you like."

The revival spirit continued despite World War II, and nationalistic turmoil. Even severe persecution, such as the bloodshed under Idi Amin's regime in Uganda has failed to quench the divine flame.

In 1935, a missionary wrote to friends in England, "Pray that the fire does not go out." God has honored that kind of thinking and praying. Forty-six years later, the East African revival is still pointing people to Jesus.

God Gives the Increase

by Mary Jane Stone

A growing church. The words have an exciting ring. Portland, Maine, Advent Christian Church has been in that glowing condition for two and a half years. Because I've been a member here for twenty-six years, I'd like to share my perspectives on growth.

Within two years Portland's attendance at morning worship has grown from seventy-five to two hundred people. Our new church plant is lovely but we have outgrown it. We opened the balcony last Easter and it is used regularly. Our parking lot we thought so spacious is now filled and cars line the street Sunday mornings. A year ago we added Rev. Raymond Penney as Co-Pastor with Rev. Glenwood Jordan. Eric Strange became Minister of Music. Five months ago we added Alan Chamberlain, Youth Pastor. Mrs. Patricia Penney is Director of Noah's Ark Child Care Center with a staff of nine. Prayer meetings average twenty-five people and are an inspiration. Our Sunday School has grown and we need more rooms. Young Mothers' Fellowship, Men's Fellowship, and WHFMS meet regularly. We have started a Junior Brigade for boys ages eight to eleven years. Small groups foster getting acquainted and discipling. One group does handwork, another is a weight control group. Saturday nights the adults have a drop-in center for Christian fellowship called the King's Palace. It is exciting to sit in the choir of twenty-seven and see the congregation grow week by week. Rev. Jordan and Rev. Penney have baptized forty-eight people since coming to the new building. God is building His church on Westbrook Street. Praise God!

What is causing the Portland church to grow?

It isn't us. Many of the same people are still faithful. They came, worked and gave twenty-five years ago and still do.

Our pastors have all been faithful, with a high quality of caring and dedication. Pastor Jordan has been in Portland many years. The past two and a half years has shown the growth explosion. Glen is a great pastor—warm, caring and giving and I love him—but he is only part of the reason we are growing.

Our change of location and new building stimulated interest but other churches have moved and have not grown. You can't guarantee growth by a new building, unfortunately.



(L to R) Alan Chamberlin, Youth Pastor, Glen Jordan, Raymond Penny, Associate Pastors and Eric Strange, Minister of Music.

These things help us grow.

Prayer vigils, the twenty-four hours of concentrated prayer, help. A prayer vigil as a unifying force reminded us of our dependence on God. I like the thought that somewhere, someone or several are praying night and day. We have had eleven prayer vigils in the past three years. Always one before a major decision, as before we called Rev. Penney. The committee prepared a list of suggestions. It is inspirational to read former prayer lists and remember the victories and thank God.

Bible discussions and studies in homes help. Informal groups encourage newcomers. It is a comfortable place to ask questions or share concerns. And it's fun. Rev. Jordan had one Bible study for people unfamiliar with the Bible so their questions would not embarrass them.

Conversely, it is trite to say that bickering, jealousy and the "how great I am" attitude hurt, yet I see churches that engage in these negatives.

My conclusions.

We prayed for growth in Portland for years before we saw results. It took time for God to mold our attitudes and thoughts.

Stanley Grant expressed it well. "When we voted to build a new church, I voted 'Yes' with fear and trembling. Having seen God's hand work, I've left the trembling."

I remember the scary stepping-out-on-faith feeling when twelve couples signed to accept responsibility for repaying the mortgage of \$140,000.00. We knew what we were do-



Children crammed into one pew for the Children's Sermon at the morning worship service.

ing but we shut our eyes and did it anyway. It felt like diving into cold water. We didn't know where the money was coming from, and still don't know. God has honored our faith, but it surely felt like walking on the water at the time. God has provided all things for us in spite of the economy. It is an object lesson. A growing church encourages stepping out on faith.

A growing church is more fun to work in. There is an excitement, an expectancy, a buoyancy. We expect God to act because He had acted in the recent past. Faith is like driving a car with cruise control. You steer a little but the power is not under your direction. It's a detached feeling, and scary if you are used to "taking responsibility." You feel the power surge but you didn't depress the accelerator. You make the decision to put the car into cruise control. As soon as you touch the brake, you are back on your own power. Faith is like that.

It is thrilling to see God's working. Sometimes rapidly, like a piece fitting into a jigsaw puzzle. There is a need and people appear to fill that need. Eric Strange, our Minister of Music, came to us that way.

Sometimes it takes time and a lot of work and prayer, as with the Child Care Center. Noah's Ark Child Care Center opened in September, 1980, with three children, two of whom were there only part-time. For months the outreach ran in the red ink financially. January, 1981, the Maine state law changed permitting infants to be cared for in centers rather than only in homes. Noah's Ark was the first infant center licensed in the state. Instantly we were filled to capacity—twelve infants. March, 1981, showed a jump in children enrolled, and by June we had fifty children. July, 1981, was the first month we met expenses. Now our numbers are down again as children go to kindergarten and situations change.

Noah's Ark is an outreach ministry to the community that tries to give children of working parents child care reflective of a Christian home. Seeds are planted by grace before meals, Bible stories, songs and loving care by Christians.

The increase is left to God. Pray for us as we give to needy little tykes from Christian and unchurched homes.

We have learned that our expectations and vision was too small. We still don't know all that God has planned for us; but I'm sure great things are in store for the people of Portland area. God is unfolding His plan.

I have concluded that we are called to be faithful, to do our part. Beyond that, the increase is God's responsibility. If we do our best to be faithful—friendly, caring and without bickering—we reap no credit if our church grows and no blame if it doesn't. **God gives the increase.**

I was talking with a pastor's wife. Their church was not growing. I detected discouragement and guilt. I knew the man, his dedication and quality of service. Techniques that had helped Portland had failed in their situation. Amid all the rhetoric about growth, it is possible to cast a shadow on dedicated people when their efforts do not blossom. They feel to blame, but it is God who gives the increase.

It takes more fortitude to be faithful in a status quo church. Speaking from my experience, it is harder work. Perhaps this is a different lesson from God and a different test of faithfulness.

The Bible commends being faithful in a little. To me this means doing your very best, diligently, efficiently, prayerfully. This is the worker's responsibility—the trust and obey attitude. God is the Boss. His the responsibility, and His the increase. Neither credit nor blame is ours if we are faithful. This frees us from guilt, worry and frustration.

A trip to a hockey game or shopping impresses me with how many more people are not involved with Jesus Christ. So many need to hear.

The increase is all due to God's blessing. As Glen Jordan has often said, "God is building His church on Westbrook Street—in people more importantly than in building. Unless God builds, all our efforts are in vain and will come to nothing. God is building."

We are just running along trying to keep up!



View of one half of the sanctuary during morning worship service.

No More Decay

by Pastor Clio Thomas

(This is the third in a series of four Sermons On Death and Dying.)

There is a lot of confusing thought in the world concerning what happens after death. Everything from reincarnation to a sentimental kind of view that death is a separation of personality from the body and the true person goes to be with God, or to hell. The body just ends, decays, and is gone. Or there is the view that death is the end of everything and there is nothing after that. Eat, drink, and be merry for tomorrow you die, that's it. The jig is up. It's all over.

A lot of Christians don't really know what they believe about death and resurrection. We have lost something of the dynamics of the New Testament. The death and resurrection of Jesus Christ in the New Testament was everything. It was everything. We sometimes, it seems, have the position that if a person is good and lives a decent life, then surely something is beyond for him or her. This view is not tied very closely to Jesus Christ, and would have been heresy to Paul, Peter, John and the others. Because, for them everything was Christ; to know Christ and to live in Him. All of life was summed up in Jesus. It also denies something that is terribly important for us, and that is that sin and death have infected not only human beings but sin and death have infected all of creation. Paul says in many places, specifically, all creation groans and travails until its redemption. All creation has been afflicted and affected by sin.

I made a statement last month (see the article "One Desire" in the April *Witness*) which I think needs a little amplification. That statement was: If man by nature is immortal and flies away to be with God at death, then there is no necessity for the death and resurrection of Jesus. That's true. If man is by nature immortal, there is no need for the death and resurrection of Jesus. But then someone comes back and says, "Oh yes, He had to forgive us our sins." But what is the result of sin? The result of sin is not merely that man is not immortal. The result of sin is that all of creation suffers, decays, and is under death. It touches all of creation. Look at the world around us. Go hiking in the mountains. Death and decay on every hand, everywhere. We are in a universe that is permeated with death and decay. The death and resurrection of Jesus affects all of life, not merely what happens to a human being. The death and resurrec-



tion of Jesus Christ is a cosmic event, not just a personal event for individual people. The death and resurrection of Jesus affects all creation and redeems all creation for the glory of God. To know Jesus Christ is to be in Him, to know that one's own being, identity, and personhood is linked up with Christ and His death and resurrection. But it is also to know all creation is going to be redeemed and be made new. Death from beginning to end is an enemy. It attacks that which is best, that which is good, that which is worthwhile, that which is meaningful. Death takes away our life. It's not some simple thing. In the event of the death and resurrection of Jesus, death has been vanished. Death has been conquered once and for all.

As we look at a passage in the second epistle of Paul's to the Corinthians we have to remember that Paul had already written one other epistle to these folk, and maybe others. In his first letter to the Corinthians he spent the longest chapter in any of his letters in talking about this very thing, of death and resurrection. He starts out in that chapter talking about the fact that Jesus died and rose again. He said, "I delivered unto you, first in importance, that Christ died for our sins, and according to the Scriptures, that He was buried and He was raised on the third day, and according to the Scriptures, that He appeared to Peter and then to the twelve. Then He appeared to more than 500 brethren at one time, most of

whom are still living though some have fallen asleep. Then He appears to James, then to all the apostles, and last of all He appeared to me also."

Paul takes great pains to point out that Jesus appeared physically following the resurrection. He said all these people saw Him. They ate with him by the Sea of Galilee, a fish breakfast from one of the greatest fishing trips in history. Jesus appeared to these people. He lived like them following His resurrection. Paul emphasizes this. But then he says, "If Christ is preached as raised from the dead, how can some of you say there is no resurrection of the dead? If there is no resurrection of the dead, then Christ would have not been raised. And if Christ had not been raised, then our preaching is in vain and your faith is in vain. We are then found to be misrepresented to God because we testify to God that He raised Christ, whom He did not raise if the dead are not raised. For if the dead are not raised, then your faith is futile and you are still in your sin." Nothing has happened? It's a fairy tale? No! If Christ has been raised, then Paul says we will be raised and will live with Him.

In his second letter to the Corinthians, Paul is writing to the same people. He is talking to them in the first part of the second letter about the glory of the gospel of Jesus Christ and how the gospel of Christ comes into our lives and we are redeemed because of faith. This is the activity of God. It's not the result of anything we do. It's God's activity in us. It's God's gift. Then in the fourth chapter Paul says, "But we have this treasure in earthen vessels." We have this wonderful gift, this wonderful treasure of redemption of God but it is in earthen vessels in order that we may show that the transcending power belongs to God and not to us.

Then he talks about these earthen vessels. "We are afflicted in every way, but not crushed. We are perplexed, but not driven to despair. We are persecuted, but not forsaken. We are struck down, but not destroyed; always carrying in the body the death of Jesus, so the life of Jesus may be manifested even in our bodies. For while we live we are always being given up to death for Jesus' sake, so the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life is at work in you. Since we have the same spirit of faith as he who had written, 'I believed, and so I spoke,' we too believe, and so we speak, knowing He who raised the Lord Jesus will also raise us with Jesus and bring us with you into His presence."

Continuing in the 4th chapter of 2 Corinthians: "He who raised Jesus will also raise you and He will bring us together with you into the presence of Jesus. For it is for all of your sake. So it is grace which extends to more and more people who may give thanksgiving to the glory of God."

Then Paul says, "We won't lose heart even though our outer nature is wasting away, our inner nature is being renewed everyday." The outer nature, the physical body is

wasting away. Medical research that has been reported recently says the human body seems to have been created with the potentiality of living forever. There is no medical reason why cells don't continue to reproduce and keep dividing, on and on and on. What happens is that the human cells reproduce 50 times in one's lifetime with the average lifetime being 70 or 80 years. There is no reason why these cells don't continue to reproduce, except that we, as Christians, know that sin has invaded human life and as a result reproduction of those cells ceases.

Paul says our body is wasting away. I find more difficulty each year getting cranked up for trail hike. Twenty years ago when we started those trail hikes I was revved up in June, ready for a trail hike in August. Now, trail hike is two weeks away and I am getting colder and colder feet. I can lie in my bed at night and think about those rocks and roots that I'm going to lie on and it has very little attraction. This body is wasting away. That is part of what Paul is talking about. He says, "Even though our outer nature is wasting away, the inner person is being renewed." It is being renewed in Christ. "For this slight momentary affliction is preparing us for an eternal weight of glory beyond all comparison, because we look not at the things which can be seen but we look at the things that are unseen, for the things which are seen are transient, but the things that are unseen are eternal."

Now it is at that point where Paul moves into the next chapter. "For we know that if the earthly tent we live in is being destroyed, we have a building from God, a house not built by men, eternal in the heavens." He says that if this body is being destroyed and is failing, we know we have a building not made by man that is eternal. "Here indeed we groan, and long to put on our heavenly dwelling so by putting it on we may not be found naked." Paul is saying that this body is failing. He would like to put on that eternal life, so that by putting it on he would not be naked. The Jewish view of death is that it is a time when everything is stripped away. That's a time of death when all of life and meaning and everything is stripped away.

Paul is saying, "I want to be clothed by this new life, the body that Christ had when He came from the grave. I want to be clothed upon by that immortal body of my Lord. I don't want to become naked." "So while we are still in this tent (this body which is failing), we sigh with anxiety; not that we would be unclothed, but that we would be further clothed." We know this is not our final nature. We want the body that will be given by Christ. So that which is mortal may be swallowed up by life. He who has prepared us for this very thing is God. He has given us the down payment on the hope. The Holy Spirit has already come into us and we were quickened by Christ and been made alive and set afire by the Spirit internally.

No More Decay

from page 9

Paul is saying the day is coming when that which has already happened in our inner being will eternally happen for these mortal bodies. The cells will no longer cease to divide, they will divide perpetually. These bodies will be like the resurrection body of Jesus Christ and we shall live with Him. So Paul says, "We are always of good courage. We know that while we are at home in this body we are away from the Lord, for we walk by faith, and not by sight." We don't see Christ now. Christ is not here physically. No one sees Him here today but He is here. He is here and we walk with Him by faith. Paul says that one day that faith is going to become sight when these bodies will become like His Body and we will become like Him. We will be physically like Christ.

"We are then of good courage. We would rather be away from the body and at home with the Lord, but whether we are at home or away, we make it our aim to please Him. For we will all appear before the judgement seat of Christ, so that each one may receive good or evil, according to what one has done in the body." We shall be judged, Paul says, for what we have done in this body.

God created the universe in the beginning and at the end of each day of creation, God looked out over His creation

and said, "It's good, it's good. It's just what I wanted." And then God created man. God looked at man and said, "It's very good." After each step of creation He said, "It's good" but after He created man He said, "It's very good." That's the kind of Being I want to fellowship and share life with. God set in motion from the very beginning that which He is going to bring to pass at the end. God is not settling for disembodied spirits that are going to go fleeing away somewhere.

God is going to bring all of creation back to that pristine state which He started in the beginning. All of creation will be renewed. There will be no decay of trees, no more decaying bodies. Life will be restored in a pristine state, in perfect harmony with God. That's a positive thing. We will share in it as individuals but it covers all of creation, all of life. When I think about that I get excited. Sometimes I'm like old Bro. Estep who used to preach until he got so excited he would jump over the pulpit. Sometimes when I start thinking about all that God is doing in his eternal redemption it is exciting. That's what Paul is talking about. These bodies which are now mortal, and subject to decay will be transformed and made like unto Jesus. That is coming. You teenagers who are here, that's coming in Christ. These bodies will be quickened and you will be able to do everything and much more, much more. Praise the Lord!

A Day's Work At Chao Hsien

On Sabbath morning December 13, we were awakened by a church bell calling for morning prayers and we hastened our toilet and as soon as possible joined the worshipers. The ringing of the bell was from our own Advent Chapel at the West Gate, Chao Hsien. Our hearts were filled with joy and praise on our way thither as we remember that not two years ago, all in this city were worshipers of idols and now a goodly number of people were on their way to church to worship the true and only God. Yes, and not five years ago, one of our earners missionaries was severely beaten near where the chapel now stands. Truly we had much to be glad and thankful for.

Z. Charles Beals The China Advent News—1904

An Urgent Appeal

We are greatly in love with our work. The people are willing to hear the Gospel Messages. What a grand place for a young man to take up work in. Better by far a thousand times than the finest and richest Church in America. A place where men can be reached with the Gospel and that should be the aim of very true workers.

Why are our young men so willing to preach the Gospel at Home where the Gospel of His Coming Kingdom has been preached over and over again? I candidly believe the devil is blinding their eyes and keeping them on ground that is surely frozen over and the message has no effect.

Oh, young men, in His name I ask you, get your hearts prepared and your eyes opened and then you will see the great field of heathendom in its darkness and misery which has not as yet heard the good news of Salvation and who must hear before we can welcome back our Lord. Do not stay in that old stoney field which has rich aluvial soil and there is sure to be an abundant harvest.

True there may be hardships but special blessing will come to those who are willing to forsake all for Him.

My heart burns within me as I think of the great need for workers and then remember the thousands upon thousands of young workers at home who could and should prepare to come. Do you long for His appearing? Or is it only a passing wish? May God make this duty, yes privilege, clear to many hearts so you may gladly and heartily say, "Lord, here am I, send me." Oh how I pray that this appeal may find lodgement in some of our young people's hearts.

Elder Z. Charles Beals
The China Advent News—1904



The Big Four:

Miller and his Lieutenants

by Dr. Clyde E. Hewitt

It is also altogether fitting that Miller's name should have been given, even in his own day, to that great religious movement which proclaimed the personal, visible coming of the Lord "in or about 1843-44." He was the chief architect of the message; and from first to last, its most sought-after speaker. Yet the movement was the work of hundreds of others.

As that movement approached its height, "five or six hundred ministers of the Gospel," to quote one of the most prominent of them, were "more or less" preaching the second coming and on the climactic day of March 21, 1844 "something like fifteen-hundred or two thousand" were proclaiming the imminent return of Christ. The latter figure is the estimate of the assistant editor of *The Midnight Cry*, the second-ranking Millerite journal.

If there is one thing that can be said with certainty about Millerism, it is that it was far more than the work of one man, or handful of men. Sometimes, even, the movement became so self-energizing that it controlled the leaders. Nevertheless, from first to last there was an inner core of four men who were commonly conceded to be its top leaders. One modern student of the period has called them the "Big Four" of the Millerite movement. They were Miller, himself, Joshua V. Himes, Charles Fitch, and Josiah Litch.

Joshua Vaughan Himes (1805-95) was a truly remarkable person. Had he chosen to throw his energies, talents, and personality into business or politics it is likely that twentieth century Americans would be familiar with his name. Raised an Episcopalian and even destined by his father for the ministry of that church until financial reverses dictated otherwise, Himes underwent a religious experience in 1823 which saw him repent of his sins and join the Christian church. Shortly afterwards he entered the ministry of that group. He was an immediate success as an evangelist and organizer of new churches.

He simultaneously became involved in the wider affairs of the Christian denomination. He served as Secretary of its General Conference in 1823. He was a chief mover in the Massachusetts Christian Conference's successful attempt to establish a Manual Labor School for New England youth and to capitalize it at \$10,000. In 1837 he began a

publishing ministry with his paper, *The Christian*, which he sold to the Eastern Christian Publishing Association a year later.

J.V. Himes was a born reformer. Had he not thrown himself so wholeheartedly into the second advent movement that he became its second in command, as it were, he might well have become the second ranking abolitionist of his day. He was an assistant to William Lloyd Garrison in his outspoken battle against slavery. Himes' Chardon Street Chapel was the birthplace of Garrison's New England Anti-slavery Society. Indeed, his church became the headquarters for many Boston area reform movements. Himes was one of the founders of the American Peace Society and fought strongly against the liquor traffic.

Perhaps by late 1839 Himes was beginning to wonder if secular reforms ever would truly succeed. Miller's message, however, promised a better day. Dr. David T. Arthur, who has written extensively about the man, assumes that this thought appealed to Himes. He has written, "The second coming of Christ to the earth to make all things new was the only complete and final solution. If Miller were right, the cause of Adventism promised complete success in remaking the world."

Shortly after meeting and hearing Miller, Himes went to work on behalf of his newest cause. He approached it with a sense of dedication he had possibly not felt for his more mundane reforms.

When Miller confessed to him that he had long wished for a paper committed to setting forth his views and giving him an avenue of reply to abusive stories and misinformation circulated elsewhere, Himes sprang immediately into action. Within a week, without subscribers, patrons, or capital, except for one lone dollar contributed by an elderly sea-captain, he had published the first issue of *Signs of the Times*. It bore the date February 28, 1840. This paper was the first of an almost unbelievable number of publications in the next four and a half years which flooded from the presses of this country (plus five in Canada and two in Great Britain). Of the thirty or forty such papers, Himes personally launched seven and nearly all the others come to some extent under this general oversight.

Continued next page

The Big Four

from page 11

Proficient and busy as he was as a publisher and distributor of the written word, Himes was equally to be found in the pulpit. Here his considerable preaching talents were often displayed. He was a frequent companion of William Miller on evangelistic trips. Some of these might last upwards of two months. Often they were shorter. But always he worked.

Himes' publication of Miller's lectures in book form greatly aided in the spread of his views and influence since they often carried his message to places and people he had no opportunity to visit. Two of the most influential of his ministerial recruits were attracted to his cause in this way.

Rev. Charles Fitch, pastor of the large Marlboro Chapel in Boston, a Congregationalist who was shortly to become a Presbyterian, wrote Miller on March 5, 1838, stating that he had been reading his lectures and had compared their arguments with Scripture and history. He confessed, "I find nothing on which to rest a single doubt respecting the correctness of your views." Fitch ended his letter saying that he wished to stand as a watchman on the walls "to give the trumpet a certain sound," and to make that sound as full, and explicit, and convincing as possible."

This he began immediately to do, but his new views were treated with so much ridicule by his ministerial colleagues that he returned to his former post-millennial persuasions for about three years. In 1841 he regained his belief in the essential correctness of Miller's views and, overcoming his fear of being an outcast, returned to preaching the second advent. From this time on he was one of the boldest, most aggressive and successful of the Millerite leaders.

In second advent circles Fitch was possibly most famous for being the chief designer of the "1843 prophetic chart," an arresting visual aid for presenting the graphic prophecies of Daniel and St. John. His major preaching contribution was in the Cleveland area and on the Oberlin College campus in Ohio from late 1842 to the fall of 1844. Like most of the full-time Millerite preachers he spoke to crowds of people, time and again, after arduous and hurried travel from one place to another. Like them, too, he could accept only a small number of the invitations that came to him.

The manner of his death was appropriate to his devotion to the cause. He died from pneumonia contracted by conducting three separate baptismal services in the chilly waters of Lake Erie in early October, 1844. (Only seven months earlier had he, himself, embraced baptism by immersion.) Twice as he finished the service and started for home in his wet clothes he met late arriving candidates and went back to the lake to immerse them. The next day, although ill from exposure, he set out in the cold wind to keep a previous appointment. It was all too much. He died on October 14, 1844, just days short of when he expected to see his Lord coming in clouds of glory.

Charles Fitch, despite his early acceptance of Miller's prophetic interpretation, was not the first well-known New England minister to openly and vigorously espouse the latter's message. That recognition must be accorded to Dr. Josiah Litch, able and scholarly minister of the Methodist Episcopal Church. Like Fitch, he read Miller's Lectures in early 1838, assuming at first that he could readily overthrow the New York farmer's arguments. On the contrary, he became convinced of their correctness and began to preach them from the pulpit. Experienced as a leading abolitionist and temperance reformer, he was undaunted by the fact that he was virtually alone, outside of Miller's bailiwick, in preaching the personal and near return of Christ.

He set to work almost immediately to produce a forty-eight page summary of Miller's position which he distributed widely and which won many adherents to the Advent cause. No sooner had he finished that than he began to write a two-hundred page volume entitled, *The Probability of the Second Coming of Christ about A.D. 1843*. His scholarly writing, his enthusiasm, and his great preaching ability combined to place him in the forefront of Millerite leadership. He frequently addressed its major gatherings, became one of the editors of *Signs of the Times*, and started the *Philadelphia Alarm* (subsequently *Trumpet of Alarm*.) His three weeks of lecturing in Newark, N.J., in 1844, were especially effective. He also appeared with Miller in preaching missions, especially in Washington, D.C., Philadelphia, and New York.

In June, 1838, Litch made the interesting prediction that the Ottoman Empire would fall on August 11, 1840. His prediction was based upon his reading of Rev. 9:1 ff and the generally accepted view among prophetic writers that the "star" of verse 1 referred to Mohammed. This prediction, which appeared in the book referred to above, was widely circulated in New England. Litch's reputation as a prophetic expositor was secure—on August 11, 1840, the Sultan's power over his Mohammedan empire was severely curtailed with his supremacy being taken over by a coalition of Christian powers!

Litch's calculations, it is true, were not based on the prophetic periods of Daniel which yielded the 1843 date for Christ's return, but they had employed a similar methodology. Although Litch's fulfillment did not guarantee Miller's, the unbelievers were shaken, nevertheless, and the believers were strengthened.

Himes, Fitch, and Litch may have comprised the innermost circle of Miller's fellow workers; but there were others of nearly equal importance to the movement whose learning and public prominence exceeded even theirs. Actions, it is said, speak louder than words. One of the greatest possible tributes to Miller the man and to his message, as David A. Dean so well pointed out in a recent issue of this paper (February 1982), was the adherence of men of this caliber to

the cause and their unswerving loyalty to both the man and his proclamation.

After the Great Disappointment Litch and Himes continued close to Miller. In the troubled days following his death in 1849 his two lieutenants were prominent among the emerging Evangelical Adventists, the first of several denominations to grow out of the Millerite movement.

Not long after the formation of the Advent Christian denomination in 1860, J.V. Himes began moving toward the conditionalists beliefs of that group. Withdrawing from the Evangelical Adventists, who believed in the eternal torment of the wicked, he spent the next decade and a half of his long life as an Advent Christian. He worked most of this time in the Midwest. In 1878 personal opposition from certain of his fellow Adventists led him to rejoin the church of his childhood and from then until his death in 1895, he served as rector of St. Andrew's Episcopal Church in Elk Point, S.D.

Josiah Litch continued on for the rest of his seventy-seven years as a prominent pastor and spokesman for the

Evangelical Adventists. He was one of five Evangelical Adventists who joined with others in signing the call for the great prophetic conference on the pre-millennial return of Christ that met in New York City in 1878. Although former Millerites did not play much of a role in that conference, it did mark the beginning in America of a general Protestant and Fundamentalist acceptance of the personal, premillennial return of Christ. Litch spent most of his career in Philadelphia being pastor of a church there as late as 1884. He died in Providence, R.I., in 1886.

(Ed. Note: The "Big Four" of Millerism were William Miller, Joshua V. Himes, Charles Fitch, and Josiah Litch. This month we take time in our recognition of the William Miller Sesquicentennial year to salute Miller's lieutenants. Most of the accompanying article is excerpted from Dr. Clyde E. Hewitt's forthcoming book, *Midnight and Morning, a history of the founding of the Advent Christian denomination, 1831-1860.*)

Being Put To The Test

In many Christian congregations, there seems to be a great deal of confusion over what a "fair share" of the budget is. The Bible makes clear that the formula for giving to the Lord's work is the tithe—ten percent.

"Bring the full tithe into the storehouse, that there may be food in the house."

In fact the Old and New Testaments assume that God's people will tithe. Jesus, in referring to the tithe said, "This ought ye to have done," but then challenges His people to go beyond what is expected of them, to something more gracious of their hearts, such as justice, mercy, faith.

The other side of tithing is, *"I will open the windows of heaven for you and pour down for an overflowing blessing."*

This is a mystery of the Christian experience that defies description and is to be accepted on faith. It is so when one makes his initial decision for Christ, and it is so when one

becomes a responsible steward of the gifts of life. It is an honest observation that when Christians begin with the tithe they receive blessings, both material and spiritual, that they could not know in any other way.

On the other hand tithing is the only sound basis for undergirding life and the mission of the church in the world. It is the only way the church can keep up with the rising costs here and overseas. A tithing church is a faithful, happy, effective church. It is a church with adequate resources of heart and faith and dollars to do the work of the Lord.

"Put me to the test" says the Lord of Hosts.

"A Christian Stewardship is not a law, but an attitude; it is not a matter of rule but of reverence."



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The Vanishing Rapture

by Pastor Al Currier, Advent Christian Church
Bellingham, WA

Have you ever noticed how some things, like children's shoes on hectic Sunday mornings, seem to disappear the more they are searched for? The popular prophetic theory of a secret rapture, or catching away, of the church prior to a seven-year tribulation period culminating in the Second Advent has a similar quality. The closer one looks at the Bible texts which are supposed to prove its existence, the harder it is to actually find the Rapture! A case in point is found in Matthew 24:40ff, "One will be taken and one will be left," a catchy, almost-slogan of the Rapture theorists. Such "proof-texting" use of this passage of Scripture is a classic example of twin pitfalls in biblical interpretation: the danger of reading into the text and the danger of ignoring the context.

In order to get the Rapture out of Matthew 24:40,41, it must first be read into the text by the interpreter. These verses are a simple description of the immediate and eternal separation of humanity into two groups, the saved and the lost, when Jesus returns (the event specified by the initial "then," cf. v. 37). This separation will be effected suddenly, indeed when least expected, as people occupy themselves with normal life routines, such as work in the fields or at a mill. Any idea that this separation is a secretive "vanishing act," or whisking away, of the one who is saved, and a consequent abandonment of the one who is left to seven years' tribulation (with the further possibility of salvation) must certainly be read into these verses from the opinions of the interpreter.

When quoting a Bible verse, we must take care to carefully consider the context, or surrounding verses, as a guide for proper interpretation. The context of Matthew 24:40, beginning at v. 37, dramatically removes the rapture theory from serious consideration. Jesus is comparing the attitudes of society toward His return to the attitudes manifested by the pre-flood society of Genesis 6-9. In Noah's day, the average person went about his secular lifestyle with no thought of the doom about to engulf his civilization. Judgment by flood was coming! Likewise, Jesus says, the average person of the age prior to His return will be concerned only with a self-centered routine of daily living, giving no thought to the judgment looming over the world and personal necessity of answering before God.

The immediate context of Matthew 24:40 is provided by v. 39. Here a close parallel is established between the action of the Genesis flood in sweeping Noah's society away to destruction and the action of Jesus' return in separating humanity suddenly and forever into two camps, one of which is swept away to eternal destruction. Jesus asserts that in Noah's day the flood did come and "took them all away" (except, of course, for Noah and his family) to certain destruction. So also His return will indeed come and take many away to their doom, leaving the faithful unto salvation. These who are left, are, like Noah's family, the survivors, the saved, the secure whom God has sheltered through judgment. Thus we must conclude that Matthew 24:40 actually teaches the opposite of the rapture theory proof-texters: Those who are taken away are doomed and those who are left are saved!

Such an interpretation is the product of allowing the verses to speak for themselves, and allowing the context to determine the meaning. It is also in harmony with the general Scriptural witness to Jesus' return. The Bible teaches that His second coming is a single, dramatic event which is an instrument of doom toward the unrighteous and an instrument of life for believers. The latter are consistently represented as those who have held fast, endured, remained and been kept through the storms of judgment (Matthew 7:24-27; 1 Thessalonians 4:16,17; Hebrews 12:27,28; Revelation 6:16,17; 12:15-17). On the other hand, Scripture represents sin, evil, Satan, and, sadly, the lost, as things that will be removed, or taken away, by the judgment of God to eternal destruction (Matthew 25:46; 2 Thessalonians 2:8; Revelation 19:20,21; 20:14,15). It is the inheritance of Christ's faithful not to be whisked away, nor to perish in judgment, but rather, like Noah, to overcome, to endure, to *remain*, or be left, in the safety God Himself provides. With all that conflicts with God and good forever removed, and they themselves renewed in the resurrection, believers shall remain to possess a world itself cleansed and renewed, from which the tragedy of sin has been completely and eternally taken away.

May a proper understanding of Matthew 24:40 encourage us to endeavor to be among the faithful who are "left" and reach out with the love of Jesus in the Gospel to those who are in danger of being "taken away" on that Great Day.

What's Your Prophetic Question?

by David A. Dean

Question: What is the Mark of the Beast (666) in the book of Revelation? Why will it be stamped on the forehead and on the hand? When will this take place?

Answer: Thanks so much for your letter. Your question is one which interests many people. It deserves a full and careful answer. And so I have asked Dr. Oral Collins of the Task Force on Prophecy to answer your question in a longer article for the next issue of *Advent Christian Witness*.

For now, let me summarize his reply. The mark of the beast is not a literal number or a literal mark. It teaches symbolically that the destiny of a person is determined by whether he places faith in the true lamb of God or he relies upon a false "harlot" church. Advent Christians have traditionally viewed the number 666 as a code name for the papal system.

Watch for Dr. Collins' more complete explanation soon. Meanwhile keep your questions coming.

—DAD



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Harvest Now! In Malaysia



The people gather for intense prayer prior to their baptism and subsequent entry into membership of the Banting Berjuntai Church.



Lucas Devasahayam, pastor of the Banting Berjuntai Advent Christian Church in Malaysia instructs the believers in Christian disciplines and baptism.



Pastor Devasahayam baptizes a former Hindu who came to acknowledge Christ as his Saviour.



The ladies and some of the youth sing the Praises of God following the baptismal service.

This, may I remind you, is happening in a land which is predominantly non-Christian. Praise God for Harvest Now in Malaysia.

Unreached Peoples...The Unfinished Task

“**W**hen are we going to join with others in evangelizing the ‘unreached peoples’ of the world?” A question asked me on three occasions this year. I answered the questions. Those who heard the answers seemed quite surprised that Advent Christians *are* already participating in evangelizing the unreached peoples of the world. I have been there with our dedicated missionaries and I have seen it for myself. I have talked with the nationals who are being evangelized and they recognize the reason for the missionaries being in their midst. I have yet to find a case where the leadership among the nationals did not want our missionaries to remain in their areas. It is high time that we, as Advent Christians—and all other Christians—stop putting ourselves down. It is time that we realized that Christ is building His Church and that we have had, and continue to have the great privilege of participating in this evangelism.

Following is an illustration of how Advent Christians are participating in reaching the peoples of the world with the Gospel. Names and figures taken from the book “Unreached Peoples” published by David C. Cook, challenge us to even greater efforts in evangelism. The information is intended to pinpoint only four “peoples” and show how we Advent Christians are involved with them. This is not an exhaustive list.

COUNTRY	PEOPLE	NUMBERS	MISSIONARIES
Philippines	Maranao (Lanao Del Sur)	500,000	Howard & Anna May Towne
Malaysia	Tamil Speaking Rubber and Palm Oil Plantation Workers	737,000	Devairakkam & Devasahayam
Japan	Farmers	25,000,000	Floyd & Musa Powers
Japan	Apartment Dwellers	52,000,000	Austin & Dorothy Warriner

We are praying about deploying some workers among other “Unreached Peoples.” As an example of a need, in the Philippines there are the Cebu middle class people numbering over one-half million who could potentially be reached through missionary Luree Wotton in her literacy work and her teaching ability, both of which would be respected by the Cebu middle class persons.

But you asked, what about India? Although the peoples with whom our missionaries in India are working are not listed as unreached due to past and present missionary efforts among them, I personally consider them to be virtually unreached due to the startling ratio of Christians to the population of India: three percent Christian out of six hundred and eighty million people.

For those of you who haven’t felt a call to overseas service, please do not feel neglected. There are some counties in nearby states which, contrary to past beliefs, are virtually unchurched. And there are areas where English speaking Americans have less than twelve percent of its population claiming any church affiliation whatsoever. Then there is one American city with which I have been quite familiar where on any given Sunday less than ten percent attend any church.

EVANGELISM IS AN UNFINISHED TASK!

Cathy Davis, David C. Cook Publishing, has sent me a complimentary copy of **Unreached Peoples ’82** which book I would highly recommend for every church library. It can be ordered direct from our Venture Bookstore, P.O. Box 23152, Charlotte, NC 28212. The book contains a wealth of material all the way from actual indexing the groups of people, their receptivity, their religion, their language and their country to discussion of urban ministries, the scope of mass evangelism and the problem of thinking of groups of people. For those interested in stateside urban mission evangelization the article by Ray Bakke concerning the world class cities is a must for reading and study. I would highly recommend the purchase of *Unreached Peoples ’82* (\$8.95 plus postage).

Ed Hickel, Director, Advent Christian Foreign Missions

What I Perceive

by J. Edgar Hickel

The question I suppose most often asked of me as a Director of Foreign Missions is what *needs* do you see or *perceive* for Foreign Missions for the decade? In asking for a clearer explanation of this question I hear them asking whether I see any specific need for the advancement of the cause of Foreign Missions, that is, the spreading of the Gospel of Jesus Christ throughout the world; and what I perceive as being needed in order to fulfill that task so apparent in the Great Commission—(Matt.28:19) “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

I would like to speak to this issue using my remarks to some college students in Johore Bahru, Malaysia and Berkshrie Christian College in Lenox, Mass. In the time allotted me I was able to cover the following outline.

- I. The need for a knowledge of society
- II. The need for a willingness to share
- III. The need for new structures for evangelism
- IV. The need for new definitions
- V. The need for a new attitude of acceptance
- VI. The need for an inquisitive mind

As I view society in various countries and do some very simple research of the evident needs for the future advancement of the Christian faith, I perceive first the need for a knowledge of society. Let me illustrate this. Any person who expects to go to a mission field, be it in North America or outside our national borders, that person needs a knowledge of society. That person needs some kind of work experience. That person needs to have been able to “rub elbows” with those who may not be Christians. That person needs the experience of sharing the faith outside the halls of an educational institution, their own home and outside the walls of the church. When I use the phrase “work experience” I am thinking of that experience of sharing one’s faith while one is being involved in processes such as earning a living, ministering to those about them as the Spirit enables them with gifts, getting outside their one area of social experience, this coming to an understanding of those who may “live on the other side of the tracks” or those “who walk the streets of our cities.”

An example of one who has a knowledge of society is Missionary Alice Brown. Alice earned her credentials for nursing and has received high commendations from one of our better hospitals in the state of New Hampshire for her expertise. Alice was able to get a knowledge of society as she served people and supported herself. She is able to serve the Filipino people in a better fashion than if she had not previously acquired her knowledge of society.

Unless a person understands society and the people to whom they have come to minister, there is no conceivable way for them to adequately serve those people.

Nationals whom I have met in other countries have told me that they perceive the need of a knowledge of society as one of the key factors in enabling a so-called missionary/minister/clergyman to perform their duty for Christ more adequately. They are not suggesting, and I am not suggesting at all that one need go out and look for an experience in sin in order to be able to speak wisely about it. But one needs to go out and experience the fellowship of those who do not know Christ in order to better understand them; and thus, to minister to them. As one non-North American told me, “Unless a person understands society and the people to whom they have come to minister, there is no conceivable way for them to adequately serve those people.”

I perceive also a need for willingness to share. This sounds simplistic. Do not all Christians have a willingness to share?!! I suppose that it depends a lot on what you mean by sharing. I perceive the need for willingness to share involving our entire lifestyle, not the least of which is a willingness by the expatriates to receive a lower income in order to stay on the mission field. That is to say, there seems to be no way for a person to stay on the mission field and receive income which could be equal to what their educational standards would assure them were they to stay in the states and work in industry as an example. Let me illustrate this with one of our missionaries. Austin Warriner is a graduate of Harvard. It is obvious to any who has studied sociology and economics that a graduate of Harvard has every probability of substantially increasing his income here in the states by virtue of his alma mater. However, God led Austin Warriner to Japan for the express purpose of presenting the Gospel to those who need it and establishing what is now called the Shijonawate Bible Institute side by side with the Shinobugaoka Advent Christian Church in Osaka, Japan.

A willingness to share would involve the willingness to share our knowledge, our skills, gifts and abilities. This I believe would also involve many of our statesiders who are in the industrial world. There is a need for full time commitment in missions for those who do have the ability to preach the Gospel as well as to do other ministries such as construction, agriculture, nursing, teaching, etc. The field is open throughout much of the world for those who are willing to "go it on their own" through such means as government application for teaching, etc. as "tent-making missionaries."

I further perceive the need for new structures for evangelism in Foreign Missions. We will need to re-structure the need for evangelism in Foreign Mission. We will need to re-structure the training program for prospective career missionaries. This will not only involve a change by the missions agency in requirements for the preparation of the prospective missionary but also the Christian Colleges, to re-structure their program to include extra curriculum relating to anthropology, sociology, various cultural groupings, etc. so that the candidate will not come out lacking in so many areas.

I can foresee the need for new structures such as is illustrated by the India Advent Christian conference and missionaries. As an example, let me use Marion Damon and her evangelism team in the Tamil Nadu state. Marion has joined forces with some nationals in an identifiable evangelistic team for the purpose of ministering to the people, establishing congregations and churches, training people for pastoral experience, all the while aiming toward the day when the pastor will be either self-supporting or the church will have grown to where it can support a full time pastor.

I see a need for serious consideration for new structures in recruitment. I am not at all convinced that just the missions agency has the total responsibility for recruitment. I see this as a need for the pastor, the Sunday School teacher, the parent, the training institution and others accepting their responsibility in recruiting missionaries.

I see the need for re-structuring many of the learning experiences on the foreign field such as literacy, theological education by extension, internships and such like. There probably will also need to be a re-structuring or at least a re-examination of the support systems for missionaries. There probably is coming a time when the opportunity will be available for people to use their own money to support themselves in various phases of ministry in the country where God will lead them.

I perceive further a need for new definitions in missions. A simple example of this would be the following:

A Cuban lady had immigrated to Florida. She gives birth to a child whose father has immigrated from Haiti. How do we define that child? How do we define that group of people which is already in existence? How are we going to define the approach which we use to reach that group of people for Jesus Christ? We need to be thinking ahead so as to be able to define the people to whom we expect to minister.

The word indigenous has been bandied about for years. Yet when I question some leaders throughout the world, I find such a variance of ideas that seemingly no one can put their finger on a viable working definition of indigenization. Are we going to define a church as being indigenous when it can totally support itself financially? If so, then there are a lot of non-indigenous churches in America. Are we going to define a church as indigenous when it is self-propagating and self-governing but not self-supporting?

I furthermore see the need for new definition of the deployment of missionaries. Perhaps I should say, we need a new understanding of the phrase—deployment of missionaries. Are we to assume that once the missionary settles in one country that that is where the person will be expected to spend the rest of their ministry? Or are we going to define deployment as something that is not necessarily stationary or static? Is there going to be such a thing as continuous deployment of some persons (who would be exceptionally gifted) throughout their entire experience? And do we mean by career missionaries, only those who spend their entire adult life on the field; or do we define a career missionary as one who spends a lesser amount of their Christian career life in a foreign country?

Having said all of the above, let me hasten to say that I see overshadowing all of this a need for a new attitude of acceptance if we are going to evangelize the world. At this point, keep in mind that I am speaking of the world which involves not only areas outside our national borders, but America as well.

We need to learn to inquire of God and of man so as to learn more about both.

What I Perceive

from page 19

An example of a need for a new attitude of acceptance is as follows:

The Christian who has the proper attitude of acceptance of all people will accept the banjo picker in the hills of West Virginia as readily as he will accept the opera lover in the city of Boston. That missionary will also have the attitude of acceptance enabling him to minister just as readily to the tobacco spitting moonshiner as he would to the Wall Street man in pin-stripes, to just as readily accept and minister to the poor young prostitute in Bombay, India, as he would to the "spit and polished" student of our ivy league institutions here in America.

An example of a need of new acceptance came home to me many years ago. So perhaps the need is not so new after all. I was reared in the hills of West Virginia—south of the Mason-Dixon line. I earned my first college degree in New

England—Yankee territory. I spent 15 years of my young adult life in New England. It did not take long for this man to realize the need of a changed attitude of acceptance. It was difficult for me to accept the people of the North. However, I fell in love with the people and in fact married one of them. But someone should have told me prior to my going to New England that I would need to change my attitude of acceptance toward people.

In closing, I see the need for an inquisitive mind. One of the most disappointing things I have come up against on college campus as well as among the peoples of the churches throughout the world is the lack of inquisitiveness. We need to be inquiring so as to learn, so as to participate in the excitement of those new things yet to be discovered or entered into, to be so inquisitive as to become acquainted with those who may be drastically different from us; to be inquisitive so as to perceive those needs that are ever before us and which will be forever changing. We need to learn to inquire of God and of man so as to learn more about both.

These are some of the needs which I perceive.

I Taught Old and New Testament in Mawari

by Anna May Towne

The Chinese have a name for every year. For me it is the year of the Classroom. My teaching responsibility gobbles up much of my time and energy. I taught 160 students in four classes which each meet three times a week. I taught Old and New Testament, World Religions, and an enrichment class in English. I taught the material about Christianity in an objective manner but had opportunities to explain to the students what I believe in response to questions.

I started a Beginner's Sunday School Class which meets on campus. This has now been turned over to a Filipino teacher.

I attended meetings of the Advent Christian Philippine Field Council and have enjoyed fellowship with our Advent Christian missionaries. I was adviser to Melodie Dean but because of distance I didn't see a great deal of her. I believe that she is making a good adjustment and is a valuable addition to the Advent Christian mission staff. I claim no credit for that.

It has been our pleasure to entertain many groups, large and small during the year. Often on Sunday afternoon members of the Dansalan staff have come from near and far—India, Thailand, the United States as well as from many places in the Philippines. There has been opportunity to share in an explicit way our faith in Christ. There has been just good fellowship and fun.

We want to thank the General Conference of the Advent Christian Church for their continued support of us in this dif-



Anna May Towne with fourth year students in Lauback Hall

ficult assignment. Some day when we are already in the kingdom, we will be able to look back and see the good that was accomplished—because you at home and we here were together faithful to the task for which He has called us.

The Classroom Is My Temple

by Anna May Towne

I was finishing up a unit on the Hindu religion in my fourth year class and I had been giving them some material on three modern Hindu leaders of India, Mahatma Gandhi, Vinoba Bhave, and Dr. M.C. Modi, all influenced by Christianity, although none of them had become Christians. Dr. Modi was an eye specialist who dedicated his life to helping the blind poor of India. I told my students that he had written the following, "The operating room is my temple...I have always wanted to be useful. Service to the suffering body, which is the temple of God, is the best form of worship."

I asked my students to react to the statement and one boy raised his hand and asked me, "Mum, what is your temple?"

It was a new thought to me but I answered, "Maybe it is this classroom."

After the class I pondered about my reply. "THIS room my temple?" More than half of the wooden louvers on the windows had been broken and some were missing. The walls had once been painted but that had been a long time ago. The light fixture had been pulled out and the socket destroyed. The student's seats, fastened together in sets of three had never been painted. Some had broken arms, one a broken back. After steady rain for nearly three weeks, the room was damp and dark. A tiny bird flew in through the wide mesh of the screening and then back out again.

I have never felt very worshipful as I have struggled to maintain enough order and discipline in a classroom ranging from 23 to 54 students, to be able to teach them not only the facts about the Old and New Testament (Religion III) and the major world religions (Religion IV) but the values of integrity, loyalty and service.

But then, what was our devotional reading in the *Maranatha* just this morning? It had been based on Romans 12:1, "I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship." One sentence out of the meditation went like this, "Worship/occupation is a seven-day, any year enthusiastic offering of ourselves to God." (Mary Jane Stone, author).

On that score perhaps my classroom did qualify—it required a seven-day a week commitment from me. Like the housewife who laments, "My work is never done" I prepare lesson plans, teach classes, correct papers, write tests, compute and record grades in a never-ending cycle except for an occasional vacation day or an Advent Christian Philippine Field Council Mission meeting in Cagayan.

Are there any rewards? Just this week two of my classes presented short dramas to the rest of the student body. I had selected the dramas originally as a class activity when Dra.

Librada Maturan, our Supervisor of Instruction, asked me if the plays could be presented for a student convocation. I replied that we would try if she could help us.

My students were at first reluctant. Some of the boys that I especially wanted to take parts adamantly refused. One boy whom I persuaded to accept the part of Boaz asked me bitterly one day, "Why did you choose me, Mum?" He had been teased by the other boys. But they responded when I sent them to Mrs. Maturan for coaching during part of our class periods.

Then when the date was set for the performance and some of the faculty used their ingenuity to create, first, the throne room of King Ahasuerus of Persia and, second, the grain field of the wealthy land owner, Boaz of Bethlehem, the students and I became excited about it all. (All this in Muslim Marawi City—Ed) Two of the students volunteered magnificent Middle East Tapestries to be hung on the wall for the throne scene. One student brought an authentic Arab headdress for Boaz to wear.

The music teacher recorded special music to introduce each scene of the two plays. Other faculty and a student committee came the afternoon of the performance to do make-up.

When Mordecai declared to Haman, "I bow down only to God, Sir. I cannot bow down to you" I whispered my own private prayer of thanksgiving to God. Mordecai was played by Usman, my formerly errant student. When the beautiful Ruth declared to Naomi, "Your people will be my people, and your God, my God" it was an experience of worship for me. Muslim students and Christian faculty were working together to tell the story of Queen Esther and King David's great grandmother, Ruth.



Fourth year girl students in Anna May Towne's class

Don't Turn Off the Mission Boards

I guess I am one of the new breed of missionaries which is emerging from today's turbulent student world. My age group seems to do a lot of thinking; they are well educated and committed. I feel very much a part of my student world even though I was raised as a missionary kid. I got about all there was to get of missions and missionaries.

Back then I was pretty impressed. In fact I decided at an early age to become a missionary. But as time went on I, like a lot of other students, turned it all off. When I saw missions and missionaries from my home country's viewpoint, I lost my zeal. I wasn't impressed with what I heard and saw. They seemed to be peddling an old line message, dressed in an out-of-it terminology and pushing an uncreative structure. But let me backtrack a little.

Since I was planning on going into missionary service I went to a Christian college where the missionary emphasis and activity was unusually strong. We had an endless stream of missionaries on campus, it seemed. It was through a missionary conference that I finally decided which part of the world I would go to and with which board. I began to ask more questions about what I saw in conventional missionary activities. I didn't seem to get answers easily.

WEIGHING THE ODDS

By the time I got to grad school, I began to think in terms of a more flexible, hang-loose approach. Many of my fellow students were thinking through such ministries as coffee houses, literature campaigns, Christian athletic clubs, philosophical societies, all as vehicles for witness. I was impressed. I saw that perhaps just being a Christian in society, doing one's vocation, might be the best way to share Christ. I suppose I was turned off by the church in general and mission boards in particular.

Then near graduation time I started weighing the odds. I started thinking about such things as the problems of *continuity, relationships with foreign governments, long range planning, language barriers and depth of ministry*. I began to see the validity of the mission board approach. After thinking through a lot of these issues, I became convinced that the conventional agencies, imperfect as they are, do have a valid role. In fact I now believe that they are indispensable in reaching the world for Christ.

About that time it occurred to me that the idea of non-institutional missionary work might not be new. I made some inquiries and was amazed at the number of specialists working on their own all over the world. I was also surprised to learn that these people, almost without exception, be-

lieved that *the primary means of reaching lost people overseas and establishing them as Christians was the mission board.*

WHAT DO THE NON-PROFESSIONAL MISSIONARIES SAY?

A teacher in Thailand had written to a friend, "My secular work drains the bulk of my energies. Thai culture is closed to me. I wonder if I have any meaningful relationships with Thai people. After three and a half years, I cannot speak the Thai language, nor can I understand it fully. So, *how can I really say anything meaningful to them?*"

Then I heard of a business man in Panama who said, "I don't think I'd trade places with anyone else in terms of my every day infiltration of this business for God. But I sometimes wonder what it would be like to have the whole day to plan a proper campaign to reach these people for Christ. *In that sense you've got to envy the missionary.*"



I was turned off by the mission boards until...

...I did some investigating myself.

IF THERE WERE NO MISSIONARIES

One of the men working at his profession in Asia listed several reasons which showed me pretty clearly that in the long run mission boards were doing a real job. I was a bit shaken to read, "our work would be hampered so that nothing would be accomplished if there were no missionaries in a place permanently."

He said the "language barrier" was a major concern to him and his kind. "It takes so long for the average person to learn the language and to converse effectively. He completes an assignment and moves on still unable to communicate in the language of the people."

He had also noticed that men who worked outside mission organizations tended to come and go while *the mission continued its work* even though there were personnel changes within the organization.

He wrote of the importance of translation and literature work which require years of study and practice which he could not give.

"Our employment can hinder, as well as help," he wrote. "With a full time job your time is limited. Often your job and missionary interests conflict. I am told by the government for which I work not to try to urge religious change on the citizens of the country."

This man realized that some people working overseas on their own had had inadequate studies in Bible and theology and were lacking in preparation for life and witness in a new culture.

GOD'S IMPERATIVE

He finally said, "In order to have a lasting response to any work done to evangelize people of other cultures, it is imperative that those God calls to be professional missionaries answer the call."

A Christian working for an American airline in Asia considered his ministry to be a supporting one. He wrote, "The great ministry of missions demands people who can learn the language and culture and live among those Christ sent us to reach. This takes time and dedication. I see the mission board as the organization that makes it possible for many people to give themselves in this more vital and demanding way. But for these, there would be no need for the supporting work of the non-professional. *There would be nothing to support.*"

All of these comments from men who were actually on their own overseas made me realize that I really wanted to be established in some way that would provide continuity and long range planning.

I wanted to be a part of the whole—evangelism, Bible teaching, linguistics, Bible translation, medicine, education, church planting and church growth. I wanted to live among the people and know them well.

MISSIONS ARE NOT STATIC

By this time I had learned also that *mission boards were not static organizations*. Since World War II particularly they had helped the churches associated with them to organize and stand on their own feet. They had continued to show the concern for the whole man that had always marked their work. They had launched many programs to "mop up" the last isolated pockets of people who had not been previously reached.

I heard of centers being operated to reach university students in the large cities of the world. I heard of mission stations, clinics and whole school systems being handed over to national Christians. I realized that missionaries and churches were working side by side.

All this brought me back to the starting point of all discussions about missionary effort—The Great Commission in Matthew 28:19,20. Jesus appointed some of His followers to be twenty-four-hours a day workers. All were to be witnesses. The job was to be too big for part-time effort.

I don't really think that bypassing the establishment will accomplish a lasting work. Personally, I'd like to see students work through established churches and boards even if this may seem for a while to mean "cramping their style." I believe some really constructive contributions to the cause can be made by young missionaries and bring about some of the changes they desire, I'd like to see more of them take that route.

Malcolm Forsberg
with Phil Schwab

One Day In An Islamic City

The following is a sample of a fairly typical day for me. Perhaps you will be interested.

5:30 am awoke, shaved, dressed;
 5:45-6:00 fed the three cats, let the dog out, opened garage, turned out security lights, put VW outside;
 6:10-6:35 ate breakfast with Anna May and family devotions
 6:50 chauffeured Anna May to Dansalan High School; delivered report to Treasurer's Office;
 7:05-8:30 returned to Dansalan Agriculture Center office, typed letter to Hickel, conferred with technical staff prior to their going out on their assignments, greeted two students from Thailand who are studying at our Dansalan Agriculture Center for field exposure, worked at my desk;
 8:35-9:45 chaired meeting of Work-Animal Revolving Loan Fund Committee;
 9:45-10:00 Conferred with Dansalan Center treasurer;
 10:05-10:35 heard complaint from foreman regarding setting of electric pole in our watermelon patch by workers of electric company; registered complaint with engineer who agreed to set pole on shoulder of road instead;

10:40-11:30 prepared time sheets and payroll record for our daily-wage employees;
 11:45-12:45 lunch
 1:00-2:00 picked up payroll, conferred with contractor for new church building and construction of workers' bunkhouse and storage shed;
 2:05-3:00 returned to Dansalan Agriculture Center with payroll and paid daily-wage workers (this chore is usually done by the senior aggie who is on study leave), reimbursed technical staff for transportation expenses incurred in extension work;
 3:05-3:15 returned to lower campus; conferred regarding hauling of construction materials from Iligan City to Marawi,
 3:20-4:05 chaired meeting of Dansalan vehicle committee;
 4:15-4:20 conferred with Dansalan College President Maturan regarding church construction,
 4:20-5:10 attended post-marriage bridal party with Anna May and teaching staff;
 5:15- drove home, lifted weights and threw rubber ball against concrete wall (not in frustration), showered, ate supper;
 6:30-9:00 reviewed some papers and 5-year development plan, read a magazine and went to bed.

Howard Towne
 Islamic City of Marawi, Philippines

Letters Verifying The Value

In some correspondence from Masaru Kawaguchi, pastor of the Advent Christian Church in Yura, Japan, a statesider can easily see the verification of the value of Foreign Missions Outreach. Foreign Missions of the Advent Christian Denomination is carried out through the generous giving of the constituency. Along with other departments such as the Department of Youth, Department of Christian Education, etc., the Department of Foreign Missions shares in United Ministries; and thus is able to advance the cause of Christ in the "regions beyond our national borders."

The following excerpts are from Pastor Kawaguchi with regard to the Christian influence of missionaries on the Japanese nationals, namely missionaries Frank and Frances Toothe and Bertha Cassidy. He personally feels the reality of their influence. Let me quote from him.

"They were full of meaning. The Lord used the acts of love and grace that these people had done." In reference to a Memorial Tribute held at Tyrolean Hills (Advent Christian retreat in Japan) Pastor Kawaguchi goes on to say, "For this

person who had never met either Miss Cassidy or the Toothes, everything about them was apparently of deep significance." As I listened I thought, "It was because of missionaries like these who came to Japan that I am sitting here." Thanksgiving welled up within me because of their love and their labors. I thought of Romans 10:14—"How shall they call on him in whom they have not believed and how shall they believe in him of whom they have not heard? How shall they hear without a preacher?" Moreover, it was because the Toothes and Miss Cassidy could not continue in China that they came to Japan. In reflecting on this, I sensed the mysterious Providence of the Lord. There was a deep passion in their evangelism which we need today! I feel that we must pick up this torch of evangelism that has been handed to us. I recall Hebrews 13:7—"Remember those who have spoken unto you the Word of God whose faith follow. Consider their way of living."

Masaru Kawaguchi, Pastor, A.C. Church, Yura, Japan



Advent Christian Women Organized for Service

Caroline Michael,
Director

Service-Oriented New Society

Wolfeboro, NH.....

Even though they are a small group just in their fifth year as a WHFMS, the ladies at Wolfeboro are showing their *car-ing concern* in their community and for our missionaries. They have sent packages to Barbara White, Beryl Joy Hollis and Marion Damon, our three missionaries in India. Much has been accomplished through united prayer set up by a telephone prayer chain. They also have established a *telephone morning check* for elderly people, those who live alone or those who are ill. There is a person available who may be called at any hour for help for someone who is ill or in difficulty. They make regular visits to the local nursing home and hospital which often gives them an opportunity for *witnessing*. Sewing projects have also been done for these two institutions.

There were several family groups of three generations among those who attended a Mother-Daughter Tea: Jessie Converse, Doris Heath and Camella Heath; Carlen Jones, Mazy Clough, Jennifer Clough; and Caro Hatch, Diana Long, Kristen Long. The theme was "A Little Child Shall Lead Them" with Diana Long and her mother, Caro Hatch as the guest speakers. Other programs included Viola Moore's presentation of the "History of WHFMS," World Day of Prayer with the West Ossipee Church, and slides of China shown by Nancy Palmer who had recently returned from China.

Secretary Doris Clough reports that they utilize the WHFMS program materials and also have the *Advent Christian Witness* in each home. Their giving for Christmas in October more than tripled for this past year. They are looking forward to a busy year as they concentrate on "Cultivating Mission Principles" and reach out to others in love.

"Beatitudes of Leaders"

Princeton, WV.....

Florence Smith, president of the Pocahontas Conference, installed the 1982 officers of the Princeton WHFMS using the "Beatitudes of Leaders." Each officer held a colored

streamer representative of her particular office. The president, Beulah Davis, held a blue streamer representing leadership, truth and wisdom. The vice-president, Bethel Graham, held a green streamer representing faith and growth. Bonnie Harmon, secretary, held a red streamer which represents vigilance and alertness. Treasurer Leah Smith's white streamer represents complete truthfulness and honesty. Gaye Peery as program chairman held a yellow streamer which represents creative ideas and warmth. The Princeton Local has twenty-five members and is looking forward to a year of growth in the Lord.

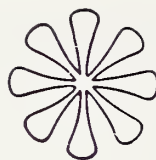
Installation

West Chapman, ME.....

Special music and readings were part of the program on a Sunday evening when the WHFMS conducted the service. Pastor Kenneth Fox installed the WHFMS officers for 1982.



In the picture from left to right, front row are: Eva Wood, Treasurer; Verdella Fox, Marion Shorey, Alma McLellan, President and Carolyn Gardiner, secretary. Back row: Sandra Carter, Ferne Cook and Edith Grendell, Vice-president.



DISCOVER THE JOY OF SHARING

To Have and To Hold From This Day Forward??

A marriage about to be broken!...how frequently we hear this today. Dr. James Dobson was recently asked on a Billy Graham telecast, "Is the family, as we know it, about to become extinct?" Dr. Dobson answered that he felt God had a purpose in the family and that He would not allow that to happen. Yet all around us we are hearing of fragmenting families.

This was the awful dilemma confronting Vicky and Darryl a few years ago. In seeking consolation and direction from her sister, Vicky was asked if she had "tried God." This got her to thinking. What part did God have to play in her life...and Darryl's? She had been brought up as a Catholic and he had attended a Methodist Church, but at the present neither of them were giving any attention to the spiritual part of their lives.

Vicky remembered that their two little boys had attended Vacation Bible School at a nearby church for a couple summers. One Sunday morning they decided to visit the church. After they'd come several times, the pastor and his wife made arrangements to visit in their home. *The Holy Spirit had prepared both Darryl and Vicky and they eagerly accepted Christ* when the pastor explained the way of salvation. What a dramatic change was started in that home!

The pastor realized that the young couple would need to be discipled. After he had given them some basic Bible studies himself, he arranged to have my husband and me continue with their discipling. The idea was to meet at either of our homes for a couple hours one evening every week for a planned Bible study.

This was the beginning of a deep friendship between the four of us. It was exciting to be witnesses of a pair of new Christians who were so eager and desirous of learning from the Bible. How they grew! To us who were more mature Christians, it was both challenging to be prepared for their questions, and encouraging to see the work of the Holy Spirit changing their lives. There were times when they needed to ask questions about Bible passages that had puzzled them or to ask advice about handling difficult situations they had come up against either at work or with non-

Christian family members. We attempted to find scriptural answers or suggestions and would pray with them about these problems.

Within a few months their boys, Brian and Danny, five- and eight-years-old, asked Jesus to be their Lord and Savior. It wasn't long until the boys had shared their belief with a little neighbor girl who was playing with them. They called upon Vicky to help and the little girl readily accepted Jesus also. After a number of months Bobbie Jo's family, one by one, also became Christians. *The web of influence was spreading!*

But there were problems! There were temptations to go along with the old crowd...to go out and have a drink with the boys. There was the bad language, the filthy stories at the mill...but Darryl would not give in to these temptations. He sincerely desired the fellows to know he'd had a real change in his life-style. He even carried his NIV New Testament, a paperback the pastor had given him, with his lunch so he could read on his breaks. What an example for some of the rest of us!!

After being discipled for about one year they were ready to disciple a new young couple who had just become Christians. Even this was another way to keep growing in their Bible knowledge and to develop spiritual maturity.

Within a couple years Darryl and Vicky had become completely integrated into the life and work of their church. They had made the effort to be at all of the Sunday services including Sunday School and at prayer meeting as well whenever possible. They were given responsible positions in which to use their enthusiasm and influence such as being on the board of trustees and on the deaconess board. Last fall they were chosen to be the youth leaders. They are presently discipling a second couple and are finding it the joy and delight that we did when we were discipling them.

Discipling is essential to the growth of new Christians! What a joy to have had the opportunity of being involved in the nurture of this young couple and to have the privilege of their on-going friendship!

JUNIOR ACTION

CONGRATULATIONS

SPECIAL HONOR GROUPS

Eastern North Carolina: Holly Grove (Benson)

WITH HONOR GROUPS

Eastern North Carolina: Banner Chapel (Benson)

Maine: Bridgton, Deer Isle, Eliot, Mechanic Falls

Ohio: Sparta

Piedmont: Bethel (Lenoir)

NEW GROUPS

Eastern North Carolina: Ogden (Wilmington)—August

Florida: Millville (Panama City)—April

WANTED

DEAD OR ALIVE

?

'Jun-yer 'AK-shen

(alias Junior Action)

Description:

—any ministry by a local church including grades 4-6

—ministry by a church utilizing other names and/or material but including this age group

—ministry by a church for a wider age group, but including grades 4-6.

REWARD OFFERED

Dear Mary Ann,

Thanks for the opportunity of sharing with you some of the exciting new things we (Caroline, Chet & I) have been developing for JA because of our concern for Juniors—their salvation, spiritual growth and ability to deal with the complexities of today's ever-changing society. Today I'll share with you about the revised JA report forms. (We've included another copy for you in the Spring Leadership Packet.) These forms will help you, as a leader, to set some basic and obtainable goals with your group.

First, we want to encourage faithful and regular attendance and addition of new members. You could conduct an exciting contest. The outreach of your group will depend largely on the creativity of your program and the enthusiasm of your Juniors.

The second emphasis is in development of devotional life. Juniors learn best by the example established by their leaders and teachers. I suggest, Mary Ann, that you start developing this concept and habit with your group each time you meet. Soon you'll be able to determine the spiritual maturity and interest of each Junior and can offer counsel on starting their own personal quiet time. I'm excited about this goal and will share more later as well as continue to recommend books to be used.

Books will be recommended in each leadership packet based on their interest to Juniors and the Christian values and Bible truths they teach. A library or learning center will encourage and promote reading in your group. Book reviews are effective to bring about discussions on Christian values and relevance to Juniors. (Let me know title, author, publisher, cost and brief summary of books you'd like to recommend.)

Public programs and community projects give Juniors an opportunity to share and apply the things they are learning. A group in Melrose recently sent food and clothing to a street mission in Boston. Juniors can share what God has given them with others!

Mary Ann, there is so much more I could share with you. I appreciate this opportunity to present some of JA goals. Thank you for accepting the challenge and responsibility of leading Junior Action! I pray that the Lord will bless you and guide you as you plan for your group and guide them into a spiritual maturity that will help them live for Jesus each day. Junior Action is a challenge—an exciting opportunity to minister to Juniors! I'm excited about what can happen in the lives of our Juniors!

Until my next letter....

Linda S. Moore, Nat'l. J.A. Supt.
Concord, Rt. 8, Box 274
Loudon, NH 03301

Our Second Largest Society

Can you guess where it is?....

In 1982 they added nine new members to reach a total of fifty-four members and are one of our "recognized" societies. Some happenings at one of their meetings included President Edith Beverly's reading of the poem, "Always Believe" by Helen Steiner Rice, Evelyn Wotton's reading of excerpts from letters from Joy Hollis, Dwight Banks, Jean Goddard and David Dean, and Alice Osborne's reporting on several answers to prayer by the forty-four ladies on their prayer chain. Vesta Clothey volunteered to be the chairman of the Penny Crusade this spring.

Marion Polk gave a most inspiring and challenging talk on "Commitment." She spoke of her Christian heritage—her godly parents and grandparents, and of her commitment along with her late husband's to home mission work. She challenged the group to *complete commitment* in all things, large and small.

Did you conclude that this WHFMS is the Christina Baker Circle at the Bixler Memorial Church at our Advent Christian Village? You're right!!

"Just Ruth"

You'll profit from reading this little book which is the testimony of Ruth A. White written during the last three years of her life. It is a testimony of a life lived in touch with her Savior. It does not include the wonder of a miracle of physical healing, but the sustaining faith she experienced in her illness.

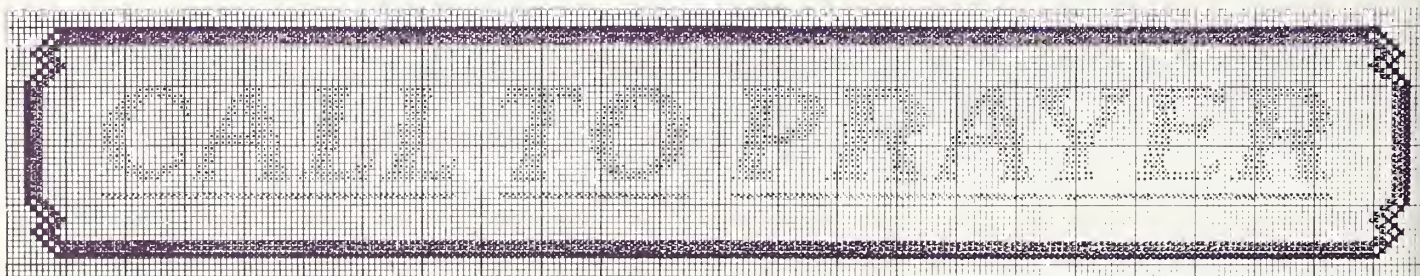
"Just Ruth" is a series of letters that appeared in the Villisca, Iowa, Advent Christian Church Newsletter in the late 70's and were addressed to the "girls" who were on the mailing list. They were copyrighted by her husband, Melvin White, and published by Advent Christian Publications in Charlotte.

Ruth wrote about happenings of everyday life and utilized the lessons God taught her from ordinary things and from nature. A quote from her letter of May 1976 says, "My life is so new and different each day, I feel like shouting and singing. It is not always painless—not always sorrowless—but *new*. All the experiences I have are exciting!" In August she wrote, "Living is so exciting! He alone can make this life as beautiful as it is."

To illustrate her imagination and sense of humor here is another quote, "Got your housecleaning all done? Today I have a CLEAN ANNOUNCEMENT for you: "VEL" now is the time to "CHEER" up. If you want real "JOY," "FAB"ulous "JOY," the "TREND" is for "ALL" the family to "BREEZE" right into the church on Sunday morning. Too many "WOODBURY" their heads in a pillow and remain in bed, or work to make their rooms "SPARKLE" or take their "SWEETHEART" for a drive to the "SURF," forgetting that the Lord's Day was made for "LESTOIL".....Let's "SAFEGUARD" against "DREFT"-ing along with the "TIDE"....."PRAISE" the One on whom God's "DOVE" rested.

These small books, about the size of a *Maranatha*, are available for just \$1.50, postage paid. Fifty cents from each book will be given for foreign missions.

You may order your copy or copies from **Venture Bookstore**, P.O. Box 23152, Charlotte, NC 28212.



Counted Cross-Stitch Patterns

The above design is one of two attractive pieces in counted cross-stitch which has been designed by Roxanna Tate Sieber of Orlando, Florida. The actual size of the one pictured above is about three by sixteen inches and was created to be used on a "Call to Prayer" bulletin board either in your home or at your church. The pattern comes with the number of stitches identified and a suggested color code guide.

The other design which is also available is of the denominational logo (the globe, with cross and fish symbols

superimposed on it) with the words "The Advent Christian Church" centered under it. It is a nearly square design of approximately nine and one half by ten inches and is beautifully bordered with a cross-stitch design. It would make a lovely framed picture for your home, a pastor's study or for the church foyer.

You may order these patterns from the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212. A donation to cover postage and handling will be appreciated.

World Council and Violence

by Curtis Dickinson

The World Council of Churches has announced that grants totaling \$587,000 have been made to 47 groups in connection with the Program to Combat Racism (PCR) bringing the total of such grants close to \$5 million. An example of how the money is often used is the PCR grant in 1978 to Patriotic Fund guerrillas who were alleged to have massacred 33 missionaries and their children over the two preceding years in Zimbabwe. The damage the World Council does to Christian testimony is seen in the "Daily Telegraph" of London: "Those wretched churchmen," it editorialized. "In a way one could respect them more if they went to Africa themselves to murder missionaries and children rather than hire a pack of savages to do it for them."

(Christianity Today, 11/20/81)

Pray for Japan—

A Special Listing of the Work and Workers

Akasaki Church and Pastor Sato
 Aobadai Church and Pastor Takagi (Mikkaichi)
 Asukano and the Warriners
 Ayameike cottage meetings and Mr. & Mrs. Nakashima
 Fukai Church and Pastor Ishiguro
 Horimizo Church and Pastor Ogino
 Kariya Church and Pastor Fujinaga
 Kayashima Church and Pastor Masuda
 Kongo Church and Pastor Yano
 Mozu Baby Center (or children's care center) and Maeda Sensei
 The Bible Institute Board of Regents
 Shinobugaoka and Pastor Shirotani
 Shukugawa Church and Pastor Yoshikawa
 Tamatsukuri Church and Pastor Teranishi
 Tsuyama Church and Pastor Masuda
 Uenoshiba Church and Pastor Nishimura
 Yura Church and Pastor Kawaguchi
 Yonago Church and Mrs. Nakai
 Mr. Yamasaki and Mr. Shojaku (neither one have a church now)
 Oshikata San and the Conference Executive Committee
 Uchiage cottage meetings
 Sylvia Whitman and the Bible Classes
 Spiritual Growth of all of the A.C. Christians
 The financial needs of the Conference
 That the pastors' children will grow to become faithful Christians



How To Pray For Missionaries

Pray for their own walk with the Lord.

*Pray for boldness, wisdom, understanding, patience, compassion as they proclaim the Gospel.

*Pray for hearts opened by the Spirit, for freedom to minister the Word for salvation of the lost.

*Pray for their relationships with other missionaries, for their adjustment to strange cultures, their physical health, the pain of estrangement from loved ones.

*Pray for their children.

*Then write them a letter telling them you are praying for them.

The following are some of the most frequent Prayer Requests that we receive from the fields:

MAY

PHILIPPINES

- 16 Our missionaries, Alice Brown, David and Melodie Dean, Margaret Helms, Laura Putnam, Bessie Smith, Howard and Anna May Towne and Luree Wotton.
- 17 Conference President — Frank Supangan.
- 18 Conference pastors.
- 19 Church members.
- 20 Oro Bible College.
- 21 Oro Bible College graduates.
- 22 Philippine government.

INDIA

- 23 Our missionaries, Mary Brown, Marion Damon, Beryl Joy Hollis and Barbara White.
- 24 Conference President — Rev. A.G. Nathaniel.
- 25 Conference pastors.
- 26 Conference church members.

- 27 India Bible Institute.
- 28 India Bible Institute graduates.
- 29 India government.

JAPAN

- 30 Our missionaries, Floyd and Musa Powers, Austin and Dorothy Warriner, Sylvia Whitman.
- 31 Conference President — Yoriaki Oshikata

JUNE

- 1 Conference Pastors
- 2 Conference church members
- 3 Shijonawate Bible Institute
- 4 Shijonawate Bible Institute Enrolees
- 5 Japanese Economy

MALAYSIA

- 6 Conference leaders and churches

OTHER PRAYER REQUESTS AND PRAISES

- 7 **Praise** God for Anna May Towne as she celebrates her birthday today.
- 8 **Pray** for the People's Republic of China's leaders and church members.
- 9 **Pray** for our pastors in Nigeria.
- 10 **Pray** for Ruth (formerly Devairakkam) and her husband, Wilfred as they minister in Tampin, Malaysia and begin a new ministry there.
- 11 **Praise** God for the Foreign Missions emphasis, education and financial support during Penny Crusade!
- 12 **Pray** for a spirit of Revival among the 37,500 missionaries throughout the world.
- 13 **Praise** God for continued encouragement in Foreign Missions by Jack Jones and George Teshera, former missionaries.
- 14 **Praise** God for "Ishy" (Noritoshi Ishiguro) as he pastors the A.C. Church in Fukai, Japan.
- 15 **"Pray without ceasing"** for our missionaries' strength, wisdom and protection!



United Ministries
...doing the whole job together!

Have You *Prayed* for Marion Damon Today?



MARION DAMON is the Superintendent of the India Field Council. As Superintendent, she then becomes the liaison between the Director of Foreign Missions and the India Field missionaries and the national church and the conference. Marion is a leader in the area of translation of the Scriptures and various Christian materials into the Tamil language.

Marion has recently returned to India from her furlough in the states during which time we heard high praise for her ministry in preaching, counseling; and in general, representing the work of Christ in Foreign Missions. Marion is involved in a missionary and Indian national evangelistic team with the aim of training lay pastors, Christian workers and establishing church congregations via various means of evangelism. As you pray for Marion, please include the following requests:

- God's wisdom as she works in her chosen field of service.
- Physical strength as she carries the heavy burden of superintendency and team leader.
- Protection as she travels throughout southern India reaching people for Jesus Christ.
- Revival in the India churches and among the Indian people.

Marion read one of her favorite verses here in America which was—"God is my refuge and strength" (Psalm 46:1).

"HI" from Melodie Dean

Hi Ed,

I found this quote and just wanted to share it: "I never fail to remind new Christians who join our church that there are seasons in the spiritual life. For most people the beginning of Christian life is a springtime experience. The icy sea of doubt is broken; a new life springs from a cold heart. No wonder people describe it by saying, 'I've been born again!' This is the springtime of the soul. When Christians mature through the disciplines, there is growth, sometimes painful, in exposure to summer sun and wind, and finally the ripening of the fruit. The harvest season arrives and you offer to God the fruit of a life of service. And strangely, it is usually after a period of fruitful service that the wintertime comes.

It is the shock of it that bothers us most. We never thought we would see those old doubts, those old sins, those old troubles again! But there they are back, knocking at the door once more... The truth is that every Christian passes through a wintertime in his spiritual pilgrimage..." Take hope, after winter comes spring.

Luree Wotton's Goal and Verse for '82

In reading Luree's annual report, I thought it noteworthy that she has chosen as her main goal for this year *"to maintain connections with my Heavenly Father, to draw strength and wisdom from Him each day and to fulfill the tasks He has given me."* Luree goes on to say that "my verse for this year is found in 2 Corinthians 4:7 — But we have this treasure in earthen vessels that the surpassing greatness of the power may be of God and not from ourselves. My desire for this year, if by life or death, is to show forth His power and glory."

I am fortunate, as Director of Foreign Missions, to have the opportunity to read the reports from our missionaries. Their reports challenge me to be more and more like Christ. I can empathize to a degree with Luree. I can certainly say with her that the Christian experience is "a full, fulfilling and frustrating" type of experience. There is joy in the fullness of Christ. There is satisfaction in fulfilling the work of the Lord in spite of the frustrations of life. God bless you Luree, and all like you.

JEH

INDIA

Barbara White (January 14)*
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

Marion Damon (March 27)
Guindy, Madras 600 032
India

JAPAN

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Mission Directory**PHILIPPINES**

Margaret Helms (September 18)

Bessie Smith (March 27)

Luree Wotton (August 29)

David E. Dean (December 20)

Melodie Dean (August 9)

Address for all listed above:
Box 223, Cagayan de Oro City 8401
Philippines

ON FURLOUGH

Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060

Howard Towne (May 5)
Anna Mae Towne (June 11)
309 2nd Street
Chetek, WI 54728

Floyd Powers (October 8)
Musa Powers (February 28)
c/o Mrs. Harold F. Powers
Advent Christian Village
Carter House
Dowling Park, FL 32060
(This address is only good
through June 30.)

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Laura Putnam (August 22)
c/o Mr. Mayo Putnam
Rt. 3, Box 273
Morrisville, VT 05661

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

*The missionaries' birthdates follow their names.

Prayer For Revival



Revive Me

Psalm 138:7

My love is cold, my faith is small,
My zeal is lacking, doubts appal;
My footsteps falter, oft I stray,
And weakness marks me for its prey;
Empower, endue, revive e'en me.

Revive Us

Psalm 85:6

With all Thine own in Jesus' name,
We would confess our common shame,
And humbly bow before Thy face
To seek Thy pardoning, cleansing grace:
God of revival, God of love,
Refresh, revive us from above.

Revive Thy Work

Habakkuk 3:2

Thy workers' hearts are filled with dread,
The lost are left, Thy sheep unfed,
Thine enemies Thy work defy,
And things are weak, ready to die:
God of revival, now we pray,
Visit Thy work in this our day.

Author Unknown

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June, 1982

**ADVENT CHRISTIAN
WITNESS** to the WORLD



**While giving our family the things we didn't have,
Let's not forget to give them the things we did have.**



**To be wise you must
first have reverence for
the Lord.**

Proverbs 9:10



**Work and you will earn a living;
if you sit around talking you will
be poor.**

Proverbs 14:23



**Teach a child how he
should live, and he will
remember it all his life.**

Proverbs 22:6



United Ministries

...doing the whole job, together!

Editorial

Who Is Rocking The Cradle?

There is a common saying, "The hand that rocks the cradle rules the world." The idea, of course, is a tribute to the mother; and a reminder of her responsibility in the role of child and family development. However, there are broader implications in the saying than motherhood. And that is illustrated in the pressures of today that are made on the home and family life. There are many hands that want to get hold of the cradle and do some of the rocking.

A whole array of value systems is laid before the parent, as well as the child. And, unfortunately, they are value systems that are constantly changing. There are no absolutes anymore. As the *Wall Street Journal* said in an editorial, "Old beliefs have decayed and new beliefs have not sprung forward to replace them." The pressures of these new values have grown to such proportions that many people feel that the family as we have known it is terminal in this century. Recent studies show us that the family structure is still strong; but the fact remains that the pressures still exist.

Perhaps one of the most pervasive and persuasive elements in the cradle-rocking process today is the power that TV exerts; and its lack of sensitivity toward Christian values and mores. An article in the April issue of *religious broadcasting* magazine perhaps lays its finger on why much of TV is actually anti-Christian. It gives the results of a study in which 240 top TV reporters, editors, columnists, correspondents, producers, etc. were polled.

Only 8 percent of the 240 attend church regularly. Eighty-six percent said they never attend or seldom do. Ninety percent endorse the right to an abortion. Ninety-one percent said they did not consider homosexuality wrong. Fifty-four percent said there is nothing wrong with adultery. In response to the question, "Who should have the major influence in running the country?" the response was "media." Now we know who is rocking the cradle; or at least who wants to.

There is no mistaking the point that all TV is educational; that the mind is shaped by what the eye sees and what the ear hears. It only follows, then, that Christians need to be careful as to who rocks the cradle in their home. The truth of the matter is that it is not only the cradle that is being rocked. With the constant parade of sex, drinking, violence and "buy this, buy that" we are all fair game for the hucksters. Of course TV is not the only culprit. It is only used here as one example of the many that are at work to undermine Christian principles.

Well, it may take a lot of doing for Christians to hold their family values high and to keep their goals on a Godly course. But the stakes are high in the precious lives that God has committed unto us. There is no question but that we need to rethink the scriptural admonition, "Train up a child in the way he should go..." Much that he sees and hears in his own home is not the way that he should go. There is not room in this editorial space to delineate the course; but only to make the plea that the hand that reaches out to rock the cradle be a clean hand and the heart that sings the lullaby be a pure heart.

JKT

On the cover...

Sacrifices, both material and human, have always been a part of "religion." Ed Hickel took this picture of the sacrificial pit at the temple of the gods, Mahabaladurim, South India. It is described as the place where human sacrifices, especially infants, were made in times past. Thank God, Christ has made the ultimate sacrifice for us.

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Editor-in-Chief
Joyce K. Thomas

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Caroline Michael

Graphic Arts Designer
Kickie Hickel



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MEMBER OF
EVANGELICAL PRESS ASSOCIATION

Giving to MISSIONS:

How to make it tax-deductible

ONE OF THE FREEDOMS you have in this country is the freedom to give. You may give any amount you wish, in any way you wish, to any person or cause you wish—including the Lord's work.

But if you want to deduct that contribution from your taxable income, you are bringing the Internal Revenue Service into the picture, and there are certain tax laws that apply. These tax laws can enable you to give more to missions.

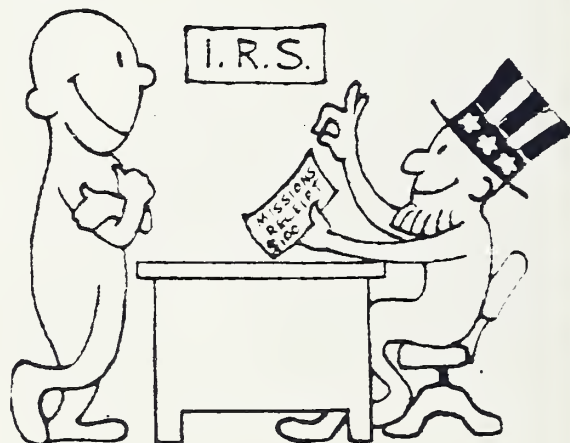
IRS requirements are set forth in great detail in the tax laws. Here are some basic guidelines concerning the provisions written into those laws, that let you deduct charitable contributions from your taxable income.

TAX-DEDUCTIBLE CONTRIBUTIONS

1. Your contributions must be made to a non-profit organization recognized as tax exempt by the federal government. All IFMA and EFMA member missions are recognized as tax exempt organizations.
2. The organization must be organized and controlled from within this country.
3. The organization (not the contributor, and not an individual missionary) must control the use of the contribution.
4. The contributor may designate his contribution for a specific authorized project, or for the support of the ministry (including salary or living allowance) of a specific missionary, but the organization must have the right to apply contributions in ways other than requested, if in its judgment such change is considered necessary or advisable. In IFMA and EFMA missions this situation rarely occurs, but if it does, the donor is notified, and his counsel is requested on re-designation of his contributions.

WAYS TO GIVE

1. To the local church
Donors who are linked with a local church may contribute funds to the church's missionary budget. This is an excellent way to give. The church issues receipts for such contributions, and controls the use of the money.



2. To the mission society
Donors who have an interest in the work of a certain missionary or mission society may contribute to that society. The society issues receipts and controls the use of the money.
3. Through the church to the mission society
If a donor wishes to contribute to a mission society, but sends the money through his church, the church issues the receipt and, according to law, controls the money. It becomes the church's responsibility to honor the donor's designation and pass on the money control, and the instructions for its use, to another tax exempt organization.
4. Special contributions
When a church or a missionary organization authorizes a special contribution to a missionary from its missionary fund, donations you make toward this fund are tax-deductible. In such an instance the control of the contribution is with the church or missionary organization, not with the donor.

Continued on page 31

The Old Can Produce New

by Melvin W. White

When I was a young lad growing up on a farm, I remember we rotated our crops—oats, clover, hay, potatoes or corn and then oats again. The soil needed the enrichment of each crop to help with the next. Each crop required its own special kind of handling and soil preparation, but there was never a doubt but that we would get a crop. There were certain procedures common to all of them, too.

Using this analogy I would like to suggest four things necessary for the producing of new churches where old ones have been around for a long time. We are often made aware of the fact that it is easier to “grow” a new church where there has never been one before. In some measure this is true of course, but we must not conclude that there is no contribution the old can make nor that the old is automatically an insurmountable hindrance to the new. The four things are: 1. It doesn’t just “happen”; 2. Some things have to die; 3. It is not a “solo” project, and 4. A new “crop” is guaranteed.

Long before spring came my stepfather was thinking about what he was going to do with each section of his farm. In fact, he planned for several years in advance. Any significant growth of a church, either locally or expanded, begins with someone planning for it. This planning takes thought and prayer. At the appointed season the plan has to be put into action. On the farm it was first the fertilizing of the field and then the spring plowing. In the church it must be the presentation of thoughts, goals and ideas that will stimulate to growth. Expectation must be felt and communicated in many little ways all the time.

Plowing was followed by harrowing—breaking up old patterns—planting and cultivating. These activities were constant all summer long. Although they had a definite sequence in farming, they can, and should be, simultaneous within the church. Planning ahead, lovingly breaking up old patterns, stirring the soil for good absorption of ideas, prayerful vigil against the “weeds” of Satanic source, and carefully nurturing young “sprouts” into the atmosphere for growth are tasks that require continual attention.

As a lad I remember the special beauty of a field of clover, yet it had to be plowed under to make way for the new crop. In the same way, some things that may be very beautiful in themselves have to be superseded by others so that new “crops” can take root. However, let us not forget that it was

what the old contributed to the soil that made the new possible. We must not run roughshod over what our older generation has contributed and think that it is not of any consequence. Let us thank God for them and plow gently.

Again, we must not think that what we are doing is the work of our hands alone. The happiest farmers I have ever known have been those who are keenly aware that they are only partners with forces beyond their control and without which they would have no crops at all. We can do our planning, our plowing and our planting, but it is only that which God alone can provide that makes it possible for us to “grow” new churches. On the farm God provided the sun, the wind, the rain and much of the fertilizer (in my day a winter’s snowfall was worth about \$40 per acre to the farmer). Without what God provided the farmer’s labor would be so much wasted energy.

In the church only God can provide the atmosphere of warm forgiveness in the power of the Holy Spirit, refreshing cleansing “rain,” and the magic of turning the storms into life producing nourishment for the fellowship. Only He can produce the real “climate” for growth that we need in order to see the old transformed into the new. Only He can create the proper desire to reach out to other fields where another church will grow.

Having done his work well and with firm dependence on the surety of God doing His part, my stepfather could then relax in the absolute knowledge that a crop would come forth. We, in turn, can be just as sure that we will see new churches grow. Just as all crops were not treated the same, so all new churches will not develop in exactly the same way. We need to be ready to take the many approaches about which we can study, and adapt them to whatever situation into which God leads us. We need to be open to any new “information” with which God sees that we may be entrusted.

I am sure that some things have been learned about farming that differ from what I knew as a boy, but the basic fundamentals are always the same—we need to plan, expect some losses (but appreciate the rich heritage of those who have gone before); be constantly in prayer and fellowship with God and each other (remembering that we do not, indeed cannot, work alone); and never lose faith in the fact that we *will* grow—new churches.

Hoping to Help

Christian Education is a vital part of your church's ministry. Through laity training, Bible study and age-group ministry, Christian Education provides two arms for the church. The first arm is edification or spiritual maturing for Christians. The second arm is reaching the lost for Christ or evangelism. The Department of Christian Education at Advent Christian General Conference serves as a resource center for your church. We provide materials, ideas for ministry, training, counseling, media resources, and numerous other benefits.

We asked Harold Okes to give his perspective on the work of the department. Harold is a retired school administrator and teacher who has volunteered many hours to Christian Education in his church and the Appalachian region. Harold, how is the Department of Christian Education serving our churches?

"It is a great comfort to know that one is not alone in the field of Christian education. The personal acquaintance of those from all echelons of the denominational organization has helped me to see the continuity of influence from the national level to the local church. The presence of our denominational Director of Christian Education at regional board meetings provides a supportive role through a spirit of cooperation, by supplying information, counsel, and encouragement. I am especially impressed with these sessions where national, regional, conference, and local church thinking are all entwined as we review and plan programs. (The Appalachian Board of Christian Education is composed of conference Board of Christian Education chairpersons, many of whom are also involved at the local church level.)

"While being qualified as one of the early Christian Education Trainers, I received an outstanding orientation to the program for conducting teacher training workshops. The week of intensive training was excellent in quality and filled with talent. Regional promotion of the program and conducting workshops at conference and church sessions are rewarding experiences. Many participants express comments of encouragement and appreciation for our work. The real impact of the program is seen in improved procedures and greater learning in some classrooms. Payday for our cooperative hard work has come as this effect is seen.



"The Sunday School Growth Seminar is a six-hour seminar that is having the same pattern of success as the Christian Education Trainers program. Practicing the growth principles of this seminar will bring noticeable growth to complement our denominational 'Harvest Now' emphasis.

"My years as a Sunday School Superintendent convinces me that the TV ad "One sometimes needs a little help" is true. I have received help through Christian education publications such as *INSIGHT* and superintendents packets. Within themselves these materials will not effect change, but they are a tonic for building a healthy system of Christian education.

"Without programs, curriculum, training, and even a friendly nudge, I might be isolated or feel deserted—but I'm thankful that I am not out here alone."

The kind of program and help Harold Okes is talking about is part of Advent Christian United Ministries. Your contributions to United Ministries make our work possible. Thanks for your continued support. You are helping get the job done.

Millie H. Griswold
Director of Christian Education

In The Way She Should Go

by Millie H. Griswold

Designer jeans, TV, and Pac-man were paralleled in my early childhood with hand-me-down clothes, a radio, and a collie dog. Our surroundings change but Christian principles for living remain the same. A nostalgic glance at the first nine years of my life activated a memory bank that has served as the backbone of my day-by-day journey into adulthood. What does my mind's eye reveal?

I recall memories playing on and influencing daily decisions. Memories conflicting with the "levelers of society"—the media, peers and education. These outside pressures vie with my values to assume responsibility for my life. But thanks to the memories and value development of those early years, I have a standard against which to gauge my course.

In giving our children the things we didn't have, let's not forget to give them the things we did have. Time, conversation, and modelling are a few of those priceless treasures that TV, Pac-man and designer jeans can't offer. What memories of early childhood shaped my destiny? Here are random thoughts. You'll add your own twist of experiences as you read on.

Three generations lived under one roof in my home. Resolving conflicts, the continuity of the presence of grandparents, parents and brothers and sister, stories of the past linked with expectations for the future, all provided security and eliminated a generation gap.

Today mobility tends to isolate families. Can we recapture the benefits of interaction between the generations by adopting grandparents in our new locations and by churches providing inter-generational experiences? In my experience, holiday meals have been especially good times for several generations to share. Some churches establish "fellowship wheels" for monthly friendship meetings in homes between church families.

My memory bank calls up reflections on friendship. Sunday dinner table was automatically set for eight. Friends always joined us. Hospitality was an accepted way of life. The guestroom was always in readiness. Canning season included extra for company. The times of cultivating friendships were valuable for teaching table manners and the Christian grace of hospitality. In giving our children the things we didn't have, let's not forget to value the extended family and develop friendships.

Faith in God permeated our home. Biblical principles for life were realities in relationships. Helping Granny shell lima beans taught integrity in business dealings. I was admonished to fill the quart tin cup "Heaping full and running

over." If an additional bean could top the container, Granny refused to accept it as full. Sleep was interrupted with a cacophony of pots and pans, the song "Trust and Obey" and whiffs of bacon and eggs mounting the stairway. Devotions, as it were, by proxy from the overflow of a mother's heart.

A principled father refused a job advancement when it required questionable dealings; a brother taught honesty when I took a pencil from the church pew; a sister created an awe for the wonders of God's creation on moonlit nights...a family seizing teachable moments to present a living faith as The Way of life. The tenor of a lifetime was already established when I made a public profession of Christ as Savior at the age of nine. In giving our children the things we didn't have, let's not forget the value of giving a faith in God.

When I "kicked the traces" and jumped out of line, discipline was based on Ephesians 6:4 "...bring them up in the discipline and instruction of the Lord." An explanation of why I deserved the spanking was followed with, "Now get a switch the size you deserve!" With stinging legs and teary eyes, I received a gentle squeeze that said, "You're forgiven. Go and 'sin' no more." In giving our children the things we didn't have, let's not forget to give them the security of behavioral limits.

My penchant for piano was a prelude to Christian service. From the first piano and organ lesson I understood that this experience was preparation for service in the church. Let's not forget that our children are a gift from God to be returned to Him. Encourage creativity, develop talents and foster awareness for Christian service. Look for signs that God may be calling your child into full-time Christian service. It's a privilege to train our children in the way they should go and then let them go.

If I skipped a worship service or justified my behavior by my friends' standards, Dad assured me that our family was different. We dared to be distinct...dared to set our sails in a different direction...dared not to be pressured into the world's mold. The traditional Christian family is fast becoming the exception in a secular society. Will we welcome the challenge to be salt and light in our neighborhood? In giving our children "a way" of life, let's remember to make it "The Way" of life. What Christian values of your childhood are being passed along to your children and grandchildren?

"In giving our children the things we didn't have, let's not forget to give them the things we did have."

See related materials, page 2

“Jesus and Death”

by Clio E. Thomas

This is the last in a series of four articles on the subject of death and dying.

Why is it that we think again about death? A neighbor across the street died. 111 people perished between two walkways in Kansas City. We are forced to think about death. None of us like it. Jesus never liked it. And that is the reason why Jesus came.

The Scriptures tell us the wages of sin is death but the gift of God is eternal life. There is no good death regardless of what the poets say. One poet wrote, “There is no death, but this, God’s kiss.” That’s not only bad theology, it’s foolishness. Death is not God’s kiss. Death is the Devil’s curse on humanity. No matter how we might like to glorify it, make it pretty and gloss it over, it remains the enemy and must be defeated. The late Cullmann, a great theologian from Europe, who was professor at the University of Basel at the Sorbonne in Paris has done a number of definitive works on the nature of death and resurrection and its place in the ministry of Jesus Christ. This has profound implications. It is the underlying principle of the church.

It is interesting to note that two serious deviations which have grown out of theology down through the centuries are now being debunked at almost every point in current theological writings. One was the Greek concept of immortality of the soul; the belief that the body is simply a cage and that the soul is the bird in the cage seeking freedom. At death the cage is destroyed and the bird is set free and finds freedom with God. A lot of Christians have picked up on that and believe that is what happens at death. That is *not* what the New Testament teaches.

The second belief that came into theological circles was that at the point of death every person’s resurrection took place. It was an attempt to try to wed the concept of resurrection with the concept of immortality. There have been those down through the ages that have taught that at the moment of death the person’s resurrection takes place and that person is with Christ. Dr. Cullmann points out in his writings that neither one of those beliefs have any validity in the New Testament and both of them are a denial of the purpose of Jesus Christ’s ministry, death and resurrection.

Cullmann points out in his book, *Christ and Time*, that in order for there to be new life, immortality, eternal life, there must be a miracle. Do you remember how a group of Sadducees who did not believe in the resurrection came to Jesus one day and placed before Him a question? They said, “Jesus, this particular man died and had no children. His wife remarried and they had no children. She remarried again several times.” They asked Him, “Who will be this

His state was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.

Philippians 2:6-11; The Jerusalem Bible Translation

woman’s husband at the resurrection?” The first thing to note is that the Sadducees did not believe there would be a resurrection. It is interesting that Jesus responded to them by saying, “You do not understand either the Scriptures nor do you believe in the power of God.” Jesus was saying to them that to deny the resurrection is to deny the miraculous power of the Creator. To say that man lives eternally by immortality of the soul is to do away with the miraculous power of the Creator. To say that we are inherently immortal does away with the precise act of God in Christ and the miraculous power of God that was unleashed in Him.

For the past three months we have looked at teachings of the Apostle Paul concerning death and resurrection. We have discovered there that Paul has talked about death be-

ing an enemy and death being a sleep. Paul would say that the enemy must be destroyed and that happens through the resurrection. We are granted immortality, eternal life, precisely through the resurrection that shall take place at the second return of Jesus Christ. He says, "The dead shall be raised incorruptible and so shall we ever be with the Lord. Therefore, comfort one another with these words."

What does Jesus say? First of all we have to understand why Jesus came. Jesus said, "I have come so that you might have life and that you might have it more abundantly." It's very interesting to note the particular word He uses there for "life." There are three Greek words for "life." There is the word *bios* from which comes our word biology. Biological life refers to those things which are alive; animal life or plant life. Then there is *psyche* from which comes our word psychology. Psychological life is the life of thought, activity, mode of life, being. Then there is the word *zoe* used even before Christ by the ancient Greeks to mean that life which is given by the gods. Jesus said, "I have come that you might have life (the life of God) and that you might have it more abundantly." Jesus could have said I have come that you might have *bios* which would have meant nothing since they already had it. He might have said I have come so that you might be able to think, to have the power of reason, intellect, but they already had that. Jesus said that I have come that you might have life that is only known to God and that you might have that life more abundantly.

I want to say one other thing connected with the word "life." In the New Testament sayings of Jesus, and also in the writings of the apostle, we at different times find linked together two words, eternal and life. "For God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting or eternal life." It is eternal *zoe* in every instance. Never does the New Testament say eternal *bios* or eternal *psyche*. It is always eternal *zoe*, eternal life which is given to you, granted to you by God. Even the word eternal in the New Testament means a quality of life, not just endless life. Some of us were visiting a man on this hill a number of years ago and I raised the question, "Wouldn't you like to have eternal life?" He looked at me and said, "No, not if it's like this one." A lot of us would say the same. If eternal life simply means an extension of this life a lot of people would say, "Let me off. I want to opt out." If eternal life is just an extension of some of the hell some people are going through in this world then they would say, "No, no way."

It's interesting that in the New Testament both words, "eternal" and "life," mean a quality of life. It's a relationship with God. It's a quality of being that cannot be known just in physical living, but living in relationship with God. Jesus says, "I have come that you might have life and that you might have it more abundantly." He didn't say I have come to give biological life, they all had it. He said I have come

that you might have a quality of life that you have never seen before but that you are seeing now in me.

As Jesus moves through the gospel He begins to say things like this: "It's necessary that the Son of Man go to Jerusalem and fall into the hands of wicked men who will crucify Him. But He will rise on the third day." They asked Him in one place in the New Testament, "What is your sign?" And Jesus said, "My sign is the sign of Jonah, the sign of death and resurrection. I will be crucified; I will die; I will be in the belly of the earth; I will rise again. That is my sign. If you want to know what I'm all about that is the final word, that is my sign—death and resurrection."

Death was not a very good friend. Jesus comes to the night in the Upper Room. He sits down with the disciples and begins to talk to them about the fact that He will have to leave them. He tells them that He is going to leave them, that He is going to be crucified. He says, "There's a place that I'm going where you can't go now." But Peter says, "We want to go with you and we will go with you." Jesus rebukes him and says, "No, Peter, you can't." But Peter says, "We'll die for you." Jesus says, "Peter, this night will not be over until you have denied me three times." But then Jesus says next, "Don't let your hearts be troubled. You believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you that I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there you may be also. And where I go you know, and the way you know." Thomas says, "We don't know where you are going. How can we know the way?" Jesus said, "I am the Way, the Truth and the Life. No one comes to the Father except by me." Then He comforted the disciples by telling them about the promised Holy Spirit that was going to come and abide in them.

Then they go across the Brook Kidron and over to the Garden of Gethsemane where Jesus says, "My heart is troubled. I am in agony." Those words do not do justice to the language. Jesus says I am tearing apart, tearing asunder in my innermost being. He says to His disciples, "Wait here and pray." He goes a few steps further and begins to pray, "Father, if this be possible, let this cup pass from me. If it is not possible, nevertheless not my will but yours be done." Jesus was wrestling with death. It's interesting, as Dr. Cullmann points out, that when Socrates comes to the point of death, he calls all his disciples around him, then sits and drinks the hemlock as he talks to them about how he's going to be with the gods. When Jesus comes to the point of death, He calls His disciples around Him in agony. Twice He goes back to see if they are awake and finding them asleep says, "Can't you wait with Me?" He's in turmoil. "Can't you even stay awake while I wrestle with this?" Then He says to them, "Go on and sleep." He goes back and

Continued next page

Jesus and Death

from page 9

prays again. The next day He is hanged on the cross. He comes to the time on the cross when He says, "Father, into thy hands I commit my life." Just after He had cried out, "My God, my God, why has Thou forsaken Me?", He says, "Father, into thy hands I commit my life." Then He says, "It is finished." In the Greek it states that He said that with a shout. The Greek word means that He said it with *triumph*. "It's finished!" Let me die. The victory has been won. We wrestled through; Satan has been defeated. Jesus said, "I have come that you might have life and have it more abundantly. And the only way you're going to have life is for Me to die and once and for all defeat death." He had to go into the very citadel of death and defeat it.

Death is not pretty. I have never seen a pretty death. Death must be defeated. Brothers and sisters in Christ, death has been defeated in Jesus Christ, our Lord.

Jesus came one day at the invitation of two sisters, Mary and Martha. He had shared the home of Mary, Martha, and Lazarus many times just as you have homes you like to share with other people; and you like to share your home. That's the relationship that existed between Jesus and Mary, Martha and Lazarus. They were together quite often. Jesus apparently spent the night there several times when He would come to Jerusalem. He would stay in Bethany and sit and talk with them into the wee hours of the night. Jesus was away when He heard that Lazarus had died. Mary and

Martha sent word and asked Him to come. When Jesus arrived Lazarus had been in the grave for three days. Jesus comes and talks to Mary and Martha and says, "Do you believe that your brother will rise again?" They said, "Yes, we believe that he will rise again on the last day." Jesus said, "I am the Resurrection and the Life. And he who believes in Me even though he dies, he will live again. And whoever lives and believes in Me will never die. Do you believe this?" They said, "Yes, we believe that." And then the scene shows Jesus going to the tomb. And as Jesus moves to the tomb we come to the shortest verse in the Bible that all of us have memorized in Sunday School: "Jesus wept." Incidentally, a lot of males think it's unmanly to weep. Those who weep are in great company with Jesus. Jesus wept.

Then it says that Jesus groaned. The text literally means that Jesus got angry. Jesus was angry at what death was doing to people. His dearest friend Lazarus had died and Jesus was upset. Jesus said, "I'm going to do something about it." He walks to the tomb and said, "Roll the stone away." They said, "He has been in the grave so long." He said, "Roll the stone away." They rolled the stone away and Jesus said, "Lazarus, come forth." And Lazarus came forth.

The reason Jesus came into the world was to defeat sin and death once and for all. We were all in the grip of sin and death. We were locked by it and there was no way out. Jesus came into this world to say once and for all there must be a decisive battle. Death must be defeated. The Scriptures tell us from beginning to end that's what happened on the cross and in the resurrection of Jesus. Sin and death were defeated once and for all and God won the decisive battle.

The scene changes. John is on the Island of Patmos. Jesus has ascended. John is in prison on the Island of Patmos: John says, "I was in the Spirit on the Lord's day, and heard behind me the sounds of mighty waters and I looked and I saw the one who stood with a sharp two-edge sword. I fell down at his feet as though dead and he said, "John, don't be afraid." This was the same John, the apostle, who had laid his head on Jesus' shoulder on the night in the Upper Room. Jesus said to John, "Don't be afraid. I am the first and the last. The one who was dead but who is now alive. The one who is and was and is to come."

That's where we stand today. Don't be afraid about life. And don't be afraid about death. "I am the first and the last," said Jesus. "I am the one who is and was and is to come. The one who was dead but who won the victory over death and is now alive forever and ever." We are in Him and we await His appearance. The dead will rise and join those who are alive and remain. We shall be caught up together in the clouds and meet the Lord in the air. The earth will be cleansed and restored, and so we shall ever be with the Lord. Death has been swallowed up by victory. Jesus said, "I have come to give you life." Not even the gates of death can prevail against that.



Sing A New Song!

At the heart of the practice of the Christian faith is the desire to serve God and worship Him, rather than a commandment that says we *must* serve Him. This desire to serve and worship grows out of a God-given love that seeks to express itself in appreciation for His redemptive act and sustaining grace. Going back to the Old Testament, one can see this worked out in different ways. Genesis 14 records that when Abraham returned from the defeat of the kings he met Melchisedec, priest of the most High God, and gave him a tenth part of all the booty. There was no law that told him to do this—only a heart filled with gratitude.

Psalms 128 is apparently one of the pilgrimage psalms which the Israelites would sing as they traveled to Jerusalem for feast days. Isaiah says, "There shall be songs as on a night of sacred pilgrimage, your hearts glad, as the hearts of men who walk to the sound of the pipe on their way to the Lord's hill, to the rock of Israel." The pilgrims sang on their way to Jerusalem. With their carts laden with the golden sheaves, or with the firstfruits of the flock, they marched to Jerusalem singing for joy that God had blessed them.

The happiness that is spoken of in Psalm 128 says that the

one who is in tune with God counts his blessings, knows that He is the Giver of gifts; and so he will sing to God his praise and thanksgiving.

Why, then, do so many Christians seem to approach the time of offering as a time of pain like pulling teeth? There is something wrong when this is so. There is a short-circuit in our love. There is a lack of understanding or else a lack of gratitude for the supreme Gift of God—His Son—as well as for the daily gifts.

As with Abraham and the pilgrims, it is out of faith that we learn to worship and serve God. It is a faith that discovers God as the source of all blessings in life's experiences. They said it with the tithe; and the firstfruits of their labors. And they said it with singing.

Let's sing a new song! God loves a cheerful giver! Let's not sing the Doxology as if it were a funeral dirge. Let's make a joyful noise unto the Lord when we come to him bringing our firstfruits, our tithes, our offerings! Faith that God has supplied and will continue to supply should always be expressed with joy and singing.

GOD LOVES A CHEERFUL GIVER

S.A.B.

Words and Music by
JANE DOUGLASS WHITE
(ASCAP)Arr.: Starr L. Cole
Bright

Soprano: God loves a cheer-ful

Alto: God loves a cheer-ful

Bass: God loves a cheer-ful

giv-er. He will mul-ti-ply the seed you sow.

giv-er. He will mul-ti-ply the seed you sow.

giv-er. He will mul-ti-ply the seed you sow.

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IT IS MORE BLESSED TO GIVE THAN TO RECEIVE

S.A.T.B.

Dedicated to Robert F. Sharpe

Lyrics and Music by
JANE DOUGLASS WHITE
(ASCAP)

Arr. by Starr L. Cole

It is more bless-ed to give than to re-ceive.

Heav-en's win-dows o-pen to those who be-lieve in

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Sole Selling Agent, Robert F. Sharpe & Co., Inc., White Station Tower, 5050 Poplar, Suite 1222, Memphis, TN 38157

These songs are available from General Conference in sheet music and choir arrangements.

The Great Tent

by Dr. Clyde E. Hewitt

Millerism was more than a *message*. It was a *movement*. As such it benefitted from the vision of several astute and imaginative leaders and the crusading zeal of its membership generally. An unusual commitment to the proclamation of Christ's imminent return in the hope that unbelievers would repent of their sins before it was too late, was common to all Millerites.

Colorful prophetic charts were a popular visual aid that enhanced many a Millerite lecture. An extensive publications ministry and an imaginative distribution effort that flooded much of the world with Adventist literature still further exemplified leadership qualities and rank and file support of the cause. Adventists also made much use of the already popular religious summer campmeeting. Through this device they reached thousands of persons with their message who would not have attended services held in a more formal setting.

An eye-catching, perhaps almost mind boggling, feature of many of these campmeetings was the appearance of the Great Tent. If Miller standing alone in a small Vermont or New York State pulpit, Bible in hand and arm upraised in exhortation, was symbolic of the early days, then the Great Tent was the trademark of the later Millerite movement. It not only caught the public imagination, but its very existence bespoke the growing popularity of the Millerite message and the increasing unavailability to its exposition of some of the larger church and public buildings.

The "Great" or "Big" Tent was authorized at the East Kingston, N.H., campmeeting in early July, 1842 and Himes undertook the task of overseeing the construction. The projected cost was \$800 most of which was subscribed on the spot. In design it would seat several thousand and would enable the Millerites to hold meetings in or near those cities where large church sanctuaries and public lecture halls were closed to them. The tent would be rent-free, of course, but this advantage was diminished somewhat by the cost of the four-man crew needed to transport and otherwise care for it. This canvas pavilion, easily the largest ever seen in America up to that time, was constructed in less than a month by Capt. Edward C. Williams of Rochester, N.Y., an ardent Millerite. He was a tent and sail maker and ship chandler in that city.

The completed structure was over fifty feet in height at the center, 120 feet in diameter, and seven feet high at the circumference. It was originally circular in shape though later, to increase seating capacity, a forty-foot gusset was added on either side. Heavy chain guy "wires" supported the center post (two posts after the splices were added). A



streamer bearing the words "Thy Kingdom Come" proudly flew from the masthead when meetings were in session. Originally four thousand people could crowd into the tent, while the enlarged version would seat up to six thousand.

Despite its size and the relatively primitive transportation facilities of the day, enthusiastic Millerites and its professional crew could pitch the tent, take it down, and carry it to its next place of usage, often hundreds of miles away, with remarkable speed. Consider that it was in use at Concord, N.H., as late as 4:00 p.m. on Monday, August 8 (1842) and yet was all pitched in Albany, N.Y., nearly two-hundred miles away and ready for services by 10:00 a.m. on Wednesday, August 10! From Albany it went to Chicopee Falls and Springfield, Mass., then to Benton, Vt., Claremont, N.H., and Salem, Mass. It made its final appearance of the 1842 season in early November at Newark, N.J., scene of the largest and most widely publicized of all Millerite campmeetings. Because of the lateness of the year heating stoves were placed within the tent.

The very size of this portable pavilion guaranteed attendance of the curious and generated further talk about the movement. It also added to the hazard that a strong wind might topple it. Such was its fate on more than one occasion. Wind brought it down during its first usage. That was in Concord, N.H., in the summer of 1842; but it was reerected the next day in a more sheltered location. Wind so threatened it at the great Newark campmeeting late that year that it twice had to be lowered and other less commodious facilities utilized.

No sooner was it raised the next spring at Rochester, N.Y., than a heavy rainstorm blew it over—fortunately without damage to the congregation. When the windward side collapsed the leeward side was correspondingly raised and the people easily walked out unharmed. The misfortune may not have been due solely to the high wind. There were strong suspicions that the guy ropes had been previously loosened by pranksters.

In any case, the tent was so severely damaged as to be nearly abandoned, until citizens of Rochester rallied to its aid and raised the money necessary for its repair and refitting. But, in its reconstruction it was reduced in diameter from 120 to 100 feet and the seating capacity fell to 3,500. It continued to be used with great effect, nevertheless, beginning almost immediately with a series of meetings in Buffalo.

One may wonder at Rochester citizens rallying to the aid of the Millerites whose preaching was as apt to be taken lightly as seriously by the public at large. Perhaps a sense of fair play was involved. Wrote an editor of that city's *Evening Post*:

The misfortune which befell the great Miller tent on Saturday, has awakened the active benevolence of many of our most respected citizens, who have determined that the tent shall once more arise, and our citizens beneath the shelter of its shade hear the doctrines of Millerism fairly expounded. This is as it should be. We ought at all events to listen, and calmly and dispassionately balance in the mind the arguments adduced in support of their peculiar points of doctrine... His evaluation of Millerite preachers will please Adventists of today. He concluded that,

The professors of the Miller interpretation of the Scriptures are evidently gentlemen well versed in the subject—thoroughly conversant with theology—have given deep study to this particular branch, and collected the opinions of the most learned commentators on Scriptural prophecy.

During the summer of 1844 the tent was pitched in various places in Ohio, Indiana, and finally, less than a month before the day of the Great Disappointment, in Louisville, Ky. Here a report for the *Louisville Morning Courier* could not resist its attraction. He subsequently wrote,

We gratified ourselves last night with a visit to the big tent...If the most perfect decorum, the faithful reading and exposition of the prophetic writings, the sincerity and faithfulness of the speakers, and the absence of anything like selfishness and folly, are objects of any attraction to the people of Louisville, we recommend a

visit to this tent.

Nearly thirty years later Isaac C. Wellcome evaluated the contribution of the Great Tent to soul winning,

This "Tabernacle" was of heavy canvas, and was conveyed by railroad cars, steamers, or teams, from place to place, and was literally worn out in the service of the gospel. Many hearts were instructed in the great truths of the gospel of the kingdom, and comforted by its blessed hope, while many hundreds of sinners were led to the Saviour at the meetings held under this canvas.

From 1842 to 1844 it was an effective and unique instrumentality for convincing people of the approaching advent of Christ.

In 1873 Wellcome, in what must have included at least an historical reference to the Great Tent, wrote,

Large tents of canvas, capable of convening congregations of from 1,000 to 4,000, have been constructed and conveyed from place to place, pitched in towns and cities, where the masses could come and listen to the thrilling truths which the faithful messengers were publishing...Many thousands who never attend upon religious services at houses of worship have been attracted to these tent meetings and have heard the gospel published in a manner which awakened in them an interest for their salvation, and a very large number of these have found mercy and hope in Christ.

Wellcome then revealed that "There are now some twenty or more such tents owned and in use in the summer seasons by the Second Advent people."

Truly, the Advent Christian people have been a tent people. But never was that so gloriously true as in those heady days of 1842-44 when they pitched their Great Tent, unfurled its banner, opened its six canvas entrances, and invited thousands to come inside to hear that Christ's return was "nigh, even at the door."

(Editor's note: With the approach of summer the thoughts of many Adventists will turn toward campmeetings. Few, if any, of these thoughts will envision meetings being held in tents. This month's article by Dr. Clyde E. Hewitt, however, reminds us that in earlier generations "campmeetings" and "tent meetings" were virtually synonymous. A portion of his account of "The Great Tent" is taken from his book, *Midnight and Morning*. Publication of this first volume in a series of works on Advent Christian history is planned for later in the year.)

The Mark of the Beast

Oral Collins, Ph.D.

What is the meaning of this prophetic symbol?

Last month a reader inquired in the Witness "What is the mark of the Beast (666)?" That reader is not alone! This is one of the most frequently asked prophetic questions. My purpose is to enlarge on the answer given last month.

We read of the mark of the beast in Revelation 13:16-18, but the matter is also mentioned again in 14:9, 19:20 and 20:4. You may want to check these verses in your Bible.

To understand the strange language of Revelation, the reader must know that he is reading a very special kind of ancient literature called apocalyptic. The people in the first century, when the book of Revelation was written, had many apocalyptic books and knew how to read them. Most of these books were in one way or another commentaries on or expansions of ideas and imagery found in the prophecies of Daniel.

Apocalyptic means "revealed." The apocalyptic writings revealed mysteries regarding the future and the coming Messiah. They have a dramatic style, using bold symbolic language. The symbols conveyed meaning to "the wise" who knew the biblical figures and were familiar with apocalyptic language. They also hid politically sensitive truth from hostile powers. Christians could not be prosecuted on the basis of such symbols.

Providentially, the symbolism also made it possible for Daniel and Revelation to make detailed predictions regarding the future without actually explaining history in advance. That would have had the negative effect of postponing the Advent hope into the distant future. The predictions remain partially veiled until they are fulfilled.

To understand the symbolic language of Revelation, the reader must recognize the allusions of the book to the Old Testament. The general significance of the symbols will be the same as in the older writings. Still, the specific meaning usually will be affected by the new context.

If we look for a passage in the Old Testament which provides the background for understanding the "mark of the beast" we find it in Ezek. 9:4. In the apocalyptic vision of Ezekiel the righteous (whose eternal destiny was sealed) were marked on the forehead in preparation for God's judgment against Jerusalem. Jerusalem would be destroyed, but those who "sighed and groaned over all the abominations"

were not to be found guilty; they would receive their eternal reward. In the book of Revelation those bearing the mark of the Beast, on the other hand, are those whose eternal destruction is sealed (see 14:9,10; 19:20). The righteous have already been sealed in the face of impending tribulation, in Rev. 7:2,3, where the characteristic Israel symbolism refers to the people of God (see also Rev. 14:1-5). In Rev. 20:4, the righteous are called "those who did not receive the mark" of the Beast.

The prophecy of Ezekiel regarding Jerusalem was fulfilled when the city was destroyed by Nebuchadnezzar in 587 B.C. There was no literal marking of saints in the fulfillment of the prophecy. No one would have expected it. The marking symbolism simply taught that the judgment of Jerusalem was not a condemnation of God's faithful saints. Although many of them were killed in the siege, they will in the future life inherit God's covenant promises.

So also in the book of Revelation. The eternal destinies of the people of God and of those who worship the Beast are sealed. The appropriate marking agency is in both cases named—for the righteous, the angel from heaven (7:2) and for the wicked, the agent of the Beast, the two-horned beast (13:11,16) called the false prophet (19:20).

The mark of the Beast therefore is not a literal mark or a literal number 666. In the symbolic language of the book of Revelation, it teaches that the destinies of mankind are determined, either as the elect of God who by faith are redeemed by the Lamb of God, or by reliance for salvation upon a false redemptive system of the Beast power, an apostate "harlot" church.

The number 666 has been understood, since the second century, to indicate by its numerical value the name of the Antichrist power. The Greek letters were also used as numbers, so that a numerical value could be determined from any name and that number could then function as a symbol. Many suggestions have been made, but because the Beast of Revelation is associated with the Fourth Beast of Daniel seven, the most popular code name through centuries of interpretation has been the Greek word *lateinos*, meaning the Latin Man. This was at first understood to mean the Roman Emperor, then the Papal head of Rome. I agree with this interpretation and I follow Advent Christians who have traditionally interpreted the Antichrist and Tribulation prophecies of Daniel and Revelation as having their primary reference to the apostate Roman church and to the many centuries during which it persecuted and put to death millions of evangelical Christians who dissented from Rome.

What's Your Prophetic Question?

by David A. Dean

Question: The other day someone told me that Satan and his angels are immortal. Therefore, they will burn eternally. I had never heard this before. I read in my Bible that God alone is immortal. Which one of us is correct?

Answer: Your friend was probably basing his belief that Satan is immortal and will burn eternally upon the text in Rev. 20:10: "The Devil...was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." I do not think, however, that his conclusions are correct.

For one thing, the Bible never says anywhere that Satan is immortal. Instead, as you rightly remembered, God is declared "immortal" (1 Tim. 1:17) and he "only hath immortality" (1 Tim. 6:16). We must be careful not to give more credit to the Devil than the Bible gives him.

For a second thing, notice the symbol in Rev. 20:10. The beast is not a single animal, but stands for an evil government, just as the false prophet probably stands for apostate religion. Since this is the case, we must be aware that "day and night" and "for ever and ever" may also be symbols.

Finally, "for ever and ever" comes from the Greek words *tous aionas ton aionon* (literally, "unto the ages of the ages"). The Greek words here may mean either for a length period (that is, "age long") or they may mean eternal (that is, never-ending). Their meaning would be eternal if these words were applied to God because we know that God is immortal and eternal. Since, however, the Bible does not tell us that Satan is immortal (only God is) we should understand this passage to teach a long period of suffering for the Devil before he is destroyed.

Let me suggest that you read what Dr. Freeman Barton has written on this point in *Heaven, Hell, and Hades* (available from A.C. General Conference, Charlotte, NC 28212, pb., \$4.50) on pages 102-105.

—DAD

PACT

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Liberian Church Reproduces Within First Year

Monrovia, Liberia (MNS) - A young church here in the capital city celebrated its first birthday last year by starting a daughter church. On August 16, 1981, Monrovia Evangelical Church (MEC) dedicated 35 of its number as the founding members of a new congregation in another part of the city.

Attendance at the first service of MEC, which was started by missionaries in the summer of 1980, was 24. A year later, more than 150 were attending regularly.

"Churches grow better when they are small," explained Dr. Howard Dowdell, SUDAN INTERIOR MISSION director in Liberia. "There is much more opportunity for personal discipling and follow-up with a small congregation."

MEC leaders also feel that two smaller churches have more potential for growth and the development of leadership than does one large church. Attendance at the new church, known as Simcor Evangelical Chapel, has increased to 75 already.

"Church planting opportunities in Monrovia are everywhere," Dowdell said. "We are hoping that what is happening at MEC and Simcor will become a model for other churches to follow."

Keep the Small Count

After 25 years pastoring larger city congregations, Lloyd Hinshaw of Rocky Mountain Yearly Meeting reflects on his experiences the past 7 years in a smaller rural church called Empire Friends in Vale, South Dakota. This delightful story is taken from September 1981 "Evangelical Friend" magazine and reprinted by permission.

February 1974 in Colorado Springs. Boxes were scattered over the house to be carefully filled with dishes and household items. The last of legal matters in selling the house we had built added to the busyness. Then came the moment when our caravan of car, camping trailer, and U-Haul truck pulled away, leaving part of our hearts. Tears freely flowed. Two little grandsons suddenly realized Grandpa and Grandma were not going on a camping trip to return soon. After 500 miles and many weary hours we pulled into the country lane of the Empire Friends parsonage....

The decision to decline a three-year pastoral call from the church we had served 12 years was not easy. Emotional ties go deep in that period of time.

Some good-meaning friends did not help by discouraging our move to a small country church. A general superintendent friend of mine offered open doors to some larger churches. It didn't help when he advised, "Don't go out there to South Dakota and bury yourself." Now after seven years in retrospect we can look back with some degree of objectivity, analyzing our country church ministry.

Perhaps we have buried ourselves—buried ourselves in the lives of people throughout Empire Valley. Indeed, this was not our original intention—just a long-needed vacation, we reasoned, in the country by spending only one year to help build a country congregation.

Hopefully my frustration did not show on that first Sunday morning hundreds of miles removed from a larger congregation and a beautiful sanctuary: just a plain white frame building isolated from the noise of the city. A handful of people. No pastoral glory here. Suddenly it hit—now I've really done it!



The quietness of the country was a healing touch to my torn emotions. Often I walked across our 80 acres and breathed deeply the fresh country air. Down on the winding Belle Fourche River below the parsonage there were glimpses of pheasants, fox, and white-tail deer. It was a feeling of being away from it all.

The country church—is it a thing of the past? Why should a pastor isolate himself from all the appealing attractions of the city pastorate? After all, we had spent 25 years pastoring the two largest churches in Rocky Mountain Yearly Meeting—now to one of the smallest!

What may be said of Empire Friends Church could well be the story of country churches across our land. The country church can be alive and well. It has a ministry not to be met except by the country ministry. But some church doors have been closed—needlessly so. Their last chapter could have been avoided.

The remoteness of the country has been somewhat lessened with the coming of the automobile. Small towns have become smaller as business places have been boarded up. The old country church became only a landmark of the

Country Church Doors Open

by Lloyd Hinshaw



past. After all, everyone now drives to the larger church in the city! But is that the case? The unchurched usually just do not go. They remain unchurched in their remote area.

In our striving for bigness, prestige, beautiful buildings, we seem to have forgotten the words of our Lord, "Go out to the roads and country lanes and make them come in, so that my house will be full" (Luke 14:23, NIV). Too many pastors find it more attractive to go to the city and pastor the large, more prestigious church. Numbers are impressive. But it is so easy to be caught in this syndrome of bigness. There is the call, of course, to the city church, but it must not be motivated by illusion of the inflated ego. It is a call of God.

After one year of rest at Empire, the Lord did not release us to return to the city. When such offers came, we were checked by the Holy Spirit.

One morning in prayer I had a little argument with the Lord. Surely it was time to take another city pastorate before I became too old. Oh, I had all the reasons why He should give me the green light to move. After I got through fussing, the Spirit so gently said, "I have died for the people at Empire as well as for those in the city."

There it was! Individuals and not numbers. The most remote, isolated person is as important as the one lost in the teeming thousands and millions.

Seven years—fruitful, happy, contented years! Little children, even several infants, fine high school youth—all ages gather at our little white church. Seldom is there much seating room left. In fact, chairs are often placed to care for the attenders. Even once in a while someone is heard to suggest...a building program!

This citified preacher has taken on a different style of pastoral work: driving tractors, tamping in a sheep shed, sawing wood—just sort of living among the country people. That is pastoral ministry.

As a result we have been drawn into the lives of our people in a unique way. There have been times of enjoyment as we laughed with our people, also times of weeping with them when we shared their sorrows. The walls and barriers to their lives have been broken down. There is a closeness never gained with strangers in the city.

So many times one of the farmers would drop by and pour out his heart, his desire to accept Christ. Or perhaps it has happened with the invitation to come to his home for prayer. What precious times! Changed lives! Wholesome families!

There has been something unique about the country church—openness, friendliness, qualities that many a pastor would envy. From the plain walls of our country church in a period of over 50 years have gone forth Christian workers, missionaries, and seven preachers. Many who read this are scattered across our land and treasure that spiritual influence on their lives in the years gone by.

Why the country church? There are persons out in the "highways and byways" who need the Gospel just as much as the teeming thousands in the cities. Oh, there won't be thousands, not even hundreds, to attend our country church. But 50, 75, and maybe soon the century mark makes our country church a choice field of ministry.

Seven years! Well, I have a little preacherly pride in my country church. It just may be the Lord and these people will allow us to continue on with our country ministry for a while longer.

Yes, let's keep the country church doors open! Wide open!

Foreign Missionaries Are Not Allowed to Preach In Malaysia

Such is a startling statement found in a recent letter from Thombasamby Devairakkam, an Advent Christian pastor in the country of Malaysia.

His letter begins, "Greetings in the sweet name of Jesus!

" 'That good thing which was committed unto thee, keep by the Holy Spirit that dwelleth in us' 2 Timothy 1:14. The question is, what is that good thing? That good thing is the gospel entrusted to Paul.

"During his last days Paul entrusted the guarding and propagation of the gospel to Timothy his spiritual son and follower. *Foreign missionaries are not allowed to preach the gospel in Malaysia.* The American Advent Mission Society has handed over the ministry in Malaysia to Malaysians and has supported this ministry through prayer and finance for the past twenty-seven years. Previously I had served in India as a high school teacher and a preacher for nineteen years. My wife was a school teacher and a Bible Class teacher for twelve years in India. We are grateful. The gospel should be guarded and preached until Christ comes. Every Advent Christian should support this and pass the gospel spotless to the next generation. We are stewards of the gospel.

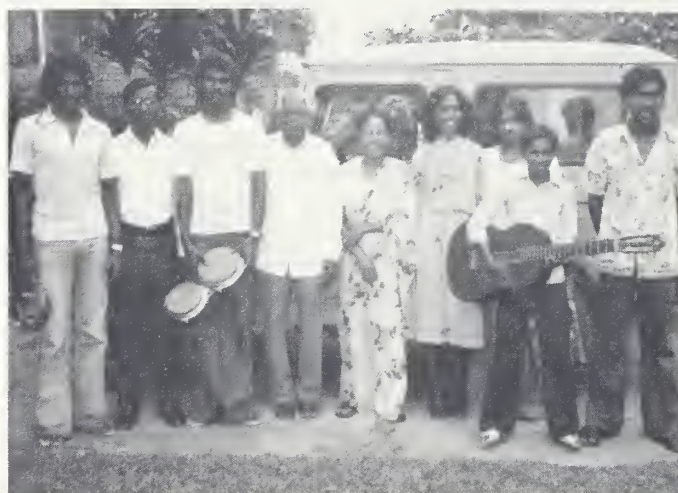
"King Hezekiah selfishly satisfied himself that peace and truth would fill his days (2 Kings 20:19). Advent Christians cannot say as this king has said. We believe in the second coming of Christ and in the resurrection of the dead and in the judgment. We know we have to account for the stewardship of our talents.

"The Kluang, Malaysia Advent Christian Church is a small group but to date, *the Kluang A.C. Church has sent fifteen persons to Bible Schools and colleges.* Of these fifteen, three are ordained ministers, one is a Bible School principal, two are lecturers in a Bible School, two hold important posts in the Asia Evangelical Fellowship, and one is a missionary in a foreign land while the others are workers for Christ in various other ways here in Malaysia. Though one is ministering in the Asia Evangelical Fellowship organization, there is a close fellowship with the Kluang A.C. Church and he helps us. The Presbyterian Synod has sent a person to be trained here at the Kluang A.C. Church in Tamil ministry. After being trained for a year, he has started a ministry in the estates.

"During the period between 1971 and 1979 the Malaysian A.C. Church faced trials. The Lord answered our united prayers and strengthened, revived and renewed the church. I visited the Advent Christian Church building



T. Devairakkam and his youngest son James at a worship service.



Kluang Advent Christian Church singers.

erected in Negri Sembilan, Malaysia this year. We are corresponding with the government regarding the putting up of a building for our church here in Kluang. Four families have contributed toward the building fund. We are awaiting government permit for soliciting further funds. We pray for support. Authorities have agreed to sell us a lot in Bandar Tenggara district."



T. Devairakkam at the Peken Estate Christian Miracle Rally.



Front Entry of the Advent Christian Church, Port Dickson, Malaysia, pastored by Arul Dass.

Miracle Rallies

In Malaysia they are called *Miracle Rallies*, an evangelistic procedure among the Tamil speaking Indians.

This particular thrust of evangelism in Malaysia emphasizes first the preaching of the gospel. The Scriptures are presented by the Tamil-speaking Indians to their fellow Malaysians in the context of their culture. The gospel is presented by preaching and by singing. The music is lively and simplistic and effective.

The phrase, "Miracle Rally" indicates that miracles take place. There is almost without fail the miracle of conversion. How else is one to explain how it is that the one true God in all His purity can enter into the life of an impure person and convert them from their sins to service for Jesus Christ? I have been there and I have seen so many of the people come to Christ. I have baptized some of them and felt the thrill of Asian evangelism Asian style.

The Miracle Rallies are so named because the Indians also see the miraculous power of God at work in the physical lives of the people as well as in their spiritual lives. I have heard people testify concerning the healing power of God in their bodies. That kind of a testimony came as no surprise to me because I remember my mother and father often speaking of how God healed people in services where they attended in the hills of West Virginia.

And there is more to a Miracle Rally. There is always the miracle of answered prayer. In miraculous ways God supplies the needs of the people as evidenced in a testimony to me by some Tamil speaking Christians at the Tamil Bible Institute and other places in Malaysia. They prayed believing and God supplied their needs. Some Americans and some Asians were used by the Lord to answer their prayers. So the miracles continue and so do the rallies and so does the outreach of the Christian church in the beautiful country of Malaysia.

JEH

**A CHRISTIAN'S
BUDGET!**

**LIVING BELOW YOUR
YEARNINGS!**

Same Song—Second Verse

The missionaries will be new! The emphasis will be old!

As a child we used to sing as a family. During our singing, a statement was made by one of us which said, "Same song—second verse..." And what I am saying now is something like that. The jingle continued by saying, "Same song—second verse—a little bit louder and a little bit worse." The same song, but we are in what might be called the second verse. Hopefully the emphasis will be a little bit louder. It won't be worse.

From here on the main emphasis of ACFM (Advent Christian Foreign Missions) will be church planting. Some will say we've heard this before! Right! We have discussed this before. Emphasis of ACFM in the past *has* been church planting. We simply intend to make it the priority item of outreach in ACFM "from here to eternity."

Keep in mind that when I speak of church planting, I am thinking of not just putting up a church building although Advent Christians will be engaged in putting up church buildings of brick, stone, wood, hay or stubble as the climate and culture might dictate. Beyond the structure itself, there must be seen the ministry of church planting consisting of career missionaries working with nationals, leading people to Jesus Christ and establishing congregations throughout the world. Beyond the establishment of a congregation of people who may or may not be meeting in a church structure, there will be the continued church planting emphasis involving, as an example, teaching the nationals through Oro Bible College and our other Bible institutes. Church planting will involve the training of Nationals, the missionaries sharing their expertise with all who will willingly listen, the urging of the Nationals to use their own spiritual gifts in church planting, TEE (Theological Education by Extension) and many, many other areas of ministry. This then brings all of our efforts under the umbrella of church planting.

I guess I am not too concerned with what term is used to define this ministry, but I am *quite concerned* that this ministry continue to be performed. Please note that I have used the phrase "*continue to be performed*." I have studied exhaustively the background of Advent Christian Foreign Missions movement. Through it all, in spite of what some may question, there is the aura of church planting. There are the facts of evangelism resulting in conversions, resulting in church congregations, who in turn evangelize the world and plant the church of Jesus Christ. I become more and more fascinated with what God has done through the Advent Christian people (and let me add, through His people in various other evangelical denominations) to bring

about the establishment of His church and the proclamation of His coming kingdom. I rejoice with the Assemblies of God in their tremendous outreach throughout the world. I rejoice with the Christian and Missionary Alliance in their noteworthy accomplishments for Jesus Christ. I am gladdened in heart when I see what God is doing with the Conservative Baptists, the Southern Baptists and various other denominational agencies. I am happy that America has been involved in church planting. I am grateful that God has blessed North America so abundantly so that we have been able to financially support church planting throughout the world which world will have become the Kingdom of our God and of His Christ.

As I think back to the days when Clarence and Elsie Kirby trudged into the jungle area of Nigeria to establish a conference of Advent Christian churches, I recognize the dangers. I can also see the evidence of their faith. I walked where Clarence Kirby walked. I waded the rivers where Clarence Kirby waded the rivers. I dusted off my shoes where Clarence Kirby dusted off his shoes. Having been there, I rejoice that ACFM has been a vital part of the spreading of the Gospel. I walked a trail where Frank Toothe walked. I walked where he ministered prior to the establishing of permanent road systems and medical facilities. I shudder to think what they must have faced and yet, as Advent Christian Career Missionaries, they will have sheaves to lay at the feet of Jesus Christ. They were part of the church planting effort of the Christian Church. I think of Fred and Vesta Clothey spending so many, many years serving the people of India. I went to a village to which Fred Clothey referred in an article decades ago entitled "Can Anything Good Come Out Of...?" I was there sometime ago; and, yes, I can say that much good has come out of that village and an Advent Christian Church is established and witnessing there. I rode a jeep over the bumpy back roads where Marion Damon some years ago camped out among the nationals in spite of the danger, in face of certain difficulty learning the language, becoming acquainted with the people and establishing the Church. I have preached there. I rejoice as I think of her dedication.

I spent some time discussing the Advent Christian Foreign Missions outreach in years past in what is now referred to as the People's Republic of China. Although one of the great leaders of the past has recently died, God still has in mind the ministry through which He will continue to build His church. I walked through the mid-highlands of Malaysia and talked with those who had heard about the Advent Christian Church and some of whom had come to accept the Christ of Calvary as their Saviour. Church planting is an on-going fact

of the past, the present and I am sure will be of the future. My heart aches for those young communists with whom I spoke, having been educated in America, having been persuaded to become communists in America but returning to their homeland with full intention of eventually "taking over the government and ruling the land." I think today of T. Devairakkam, Lucas Devasahayam and others who are church planters in Malaysia.

Japan has a Christian witness because of Advent Christian Foreign Missions. Japan is a better country today, I

believe, because church planting has been an on-going phase of the ministry of career missionaries.

God, give us more career missionaries; missionaries who are willing to dedicate their lives to Jesus Christ, not for just a short time, but for a lifetime "from here to eternity." Pray with me that the Lord of the Harvest will send forth laborers into his Harvest so that the church can be planted for His Glory and Honor.

J. Edgar Hickel
Director of Foreign Missions

Asians For Asia

Obviously, some would say, it is up to the Asian Christians to reach Asia for Christ. Some would not see this as so obvious, especially those who are determined to send missionaries from other countries into Asia. Some would suggest that we ought to bring Asians to the United States and train them so that they can go back and reach the Asians for Christ. Others would suggest that we pay for the education of select Asians in Asia in order that they can stay in Asia for evangelistic work. Some have even suggested to me that Asians do not necessarily need to be trained. All they need to do, they say, is to read the Bible and do what they think they ought to be doing for Christ. Now, that all sounds well and good, but I have yet to find an Asian who says that they do not need some training. The question of *where* this is done and the process by which it is done is open for debate.

However, it was gratifying to read in "Asian Pulse" an article by Dr. Lois McKinney, that the Asians have been addressing themselves to these very questions. The entire article is an excellent one and every pastor and Christian leader should read it. "Pulse" is produced by Evangelical Missions Information Service, Box 794, Wheaton, IL 60187. It can be subscribed for \$4.00 per year.

At the Asian Leadership Conference on Evangelism (ALCOE), the Asians addressed various situations. Let me share briefly from "PULSE" some of their feelings.

They want to become a "mission to the unreached." To do this they hope to be concerned about many things, one of which is to "challenge each local church to have a specific goal for missionary giving, preparing, and sending." In addressing themselves to Partnership in Building the Churches, they will "urge churches and para-church organiza-

tions (specialist agencies and structures) of like Biblical faith to cooperate with one another in order to fulfill their tasks more effectively." I like the sound of that, don't you?

With regard to The Local Church and Evangelism, they propose to "challenge able leaders to minister in local churches in order to teach and equip the people of God (Ephesians 4:12) and mobilize members for evangelism in the neighborhood." In thinking of Evangelism and Culture, the Asians desire to "face courageously the rapid social and political changes of our day and in dependence on the Holy Spirit to explore the meaning and implications of the gospel in this changing context." When the Asians think of Asian religion, they wish to "study and reflect on the central truths of the Gospel and on how to communicate them to those other faiths, seeking to simplify our language and to use appropriate concepts and words with which they are familiar."

Interestingly enough, Asians as well as Americans address themselves to the secularism of the world and youth. They wish to express their concern and "encourage gifted young men and women to enter all levels of society, to maintain Christian standards, to seek a just human society, and to alleviate the suffering caused by poverty." Regarding Religious Freedom and Suffering, the Asians are concerned to "urge governments that in accordance with the Universal Declaration of Human Rights, religious freedom must include freedom to change from one religion to another." (In this way Christians are free to evangelize.)

There must be Asian concern for Asia, and there is. Consider with me the question of whether or not there is such American concern for Americans in the arena of evangelization.

JEH

And Some Sacrificed Their Children

A relatively few people in the United States have ever traveled outside these national borders. This may be part of the answer as to why so few of us statesiders understand what life is like in "regions beyond our national borders."

The lack of firsthand information on the part of many statesiders was brought to me recently when someone was looking at the pictures of stone idols and sacrificial pits used by people of other religions in parts of Asia. The monuments were huge. They were well decorated with all forms of gods and goddesses, many of which were relatively earthy, immoral in intent and reflective of how some non-Christian people think of the gods or the god, whatever the case may be.

What still amazes me is that people seemingly cannot accept the fact that without Christ as Lord and Savior, mankind's inhumanity to man and a person's tendency to hideous wrongdoing would be the norm of life. This is exemplified over and over and over again as one looks at Asia and feels the pulse with the realization that without Christ there is no hope and that since Christ is not their Lord and Savior they see no other alternative and have no other option but to continue their living, their sacrificing and their dying in their ignorance and sin. You will note the man in India as he sits by his idol preparing to burn the straw which burning will scare away the evil spirits which he feels is so apparent and forever surrounding him. He is an idol worshipper. He is one whom Christ came to save; but where is the evidence?

The front cover of this issue of the *Witness* portrays a sacrificial pit in the Mahabalapurim area of south India. I shuddered as I stood and listened to an Indian National explain that in years past (and who knows but what possibly nowadays in some areas) infants were sacrificed in the pit to appease the gods. As he described for me the various ways of sacrificing infants and material things to the gods at the particular pit, I was convulsed by the realization of how inhumane, ungodlike, and utterly terrible such a process must be or must have been. Consider the possibility of taking your young infant and tossing the child into a pit wherein previously live cobras had been placed. Or think further of those who had not come to a relationship with Jesus Christ who in their sorrow and in their fear gave all that they possessed to these gods made of sticks and stones.



Photo by E.P. Jaffarian

If Providence persists, I will be going to Asia this fall. This will be a working trip which I call Sight Visitation and Evaluation. However, I plan to take a day in Malaysia and a day in India to see what has been described to me as other sacrificial pits where even as recently as twenty years ago it was documented that people sacrificed themselves to the gods. It is Christian for us to sacrifice ourselves to God, but only in the way prescribed by Christ. And some sacrifice their children. It is right that Christian parents sacrifice to Almighty God their offsprings. It is right that God should receive them into His service and thus guide them in their activities for Him.

Could the fact that too few parents have sacrificed their children to Jesus Christ be the reason why too few people are committing their lives to fulltime Christian service today? The Scripture is still pertinent for this sophisticated age—*"The fields are ripe until harvest."*

A Bath In A Cold Mountain Stream

Dear Ed,

It is a clear morning. But if the pattern holds, we will have rain before the day is over. We are in that season of the year, so we live with it. Sometimes it makes life really interesting, like last weekend. Let me tell you about it.

Friday evening at 7:30 we (the missionaries in Cagayan) met at Luree Wotton's house for a time of prayer. It was a good time of sharing and prayer. After we returned home, I packed up my bag for the trip to Santa Cruz over Saturday and Sunday.

Before the trip to Santa Cruz, I had an appointment to preach at the Cagayan Minister's prayer fellowship. Pastor Sarillana of Maranatha A.C. Church and I went together. We got there late, due to a couple missed stops and a half of a kilometer hike in the mud! My message was on Jonah 2 and the vision Jonah had recaptured in the belly of the fish. It was good to preach to a group of forty or fifty (not all are ministers) who were really interested.

After another hike in the mud, we located a jeep going to Claveria. So it was up the winding gravel road to our next stop. Pastor asked if I thought I could take the hike to Santa Cruz A.C. Church by the shortcut. I said that I probably could although I had never been to Santa Cruz before. It would be about a six kilometer hike (a little less than a mile).

So—in Claveria we started on our trek. There are two things which I remember about the 2½ hour hike (for less than a mile!!). MUD and MORE MUD. Not being used to that kind of exercise, I arrived tired in Santa Cruz. I must have looked it too, for everyone there suggested I lie down. I did and had a nice nap. The members of the singing group Sparrow (which I advise) woke me at 2:30 p.m. for lunch. Then I attended the final part of the installation service for the new cooperative which was formed in Santa Cruz. After the service, the people went to the parsonage for lunch. I am glad that I had eaten and did not go to the kitchen. *The floor collapsed.* Everyone, though, took that in stride, located some timber and started the repairs.

While that was going on, I accompanied others to look at the property where the youth camp will be built. This summer there will be a Teen Mission, Inc. team made up of Filipino young people. They will start the work on the camp-



site. There is a possibility that an American team will come to do further work. This will give Northern Mindanao A.C. Conference a permanent camp for the young people. Nowyn Jangad, one of the conference youth workers, is very pleased with the prospects. Upon our arrival back at the parsonage, the kitchen floor was fixed.

The night was cold!!! It must have been in the 60's. And the wind was quite strong making it seem colder. I am just not used to that any longer. (What am I to do on furlough?) In the morning the fellows in Sparrow wanted me to take a bath in the cold mountain river. I was not about to do that. I did not even remove my jacket until afternoon. It just did not warm up that much. The concert of Sparrow went as well as can be expected when one half of the church was gone; they are remodeling and expanding so many walls were missing.

Then after lunch, came the return walk to Claveria. Since it had not rained since the trip in, the path and road had dried up very well. The return trip took only about an hour. There was a little wait in Claveria and then back to Cagayan.

Quite a weekend I'd say, wouldn't you?

Yours in Christ,
David E. Dean, Philippines

My Inheritance

by Thomas R. Summy

Often when a man dies, people wonder about the size of his estate. When my Dad died he left no large bank account, valuable property or stocks. What he left was far more valuable.

He left us all a philosophy for life that was taught, not by rhetoric, but by example.

Most important was his *example* of the value of loving, following and trusting the Lord which brought him peace during times of turmoil, perseverance during times of frustration, and joy during times of sadness. Not affected emotions, but true release from tensions and strength to face the future.

He taught by *example* the need for active participation in church activities (church, Sunday School and Youth Fellowship) to provide the spiritual energy needed to meet daily situations.

He taught by *example* the value of loving, providing for, and sharing with his family.

He taught by *example* the need to share his Christian values in the community by his activities with Dad's Club (at school) and the Lion's Club. His Life Insurance sales career was an extension of his desire to serve people.

He taught by *example* what it was to be a man. Not the world's version of a hard-drinking, two-fisted tough (?) guy, but a person who loved God, his family, and his fellowman more than himself—and a man who believed it didn't weaken his manly image to show his emotions.

Each of these examples was reinforced by wonderful memories: memories of Dad helping me deliver my newspapers on Sunday mornings so I wouldn't be late for church; of Dad helping the Dad's Club install sprinklers at school; of Dad and Mom sometimes having disagreements but never losing their love for each other; of Dad driving miles late at night to rescue me when my car broke down; of Dad working long hours to provide for the physical needs of his family, of Dad's hearty laugh at some of the silly things his kids and grandchildren did; and of Dad crying when momentarily overcome by the needs of someone he loved.

The list of these and so many other memories could go on for pages and pages. My prayer, now, is that in the coming years I might use my inheritance wisely enough to become at least half the Christian, half the father, and half the community member he was.

Praise the Lord for nearly 39 years of knowing this true giant of a man.

Book Review

"Mission Trends No. 1,2,3 & 4" (Edited by Gerald H. Anderson and Thomas F. Stransky, C.S.P. Paulist Press and Wm. B. Eerdmans Publishing Co., Grand Rapids.

"The acid test of all activities that claim to represent obedience in Mission is do they or do they not produce disciples of Jesus Christ?" So stated Art Glasser an executive of Overseas Missionary Fellowship (formerly the China Inland Mission) at the SCHOOL OF WORLD MISSION AT FULLER THEOLOGICAL SEMINARY.

That statement coupled with a fifteen and fifteen hundred and seventh-three statement taken from the CONFESSION OF THE SWALDENSES that "missionary work was born in the counsels of God where it was decreed that by the preaching of the gospel to all people there should be brought to eternal glory a great multitude which no man could number from every tribe, people and language." Four small books under the title of *MISSION TRENDS NO. 1,2,3, & 4* published as a cooperative effort by Paulist Press and Eerdmans Publishing Co. will provide essays to provoke the thinking of any Christian who is willing to take time to think what we really mean and where we intend to go and what we are trying to accomplish by missions.

I would highly recommend these four small volumes to the Christian church. The lay people of the average Christian church ought to read these books. They will be confronted with questions to which they may not have the answer; or questions which they had never even thought of. The college prof., the Bible College student, the pastor and the Sunday School teacher will all be challenged, confronted and possibly assaulted by ideas and propositions which I believe will aid them in their Christian maturing process—regardless of age.

As Director of the Department of Foreign Mission for the Advent Christian Church I am very concerned lest the years pass us by and we not accomplish all that we could have accomplished. I am very grateful that God has used His people to accomplish all that has been accomplished in the past. However, I am seldom content with the past. I probably will never be content with some aspects of the Christian ministry in the future. However, after studying the *MISSION TRENDS NO. 1,2,3, & 4* I believe I have a little better grasp of what we are trying to say, how it should be said, what actually the true message is for the world. I would appreciate any input from you after you have studied these four small volumes.

J. Edgar Hickel
Director of Foreign Missions



Advent Christian Women Organized for Service

Caroline Michael,
Director

Called of God

by Marian A. Wrigley

Happiness is being raised in a consistent Christian home. Some of my earliest memories include our family of four walking to the Bristol, Connecticut, Advent Christian Church not once but twice each Sunday regardless of the weather. We also attended the mid-week prayer service where I saw Christian love and maturity in action. Calling on shut-ins was a regular occasion of serving the Lord. Singing in the church choir was an opportunity to minister in the name of the Lord. Serving as President of the Loyal Workers (Youth Fellowship) taught me how to lead meetings, prepare talks, make program plans and be comfortable in front of a group of people. My home church made great efforts to involve and use their young people, teaching them to serve the Lord. My Christian home and church were instruments God used to prepare me to hear and answer the call of God.

Through the years I have heard several calls from God. One of the earliest was the **call to salvation**. What a joy to come to Christ, know that my sins were forgiven and then be baptized and become a member of the church I loved.

Then came the **call to commit my life to Christ** and to prepare for full-time Christian service. Following preparation for Christian service and marriage to a student pastor I began a fruitful and happy ministry as a pastor's wife.

As children of the Lord we received many "calls" and we struggled to know God's will for our lives. With each "call" came the sweet assurance of His will and His purpose.

Being a pastor's wife has not always been easy, but it has been a wonderful life with purpose. I could always look back to the time when God **called me to full-time Christian service**. I never doubted that call. When I felt ineffective and alone I heard His voice reminding me that He would be with me always. I heard His assurance that His Word would not return void, but would accomplish that for which it was intended.



There have been times when I felt God prompting me, by His Spirit, to call on someone or to write a letter and I was "too busy with necessary tasks" and I did not respond. These times of opportunity were missed and blessings lost. How grateful I am that God forgives a repentant heart and opens other doors of opportunity.

As believers in Christ we have the privilege of being loving, faithful parents and members of a local congregation. We can nurture the youth and young couples in our church family and guide them to become receptive to God's voice.

I am thankful for Christian parents and for the faithful Advent Christian Church that nurtured me and prepared me for a life of service.

Marian Wrigley, the National President of WHFMS, is presently living in Clovis, N.M., where her husband, Donald, is the pastor. She has served with her husband in several other states including Maine, Connecticut, Massachusetts, Rhode Island, and Washington. Marian has served the WHFMS on the local, conference, regional and national level. She was the first Executive Secretary to serve at the Headquarters in Charlotte, North Carolina, which she did from 1969-71. She served as Chairman of the WHFMS Program Committee for the 1980-82 program kits. Marian and Don have two children; Susan Searles, pastor's wife in Ashland, Maine, and Donald B. Wrigley, pastor in Southlake, Texas.



King's Jewels

Mrs. Hazel Blackstone
Box 9
Friendship, Maine 04547



There Was A Child...

There was a child went forth one day
To learn of God.
To the place called the House of God he went,
For a certain hour one day in seven.
And that hour became a part of him
For all the years stretching ahead.

The budding flowers on the table became a part of the
child,
The pictures on the walls and the
Sunlight that cast soft shadows on the floor;
The tones of sweet music and of glad
Singing and the quiet hush of prayer—
All these became a part of the child.

The teacher's smile became a part of the child;
The look of understanding in her eyes and the welcome
of her voice;
The love of her for God and for little children—
These all became a part of the child.

The consciousness of God's presence became a part of the
child,
A growing consciousness that deepened into loving
worship of God;
A wondering trust in Jesus the Savior, the Son of God—
These all became a part of the child.

There was a child went forth one day,
And he was no longer a child, he had become a man.
But he went forth not alone. For the Lord God was with
him.
And the things he had looked upon were a part of him
Throughout all the years.

—Author unknown



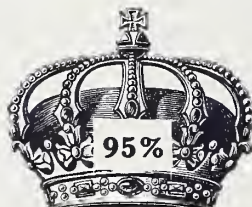
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North Carolina

Congratulations!



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Princeton, West Virginia

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Mechanic Falls, Maine
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Banner Chapel, Benson, North
Carolina



Appalachian

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Carolina

Elmore Memorial, Charleston,
West Virginia

Southern

Hollandale, Spring Lake, North
Carolina

Minton's Chapel, Kite, Georgia
Hartsville, South Carolina



One Leader Reflects

As 1981 came to a close and I reflected on the experiences of the past several months as King's Jewels leader, I realized the many blessings I have received from these young lives which I have the privilege of leading each Sunday evening.

I have seen enthusiasm and anticipation in their sparkling eyes.

I have seen answers to prayer and spiritual growth as two young members were baptized.

I have seen excited children struggle to recall the verse which they have so diligently put to memory, and

I have seen proud little smiles after a song performed so painstakingly before a crowd of grown-ups.

I have seen our numbers grow from five in March to twelve in December.

I have seen the addition of a capable assistant in Betty Casey.

I have seen nickels, dimes, pennies and quarters—and dollar bills, too, inserted in our bank to the tune of \$49.32.

But most of all, I have seen young lives molded into Christians who will be capable of sharing the "good news" of Jesus Christ and salvation with young friends. This is where "missions" must begin—in the hearts of children who may one day mature as future missionaries.

To God be the glory; great things He has done!

—Regina Thomas,

Wife of Pastor Mark Thomas,
Lakeland, Florida

They Kept the Faith

The Crossroads Advent Christian Church wants to pay tribute to three former members of their WHFMS who have died in the past year or so. They were loyal members who participated in the work of the society and gave much encouragement to others. We can say of them the words Paul wrote to Timothy, "I have fought a good fight, I have fin-

ished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Timothy 4:7-8. Their names are: Mrs. Cosby Wilson, Mrs. Lyda Mutler, Mrs. Susie W. Owens.

In Memorial

Ralph Perkins by Elton Webb, Danville,
QUE.

Mattie Parmiter by Conn. & W. Mass.
WHFMS

Piedmont WHFMS Conference

Representatives from nearly all the locals of the Piedmont Conference congregated at the Concord, North Carolina, Advent Christian Church in early March for their annual meeting. It was a time for good fellowship, inspiration, challenge and learning, as well as for business. Janet DuBois, retiring president, presided and also installed the new officers for 1982 who are:

President	Judy Tidwell	YWA Supt.	Shirley Hinson
V. Pres.	Edith Carter	JA Supt.	Janette Carrigan
Secretary	Joyce Sherrill	KJ Supt.	Angela Johnson
Treas.	Evelyn Barton		
Northern & Southern District Chm.:			Patsy Richardson, Betty Williams

The morning speaker was Caroline Michael, Director of Women's Ministries. She challenged each lady to consider her responsibility as a shepherd as well as recognizing the many privileges of being a sheep with Christ as our Good Shepherd. The women were divided in small groups for discussion and prayer.

Two excellent workshops were conducted by Judy Tidwell and Rickie Hickel: "The Outreach of WHFMS" and "What Makes an Effective WHFMS?" "I am the Righteousness of God in Christ" was the title of Judy Busby's solo, and she was accompanied by Kathy Coughlin.

Is The Equal Rights Amendment Dead?

As an amendment to the Constitution at this time the Equal Rights Amendment seems to be dead. But as a movement, without a doubt, it is not dead.

ERA was seen by many as an issue for equal pay and equal opportunity. This was the result of excellent propaganda.

Gladys Dickelman, who is on the executive board of the National Association of Evangelicals' Social Action Committee, wrote an article entitled, "The ERA Mystique," which was recently published in *Moody Monthly*. She states, "An estimated ninety percent of the people who say they are for the ERA are ignorant of the real objectives behind the movement. The only way you really know what something means is to find out where its roots lie and what its goals and objectives are."

The feminist movement began over 130 years ago under the leadership of Elizabeth Cady Stanton at Seneca Falls, New York. When dissension arose regarding the feminists' position on the Bible, polarization began to take place within the movement. Mrs. Stanton blamed the Scripture for the frustrating plight of women and her position dovetailed with Karl Marx's emerging philosophy. The atheistic premise regards anything spiritual as worthless. Christians were concerned about social issues but could not support leaders who denied the validity of the Bible.

Great socialist leaders such as Marx, Lenin and Trotsky agreed it was impossible for women to be free without being socialists.

Mrs. Dickelman indicates, "Ironically, probably ninety percent of those who today call themselves feminists have no idea what they are identifying with....In honestly evaluating the ERA movement, the biggest battle is dealing with ignorance. Both women and men are being brainwashed by the media....Christians are falling for the propaganda tricks because they are absorbing the same incorrect conclusions."

"They reason: 'Of course I'm for equal rights. It's a Christian principle to want people to be treated equally and fairly.'"

The wording of the amendment seems very simple and straightforward on the surface; but, as a matter of fact, it is poorly defined. The passage of it would bring about



multitudinous legal battles. A Yale Law Journal article says, "The adoption of a constitutional amendment (ERA) would also have effects that go far beyond the legal system. The demand for equality of rights before the law is only a part of a broader claim by women for the elimination of rigid sex role determinism." The wording of the amendment would make every person legally neuter in gender.

According to the *Radical Feminist*, "Political institutions such as religion, because they are based on the philosophies of hierarchical orders and reinforce male oppression, must be destroyed. All those institutions that were designed on the assumption and for the reinforcement of the male and female role system, such as the family, sex, and love, must be destroyed."

Gladys Dickelman points out that the greatest danger of the ERA is "the potential threat it poses to the family unit as we now know it. The wording of the Amendment itself is short and simple—but it's absolute."

A better solution than a constitutional amendment is legislation. We have that kind of legislation already on the books. The Equal Pay Act and the Civil Rights Acts of 1964 and 1968 and the Equal Opportunity Employment Act of 1972 all give legislation and legal power to correct these kinds of injustices.

As Christians we need to recognize what is happening in the feminist movement. Their leaders are not planning to give up. Informed citizens knowledgeable of Biblical principles can be a decisive factor in thwarting further efforts to promote ERA.

Have You **Prayed** for Margaret Helms Today?



Margaret Helms has returned to her chosen field of service, the Philippine Islands. She has taken the responsibility as Superintendent of the Philippine Field Council. She will be engaged primarily in evangelism on a parallel basis with the nationals in the Advent Christian Conference of Mindanao. It has been observed that one of Margaret's strengths is in her ability to patiently listen to the nationals as they open their hearts to her about their problems and their potentials. Margaret is a member of the Shiloh Advent Christian Church, Monroe, North Carolina and a graduate of Berkshire Christian College. She continued her graduate work during her past furlough at Columbia Bible College. As superintendent, Margaret will serve as liaison between the Advent Christian work in the Philippines and the Department of Foreign Missions headquartered in Charlotte, North Carolina.

As you pray, please include these requests: Physical strength and spiritual power as superintendent of the field.

Special discernment regarding the needs of the work in the Philippines.

Continued patience as she works with the nationals in evangelism.

Physical protection by the Lord.

Margaret often refers to the verse, *"The harvest is plentiful but the laborers are few."*



JUNE

- 16 **PRAISE GOD** for the continued growth of our churches overseas.
- 17 **PRAY** for the Executive Council as it meets at the headquarters June 17, 18 and 19.
- 18 **PRAY** for FLOYD and MUSA POWERS as they take up deputational activities in the states.
- 19 **PRAY** for REBECCA POWERS as she adjusts to the American culture while she and her parents are here in the states on furlough.
- 20 **PRAISE GOD** for our Missionary Fathers, DAVID E. DEAN, FLOYD POWERS, HOWARD TOWNE and AUSTIN WARRINER, as today is Father's Day!
- 21 **PRAISE GOD** for MARGARET HELMS' safe return to the Philippines and pray for her as she takes up the additional responsibility of Superintendent of the Field.
- 22 **PRAISE GOD** for a safe journey to the states by ALICE BROWN as she prepares for rest and deputational activities.
- 23 **PRAY** for BERYL JOY HOLLIS as she continues writing gospel tracts in the Tamil language.
- 24 **PRAY** for LUREE WOTTON as she continues her outreach in TEE (Theological Education by Extension) and her work in Oro Bible College.
- 25 **PRAY** for the India Nationals for wisdom in interpersonal relations as they struggle with the administrative and financial responsibilities of the Conference.
- 26 **PRAISE GOD** for the ministry of AUSTIN WARRINER as he continues to teach the Scriptures to the Nationals.
- 27 **PRAISE GOD** for DOROTHY WARRINER'S opportunities for bringing to the attention of the Japanese Christians the opportunities for the Japanese ladies to serve in the Christian Church.
- 28 **PRAY** for the DEVAIRAKKAMS as they make plans with others of their family to penetrate further into the Palm Oil Estates.

- 29 **PRAY** for MARY BROWN as she continues to bring Foreign Missions to the attention of the people at the Advent Christian Village in Dowling Park.
- 30 **PRAY** for NATHANIEL as he carries out the responsibilities of the India A.C. Conference.

JULY

- 1 **PRAISE GOD** for BESSIE SMITH'S ability to work with the National Government and for her ability as Business Manager of the Philippine Field Council.
- 2 **PRAY** for the PEOPLE'S REPUBLIC OF CHINA on this day set aside for Prayer and Fasting.
- 3 **PRAISE GOD** for the opportunities afforded BARBARA WHITE to witness the providential care of God while working on the India Field.
- 4 **PRAISE GOD** for the abundant blessings felt in this country as we celebrate our Independence Day.
- 5 **PRAY** for HOWARD and ANNA MAY TOWNE on their furlough in the states that they will be able to rest and also represent the work of Foreign Missions on deputation.
- 6 **PRAY** for MARILYN TOWNE as she adjusts to the American culture having returned from the Philippines for college studies here in the states.
- 7 **PRAY** for OSCAR OSHIKATA, president of the Japan A.C. Conference.
- 8 **PRAY** for DAVID E. DEAN as he takes on additional responsibilities relating to the young pastors in the Northern Mindanao A.C. Conference in the Philippines.
- 9 **PRAISE GOD** for MELODIE DEAN'S ability to relate to the people in her community in Cagayan de Oro City in the Philippines.
- 10 **PRAY** for RUTHIE and BECKY DEAN'S good health and protection while living their young lives in the Philippines.
- 11 **PRAISE GOD** for protection made so evident in the life of MARION DAMON recently in her chosen field in India.
- 12 **PRAY** for the DEVASAHAYAMs as they continue to build a new church in Banting, Malaysia.
- 13 **PRAISE GOD** for SYLVIA WHITMAN'S input to the Japanese National Conference and her counseling with them.
- 14 **PRAISE GOD** for LAURA PUTNAM'S deputational activities including the messages being preached in the various churches and missions conferences.
- 15 **PRAY** for FRANK SUPANGAN, president of the Mindanao A.C. Conference in the Philippines.

Unglamorous Aspects of Missions

Dear Ed:

Your letter of Feb. 19 just came. I am sorry that you did not receive my response relating to the situation here on the field. I guess the mail service still leaves something to be desired.

It seems to me that these tensions and conflicts seem to go in cycles and flare up off and on to a greater or lesser degree. I suppose they are always just below the surface. In recent months some of the folks have been quite critical and quite vocal. I'm sure there have been various undercurrents for some time. We can pray that the Lord can give us the necessary grace while this attitude lasts.

I can see growth and maturity on the part of others. Maybe it is "Growing Pains" as the conference is trying to develop, etc. If so, it can sure be painful at times!

It can really be pretty bad at times. They can "blow-up," then settle down again quite easily. Maybe it's like a volcano, and who knows just when they will erupt? The "eruptions" can be pretty bad and difficult.

Actually, I'm not sure that things are worse...the same tensions exist over the same things. As the work grows and develops there are more people involved and so it may seem bigger. One of the big problem areas is that of finances. I believe all groups here have this problem to a greater or lesser degree. Some would like the missionary to leave and have the money instead. They know, of course, that it cannot be. And some say this is *not* what they want. The financial problems of the conference and churches are a big problem and a major area of conflict. Many of the churches are not faithful in sending their 10% to the conference and in paying the SSS, Medicare, etc. of their pastors. Yet, each November they increase the budget, they can collect. Then in frustration, they blame us for not giving more to the conference. They also like to have someone to blame when things don't go right. That's just one of the unglamorous aspects of mission work, I guess. I remember when...visited here, he made the comment that the church in its stage of development is like an adolescent. Adolescent years can be rather difficult and stormy. So we need an extra measure of grace and patience from the Lord.

Of course, I'm thinking like an American! Like it or not, we are bound to be at fault no matter what we do. But we do have the Lord to guide us and to help us, so I guess we have to learn to give Him the problems and tensions and ask Him to help us love the troublemakers and to accept His grace for each day.

This seems to be a rambling sort of letter, but trust it may be helpful.

Bessie

NON TAX-DEDUCTIBLE GIFTS

You may wish to give a personal gift to a missionary on such occasions as a birthday, Christmas, or an anniversary. Or, out of personal interest, you may want the missionary himself to have full and direct control of the money. Normally, your church or missionary organization will transmit such personal gifts to the missionary, but the personal nature of the gift *must* be clearly recorded.

Tax-deductible receipts for personal gifts are not authorized under current tax laws. A distinctly personal gift from one individual to another individual may not be deducted from taxable income, no matter how many organizations handle it.

There is no restriction on personal gifts unless they are exceptionally large where a "gift tax" may be involved.

A HINT

To protect your right to tax deductibility, always make checks payable to your church or missionary organization, omitting any designation on the check. Any explanation of interests of the donor should be spelled out separately.

Tax-deductible contributions may be designated for an approved *ministry* (including salary or living allowance) of a missionary, or for an approved project and will be used to

further such work, which is under the guidance and control of the missionary organization. If a gift is intended for the missionary personally, a tax deductible receipt is not permitted.

PARTNERSHIP ON A HIGHER PLANE

Though we don't often state it this way, most of us welcome the government's provision for tax-exempt giving to the Lord's work. By following the rules, more of your money can be put to His service, instead of into income taxes.

You may also be sure that the missionary welcomes you as a partner in his ministry. Through your stewardship you are able to transform the labor of your hands into a spiritual ministry.

Even more important is the truth that there is a partnership with the Lord in what He desires to do. You are a worker together with Him.

Milton Pfoutz
Tax Consultant, Whiting, N.J.

This brochure was prepared in response to requests for a statement on how to give in compliance with tax laws. Reprinted from **Evangelical Foreign Missions Association**, 1430 K. Street, N.W., Washington, DC 20005 (202/628-7911).

INDIA

Barbara White (January 14) *
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

Marion Damon (March 27)
Guindy, Madras 600 032
India

JAPAN

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamoze-Cho
Sakai-Shi, Osaka Fu 591
Japan

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Mission Directory

PHILIPPINES

Margaret Helms (September 18)

Bessie Smith (March 27)

Luree Wotton (August 29)

David E. Dean (December 20)

Melodie Dean (August 9)

Address for all listed above:
Box 223, Cagayan de Oro City 8401
Philippines

ON FURLOUGH

Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060

Howard Towne (May 5)
Anna Mae Towne (June 11)
309 2nd Street
Chetek, WI 54728

Floyd Powers (October 8)
Musa Powers (February 28)
c/o Mr. Harold F. Powers
Advent Christian Village
Carter House
Dowling Park, FL 32060
(This address is only good
through June 30.)

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Laura Putnam (August 22)
c/o Mr. Mayo Putnam
Rt. 3, Box 273
Morrisville, VT 05661

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

*The missionaries' birthdates follow their names.

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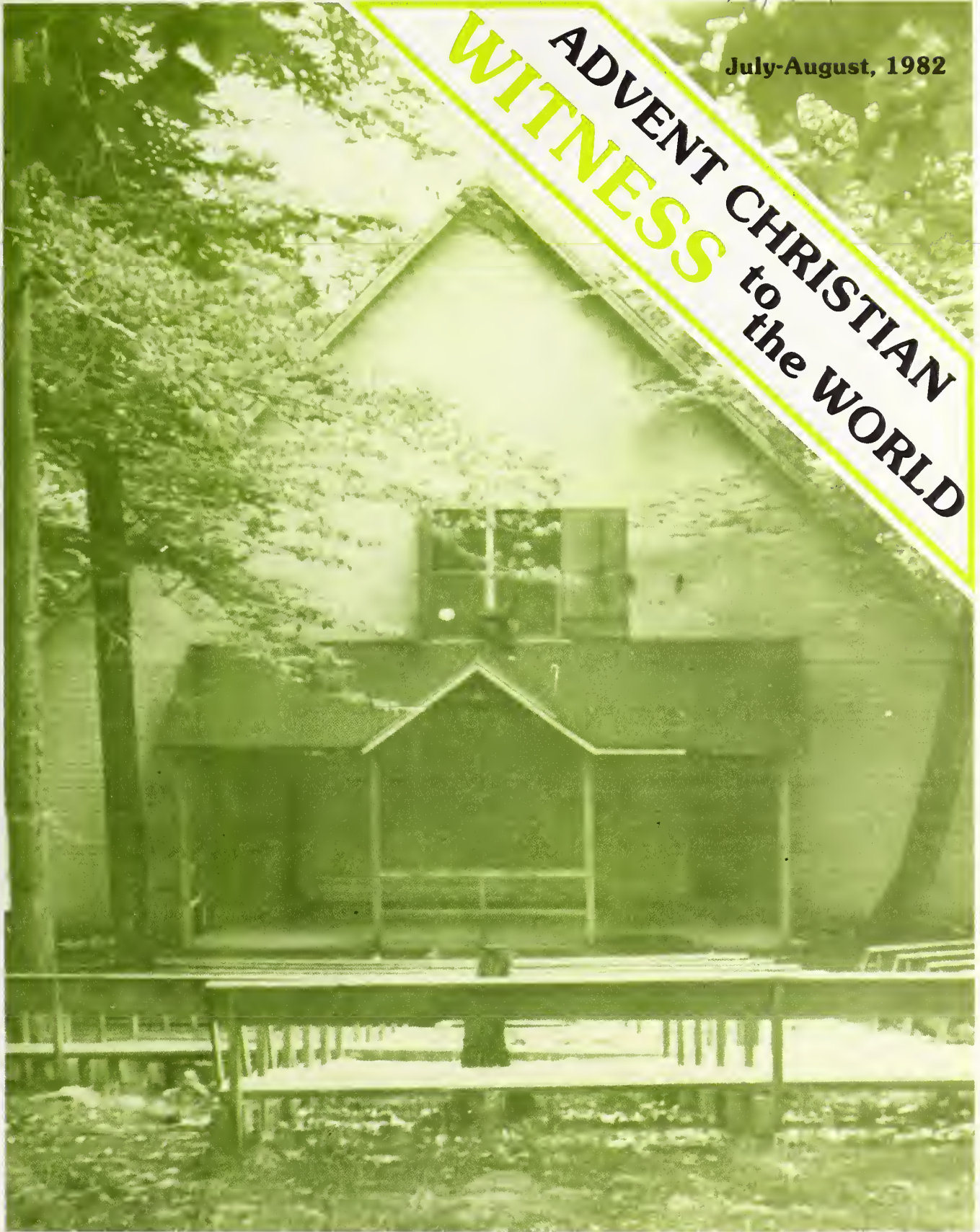
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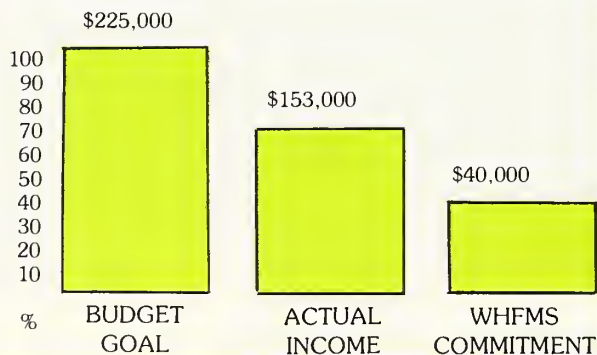
BIBLE STUDY



RETREATS

WHFMS SUPPORTS United Ministries

General Conference Share of
United Ministries Giving January Through May 1982



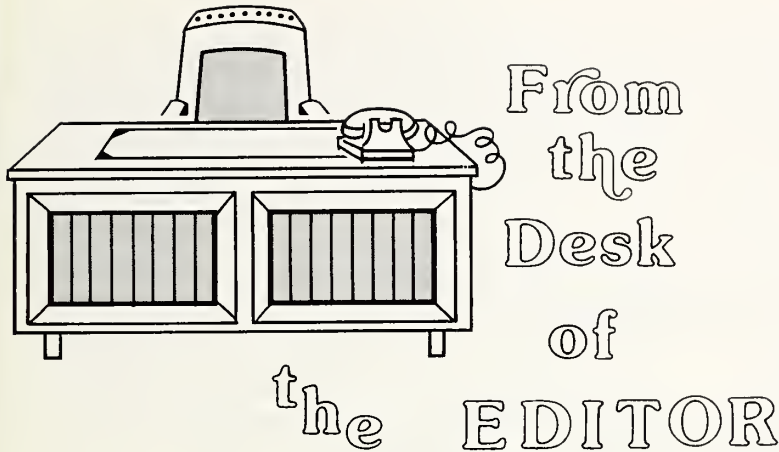
To accomplish the tasks we as a people have committed ourselves to do, we must increase our giving to United Ministries.

In the first five months of 1982 we met just 68% of our needed budget.

We need more men, women, youth and churches...to stand in the gap....



...doing the whole job together!



The process of handling some of the out-going mail from your denominational headquarters is sometimes a tedious and arduous task, especially the magazines, newspapers and Sunday School quarterlies. We have some part-time workers to help us on these occasions. Several days ago, I heard one of our workers say something like this, "Be sure to get this right; because if we don't, we'll surely hear about it." She was right. When things go wrong, we do hear about it. And we should hear about it. It helps to keep us on our toes.

But in addition to some letters of criticism, we get some very kind and generous letters of encouragement. These help to keep us going. Since I have been serving as interim Director of Publishing and editor of the papers, I have received some very helpful and encouraging comments. They have added to the pleasure of this phase of my ministry to you.

Since the new editor will be here later this month and this will be my last issue of the magazine, I want to take this opportunity to share my appreciation with you. At the same time, I would like to share samples of some of the good comments I have received in the past few months: "I appreciate what you are doing on the *Witness*" —Elsie Kirby; "You're doing a good job" from Jack and Alice Thornton; "I appreciate reading through each issue of the *Witness*; you are doing a good job" —Russell Magaw, Director of Publishing, Church of God General Conference; "Congratulations to all concerned with the *Advent Christian Witness*, particularly the February issue" —Mildred Hooper; "You're doing a marvelous job with publications, superb" —Roy S. Braswell; "Excellent in terms of variety of subject matter, inspirational and informational quality, and timeliness of its contents" —J. Howard Shaw; "Appreciate the quality of the *Witness*" —Raymond Beecroft; "I wish to compliment you highly and express appreciation..." —Warren Rivenbark; "I think you're doing a fine job with the *Witness*; the April issue was one of the best I've seen" —Nancy Winslow.

What I am trying to say in this Editorial is that I do not take these comments for myself alone. They are for the fine staff that we have here. They all work hard and conscientiously to do a good job for you as they serve the Lord. From those who type and put the magazine together to those who print and mail it. We are very fortunate to have them; and I want to tell the whole denomination that you can be very proud of these workers. My hat is off to them.

JKT

On the Cover

Pictured is one of the buildings still in use at our Advent Christian Lakeside Campground in North Belgrade, Me.

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July-August, 1982

Editor-in-Chief
Joyce K. Thomas

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Caroline Michael

Graphic Arts Designer
Rickie Hickel



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CAMPMEETING POWER

Wilbraham Camp Demonstrated Real Spiritual Vitality

by David A. Dean

As with many of you, my romance with the Advent Christian fellowship began at campmeeting. I was converted under a campmeeting evangelist, instructed by campmeeting teachers, and encouraged by campmeeting counselors. I was baptized at campmeeting, called to the ministry at campmeeting, and revived at campmeeting. Campmeeting has been one of the strongest spiritual forces in my life.

In a larger way, the same can be said for the Advent Christian denomination. We learned the power of campmeetings from those courageous Christians of the mid-1800's who tried to prepare America for Christ's Return. Within three years of first trying the campmeeting, they had reached a half million people.

The early campmeeting at Wilbraham (near Springfield), Massachusetts, illustrates how powerful and formative these summer meetings have been upon the Advent Christian group. That campmeeting started in 1849, when Hiram Munger (former Methodist campmeeting organizer) urged combining three smaller campmeetings at one central location. The town of Wilbraham, on the Western railroad, is the "best spot" he assured the public in announcing the meeting for August.¹

Campmeeting at Wilbraham was an instant success. On a hillside beside the Chicopee River, its attendance gradually increased until 3,000 enjoyed the final Sunday. Eleven tents housed the faithful from western Massachusetts and Connecticut. Twenty-three preachers ministered to them. From morning until midnight, scheduled and spontaneous prayer services drew the people. Twice, services at the river sealed the baptismal vows of new converts. The camp's security officers quickly took care of the outsiders who thought to disturb the meetings.

And for nearly twenty years (until it was relocated to nearby Springfield), Wilbraham's annual campmeeting was one of the strongest spiritual forces in launching and strengthening the Advent Christian group.

The Power of Place and Program

Some of Wilbraham's spiritual vitality has to be associated with the location its early leaders had chosen. One visitor at the first session reported it as "the best spot for a campmeeting I have ever visited."² The gentle slope of the hillside, the lovely green of the country, the gentle flow of

the shallow river, and the quiet countryside—all bidding folks to come aside and rest awhile with Christ. Seclusion served to quiet spirits, to encourage fellowship and prayer, to give a hearing to the preaching of the Word. The beauty of the location continued to attract, impress and bless the thousands who attended.

Still, careful planning and management had to go into any gathering for the fiercely independent country folk who attended. Munger carefully marked out tent-sites and invited groups of believers to bring tents to house their own group. He arranged for a “boarding tent,” stables and horse care nearby, groceries for individuals or families, and convenient railroad transportation. He directed the camp security force for fire watch and police duty. Other leaders scheduled the preaching services (10:30 a.m., 2:30 and 7:00 p.m.), the morning and evening prayer times, and the meetings for youth.

The Power of Faith and Fellowship

Wilbraham Campmeeting’s location and program was a powerful force for promoting a common faith and a living fellowship. Leaders at the camp were concerned to produce a spirit of unity. Although freedom was given to those who preached, they were encouraged to focus on topics which might unite the hearers. The great central theme was “to raise high above all others, before a perishing world, our great and last message—‘Behold, he cometh!’”³

Visitors to Wilbraham were amazed at the openness and fellowship of its grounds. Lady preachers made frequent appearances in the pulpit and on the benches among the congregations. Blacks felt welcomed in those days before and during the Civil War. Adventists from the Indian tribes of Long Island were present as well, including at least one ordained minister. Children attended the youth meetings, shared in campsite duties, conducted their “baptisms” in the nearby river.⁴ The Sunday morning “Love Feasts” offered time for public testimony of God’s grace by hundreds of believers.

Between services friendships and informal conversations grew. Freed from the normal housekeeping chores, and wearing the then-new “American costume” (a short skirt over slacks),⁵ the ladies even managed a few games of tag in the fields. Attendants shared reports concerning absent friends, especially the older ministers. Concern over their burdens often found tangible expression, as when a Preacher’s Aid Society was formed. Friends discussed doctrine and methods for advancing the message of Christ’s return. Small groups joined in spontaneous prayer. Family altars could be heard all over the grounds.

The Power of Communion and Cooperation

Wilbraham Campmeeting often attracted as many as ten

thousand to its closing Sunday meetings. Increasingly they were drawn together because they shared common views on the sleep of the dead and immortality through Christ alone, as well as the belief that Christ would come soon.

Concentrating on these matters, those who attended drew closer together. They used their gatherings to discuss the work of their newspaper *The World’s Crisis*. They examined candidates for the Christian ministry and ordained them by the laying on of hands. On one edge of the campground, there was a sharp slope which formed a natural amphitheater. After the organization of the Advent Christian Association (1860), this area of the campground served as the annual meeting site. Here also met the annual sessions of the Advent Christian Publication Society.

Through the cordial reception given to Joshua V. Himes by the Wilbraham group, that great leader was gradually drawn into the Advent Christian body. With their blessing, he and others went westward in the early 1860’s in order to extend the cause of Adventism into the central United States. During the Civil War years, Advent Christians at Wilbraham called upon President Lincoln to exempt Advent Christians from the military service that most of them could not give in good conscience. Here men like Horace L. Hastings, Charles F. Hudson, and Miles Grant taught Advent Christian doctrine. And here, in 1865 as the Civil War closed, they organized the American Advent Mission Society with its special goal of reaching the recently freed slaves.

Wilbraham Campmeeting, then, illustrates the formative power of these summer meetings on the Advent Christian people since our earliest years. In these summer days, let Advent Christians once again enjoy the rustic settings and sweet fellowship of campmeetings. Let us contemplate our heritage, and let us tap again the great resource of Campmeeting Power.

NOTES

¹Hiram Munger in *The Advent Herald*, July 14, 1849, p. 190.

²J.B., Jr. in *The Advent Herald*, September 15, 1849, p. 54.

³*Ibid.*

⁴E.J. Wood, *History of the Wilbraham and Springfield Adventist Campmeetings*. Boston: The Warren Press, 1912, p. 11.

⁵For description of this costume see Ronald L. Numbers, “Dr. Jackson’s Water Cure,” *Adventist Heritage*, January, 1974, pp. 14-16.

(Editor’s Note: This month’s article in celebration of the William Miller Bicentennial Year is written by Dr. David A. Dean a member of the Task Force on Advent Christian History. It was suggested by Dr. Clyde E. Hewitt, who is chairman of that task force, that Dr. Dean who has made a special study of the Wilbraham campmeeting write the accompanying article. The Wilbraham campground receives prominent mention by Dr. Hewitt in his forthcoming book, *Midnight and Morning*.)

Many years ago a discouraged young doctor in one of our large cities was visited once by his old father, who came up from a rural district to look after his boy.

"Well, son," he said, "How are you getting along?"

"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary" where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to his task; but hardly had the door closed on the last patient, when the old man burst forth:—

"I thought you told me that you were not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow-men? Never mind about money; you go right along at this work every day. I'll go back to the farm, and gladly earn money enough to support you as long as I live—yes, and sleep soundly every night with the thought that I have helped you to help your fellow-men."

This is a picture of partnership — two people saw a need and they both moved to meet that need, each in his own way and with his own unique gift.

This is a picture of partnership—two people saw a need and they both moved to meet that need, each in his own way and with his own unique gift.

This is the biblical principle of the Lord's work. It was so in the days of Moses when the Lord instructed that the Levites would perform certain rituals and duties at the altar and in the tent. They were held responsible for the maintenance of the tent. But they had no inheritance in the land. They had no means of support for themselves and their families. So the Lord instructed Aaron, "I, the Lord, commit to your control the contributions made to me, that is all the holy gifts

of the Israelites. I give them to you and to your sons for your allotted portion due to you...every offering, whether grain-offering, sin-offering, or guilt-offering, rendered to me as a most holy gift, belongs to you and to your sons. You shall eat it..."

The same principle seems to supply the motivation for the actions of the early Christians. It is recorded in Acts 4 that everything that those people owned had been dedicated to the Lord "while the apostles bore witness with great power to the resurrection of the Lord Jesus...all who had property in land or houses sold it, brought the proceeds of the sale, and laid the money at the feet of the apostles; it was then distributed to any who stood in need."

Perhaps it was not so much that they had a poverty situation as it was a determination to get the word of the Lord spread as quickly as possible—the word that the Messiah had come, died and risen. This could most quickly and readily be done if the messengers were unencumbered in the matter of fund-raising to support themselves in their ministry. It was as if all the people were saying, "Never mind about money; you go right along at this work every day."

Let Life Count For Something

by Joyce K. Thomas



The Scriptures suggest that the apostles Paul and Barnabus, as well as Aquila and Priscilla, occasionally labored as tent-makers in order to keep themselves in the ministry of the Lord. But this was not to be the norm; and Paul questions it as he chides the churches for the neglect of their care. He asks, "Are Barnabus and I alone bound to work for our living? Did you ever hear of a man serving in the army at his own expense? or planting a vineyard without eating the fruit of it? or tending a flock without using its milk? Do not suppose I rely on these human analogies, for the law says the same; in the Law of Moses we read, 'You shall not muzzle a threshing ox.' Do you suppose God's concern is with oxen? Or is the reference clearly to ourselves? Of course it refers to us..."

Let all Christians work hard and honestly with their own hands, so that they may have something to share with those who have needs while they are messengers of the gospel of Christ.

He again questions the neglect of the Corinthians for the support of his ministry in 2 Corinthians 11:7, "Was this my offence, that I made no charge for preaching the gospel of God, lowering myself to help in raising you? It is true that I took toll of other congregations, accepting support from them to serve you. Then, while I was with you, if I ran short I sponged on no one; anything I needed was fully met by our friends who came from Macedonia."

When he counseled with the Ephesians about the change that should come into the life of the new Christian, he said that the Christian is to "work hard and honestly with his own hands, so that he may have something to share with the needy."

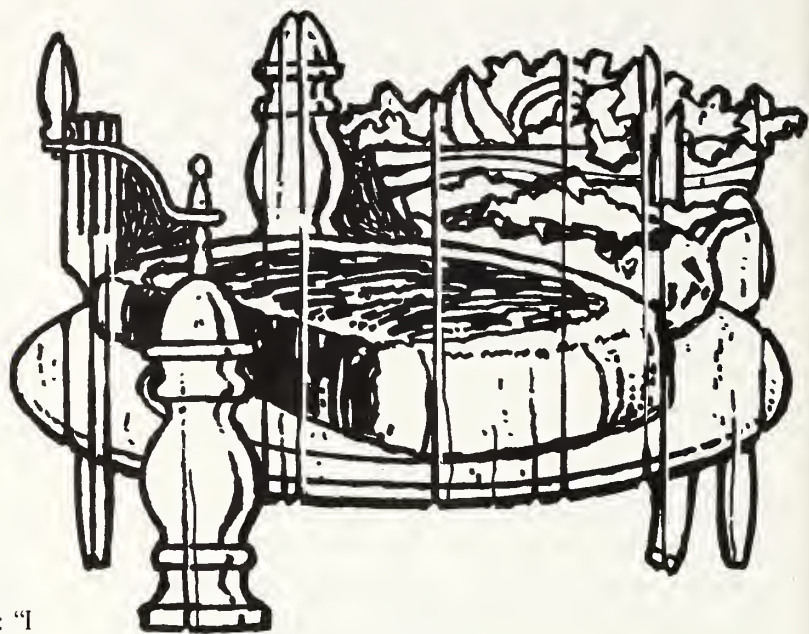
Let this, then, be the guiding principle for all Christians. Let all Christians work hard and honestly with their own hands, so that they may have something to share with those who have needs while they are messengers of the gospel of Christ. This is the kind of program that would involve all of our people.



Our work of spreading the gospel is in jeopardy today because all of the people have not followed God's plan of support. Clearly, the church must have more money. It simply cannot carry on without it. It is not a matter of choice. It is a matter of necessity. Pastors, missionaries, our workers at the homes and in the schools must be supported better. The Bible plan puts the emphasis on the thought of getting the work done to meet man's desperate need for salvation. In God's financial plan, the real end is not to raise money to save the denomination or the church from embarrassment and shame, but the glory of God in the development of His Kingdom purposes. Everyone of us needs to get behind the cause and work harder than ever to support that cause.

Everyone of us needs to get behind the cause and work harder than ever to support that cause.

That DIET Craze!



A friend of mine has left his Church. His excuse is: "I was not being fed." And now it has left me a bit confused about just what kind of a diet he was on.

I have always been taught, and I agree with the teaching, that a Christian attends his Church to be Spiritually strengthened, equipped and challenged to go out (outside the physical facilities, and outside the Parish circle) to serve the world in Jesus' name. To the lost, the less fortunate and the friendless. It has been said that the purpose of the Church is "To bring men to Christ, build them up in Christ, and send them out for Christ!"

I have been to my friend's Church. It is an average Church. I found singing of hymns and Gospel songs, praying, reading and exposition of the Word of God and warm Christian fellowship. Even special prayer and anointing for the sick!

I asked my friend about his new-found Spiritual table. On Sunday he attends worship services at a Church of another Denomination (he "feels" the Spirit there!) He has no desire to join that or any other Church. Monday evening he attends a college class to better fit him for his secular employment. Tuesday, Wednesday and Thursday evenings he meets in different homes with a group of his friends for Bible study and "mutual sharing of experiences." (I suppose that is somewhat like a testimony meeting.) Friday evening he goes shopping with his wife, and Saturday evening he has reserved to be at home with the kids.

As I thought about this full, well-packed week geared to personal enjoyment and enrichment, I remembered what a prospector told a group of tourists about a "Ghost Town." He said it became a "Ghost Town" because *everyone who came took something out and no one brought anything in.*

by J. Ronald Schoolcraft, Sr.

A full schedule of activities. Every evening taken up, but every evening taken up with taking up! A lot of sharing with fellow Christians, *but none with the needy on the Jericho Road.* We call taking without giving back "sponging!" And, speaking of the sponge, *it must be emptied in order for it to be used.* We pray, "Lord, fill me!" but never, "Lord, empty me!"

Once in a while I hear the phrase, "Saved to serve!" and I think it is a good one. I have just never been able to understand why we term those who spend their lives shut away in a Monastery or such as super righteous people. Certainly their prayers help other people; however, how can you pray about my needs when being shut away from my sphere of activity you know nothing about them?

Read John 1:35-51. These Disciples have set us a precedent! John pointed Andrew to Christ and he went out and found his brother, Peter. And what a wonderful statement describes his encounter! "and he brought him to Jesus" (vs. 42). Then Phillip met Jesus and immediately found Nathaniel and brought him to Jesus. Each left the opportunity to further be blessed by the words of Jesus because they remembered their friends who had never met Jesus.

We all need times of refreshing; those "Mountain top experiences," renewals, refillings and times of inspiration and challenge, but down in the valley there are "*fields white unto harvest,*" and Jesus promises that "**He that reapeth receiveth wages, and gathereth fruit unto eternal life.**"

Harvest Now!

The Vision of Jonah:

by David E. Dean

Do you remember Tom Sawyer and Becky Thatcher? Brings back memories, I bet! They were in a bad fix there in the cave. And it had started out so innocently...a church picnic. Yet, there they were in the cave, alone, lost. They had not meant to get lost, but in their fun and play they went slowly away from the others. There was no longer any way of getting back. Yes—it was their own fault.

Reminds me of Jonah. There he was sitting (I wonder if one could sit) in the belly of the fish. It was his own fault. He was fleeing from God's will. He had been sleeping during the storm, perhaps trying to forget about the God who would not forget him. Now, though, inside the fish he had time to think undoubtedly about his relationship with God. Unfortunately we, too, are like Jonah. Often it takes extraordinary events (good or bad) to get us thinking about God and spiritual things.

After thinking, Jonah prayed. Look at the second chapter of the book which bears his name. We could learn some things about prayer, but instead we will look to something which that prayer reveals. From his fishy solitude, Jonah had time to recapture his vision and his perspective on life. As we look at this renewed vision, we, too can learn and be prepared to face problems which arise in our lives.

First, Jonah saw that God had been at work. Verse three says that God threw Jonah into the sea. Now this does not contradict chapter one, verse fifteen which says that the sailors threw Jonah overboard. Thus we see the sovereign God working through the actions of people. In and through all those circumstances which come our way, even those which we have brought upon ourselves, God is at work.

Yet, in spite of this, we vainly feel that we are the masters of our fate. Or maybe that events occur in our lives because of chance or luck. This is not so. *God is in control of all that happens*, working things out ultimately for good. Romans 8:28? We know that verse, but in life we often fail to see God at work in our problems. Complaint and bitterness are

all too often our malady. The cure? A continual remembrance that in all that happens, God is guiding, teaching and bringing us closer to Him.

With the realization that God is at work the vision of Jonah started to recover. It grew as Jonah saw hope for the future. In the fourth verse, Jonah expresses the hope that he would one day look at the temple again. Now this prayer was composed in the belly of a fish. Imagine how Jonah must have felt. It was dark and damp. I suppose it would be like sleeping on a pile of wet newspapers. Despair loomed at every movement, every straining gasp for breath. Yet, somehow, Jonah had recaptured his vision with hope. He prays a prayer of confidence and hope. He says that God had delivered him *though he lay in the fish*.

Hope is important. An experiment was conducted in North Carolina by psychology students. They half filled two containers with water. Into these they put two rats. The only difference was that on one of the containers the cover was shut, thus hope of escape was gone. That rat gave up and drowned in less than three minutes. Inside the other container the cover of which was partially open (hope) swam the other rat for thirty-six hours before it died of exhaustion. Incredible, the power of hope!

Now this hope of Jonah—in what was it based? Himself? The fish? Others? No, no, no! The bedrock of all hope is none other than God Himself. As God had been working in the past, He would work in the future. Jonah remained a man with a commission. He could have hope that God would continue to work in him until that commission was fulfilled.

We too have a similar hope. Paul said, "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus" (Philippians 1:6). If we would only recapture that vision of Jonah, not only would we see God at work in the past, but that He is now working in us and He will not give up on us.

This hope based on God means that we are to have an active part in serving God.

The third element of this vision was that Jonah saw a need for a renewed commitment. "I will sacrifice to thee with the voice of thanksgiving. That which I have vowed I will pay" (vs. 9). We must realize that although God is sovereign, He works through our wills. The way to appropriate that hope is through a decision to renew our commitment to God. Since He has chosen to work this way, we must consciously renew our commitments to God.

Oh, that a renewed commitment would result in perfection! Alas, that is not the case. Later Jonah sinned in anger against God. In life we are faced not with one call to commitment, but to a series of calls to renewal. The closing verses reveal another call to Jonah to renew the commitment. Even as the Apostle Paul died daily, we must daily renew our commitment to God.

Interpreting Jesus' Olivet Discourse

by Kenneth Perkins

Graduate Student, Vancouver, British Columbia

Any passage of Scripture must be interpreted with great care. This is especially true when the passage is prophetic. Unfortunately many of those who expound on prophetic themes abandon basic principles of interpretation and read into the Scriptures preconceived ideas of what will be.

A case in point is the Olivet Discourse (Matthew 24 and 25, Mark 13, Luke 21). It is not uncommon to hear that this discourse predicts a coming Antichrist who will severely persecute the Jews (and possibly Christians) and desecrate a rebuilt temple shortly before the return of Christ. Most of these commentators admit that this prophecy of Jesus referred initially to the destruction of Jerusalem in A.D. 70. However, they believe either that the events of A.D. 70 are a type of what shall occur under the Antichrist or that the two themes are interwoven in the text.

We are convinced that a careful reading of the text (particularly Matthew) will reveal a much simpler and straightforward interpretation. Matthew 24:4-35 is concerned solely and exclusively with Jesus' prediction of the destruction of the Temple in A.D. 70. Matthew 24:36-25:46 record Jesus' statements concerning his Second Advent.

This conclusion is suggested by the overall structure of the passage. The entire discourse was precipitated by Jesus' statement that Herod's Temple would be destroyed. The disciples were naturally curious and asked for more details. According to Mark and Luke they asked only for the sign and the time when this should take place. Accordingly, the bulk of the material they record is concerned with events up to and including A.D. 70.

However, both of these writers close their accounts with exhortations to watch that appear to anticipate the return of Christ (Mark 13:32-37; Luke 21:34-36). If we had no other version than these we would have to conclude that the return of Christ was anticipated at some point during or just after the siege of Jerusalem by the Romans. Fortunately Matthew clarifies this possible misunderstanding. By introducing the words *parousia* ("coming") and *sunteleia* ("end or consummation") into the question of the disciples, it is made clear that the return of Christ is one of the items under discussion.

The subjects of the destruction of the Temple and the Second Advent are clearly distinguished in Matthew's account. Matthew 24:34,35 closes the prediction of the fall of Jerusalem ("This generation shall not pass, till all these things be fulfilled.") while verses 36 and 37 open the discussion of the Second Advent ("But of that day and hour knoweth no man...").



If this is not a clear enough indication of the change of subject, the change is confirmed by the use of the word *parousia*. When used of Jesus, this word is a technical term for the second coming. Matthew is the only gospel writer to use the term and he uses it four times—all in chapter 24. As already noted he uses it to clarify the disciples' question in verse 3. In verse 27 it is made clear that the *parousia* would not occur during the siege (vss. 26-28). The visible nature of the *parousia* is also clearly contrasted with the coming (⁵Gk. *erchomenon*) in the clouds of judgment on Jerusalem (vs. 30) which was invisible. Then in verses 37 and 39 Jesus begins his teaching on the *parousia*, by saying that it would occur as did the flood in the days of Noah. From this point on the discussion unambiguously concerns the return of Christ and the resultant final judgment.

Therefore, in the Olivet Discourse Jesus gives a definitive answer to the request for the sign and time of the destruction of the temple (Matthew 24:4-35). However, concerning his second coming He was unable to give either sign or time (vs. 36). Therefore, we are exhorted to be watchful and faithful servants knowing that we shall have to give account to our Lord (24:37-25:46). That remains the significant message for us today.

However, many interpreters are unable to accept the destruction of Jerusalem as the complete fulfillment of Matthew 24:4-35 and so make their predictions. We will take a closer look at this question in the next issue.

What's Your Prophetic Question?

by David A. Dean

Question: Among the problems facing the world today is that of overpopulation. Do you think that the increase in the number of human beings on our planet is an indication that Christ will come back soon? If so, what Scripture can you give for believing that?

Answer: I have personally felt that increase in the world's population is indeed a sign that we are living near the end of human history. For one thing, the fact that some areas of the world are already overpopulated for the amount of food available has led to serious food shortages. Most recently, sub-Saharan Africa has experienced drought and terrible famine. I think that the prophecies of Jesus concerning famines (Matthew 24:7 and Luke 21:11) indicate an increase in the frequency and intensity of food-shortages as we near the end of time.

More important, to me, however, is a statement God made to Adam when he placed him in the Garden of Eden. "Be fruitful and multiply, and fill the earth," Jehovah said to

the first couple (Genesis 1:28). As we see the world's population increasing with exponential leaps, it appears that mankind is completing one of the purposes for which it was created. Can the return of our Lord, then, be far into the future? The answer is in God's plan, but to us it looks as though the coming of the Lord cannot be too far away.

—DAD

Do you have questions on prophecy? As a regular feature of this Prophecy Page, members of the denominational Task Force on Prophecy will answer your questions. Please send questions to:

Prophecy Page
Advent Christian Witness
 P.O. Box 23152
 Charlotte, NC 28212

We will publish as many answers as possible in this column.

PACT

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Your Spiritual Gift:

How would you feel today if someone placed a beautifully wrapped package in front of you? You probably would be delighted that someone thought enough of you to buy or make you a present and go to the trouble of wrapping it and presenting it to you as a token of friendship and love. At least that is how you'd feel if you loved and trusted the giver of the gift. But if that package didn't come from someone you loved and trusted; if for example it came from someone with a reputation for practical jokes you might treat it with great suspicion. You would hold it up to your ear to see if it was ticking. If you opened it, you would hold it away from your face in case something sprang out of it. We can react to gifts with either joy or fear depending upon whether we love and trust the giver.

God has given all of us spiritual gifts. He has given us an ability to do something. There is a contribution we can make to the life of His church. There is a niche for us that can fill life with meaning and joy as we occupy it. If you trust and love Him you will be eager to discover and develop the spiritual gift He has given to you. If the whole subject of spiritual gifts fills you with anxiety, perhaps you need to develop more faith in God's goodness and love for you. Make no mistake about it; God has given you a spiritual gift, and He is waiting to see how you will respond.

Matthew 24:14-30 describes the reactions of three men to the gifts their master gave them. Two of them trusted and loved their master. They not only received their gifts willingly, they also used them. What delights a giver more than seeing his gifts put to use? As they continued to employ these gifts, they probably came to a better understanding of their master's logic in giving them.

The master was going on a long journey. Perhaps for weeks and months he would not be in contact with his servants. How could he help them function in his absence? How could he keep their minds on him and his interests? The master's solution was to put them to work. As these good and faithful servants employed their master's gifts to further his interests they found that their hearts and minds focused on him.

One of the best ways to keep our faith sweet and fresh is to get to work for God. As we discover and develop the gifts He has given us to accomplish His work, we will find Him to increasingly become the focus of our attention.

Craig Spooner is pastor of the Advent Christian Church, Wallingford, Connecticut.

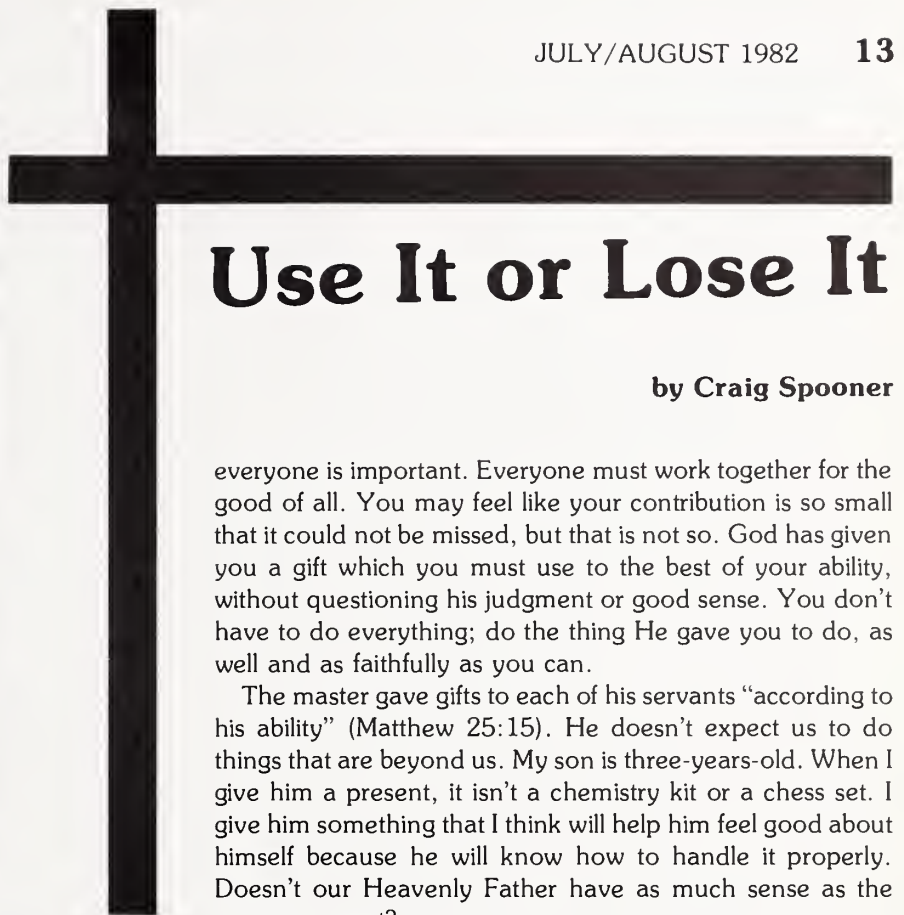
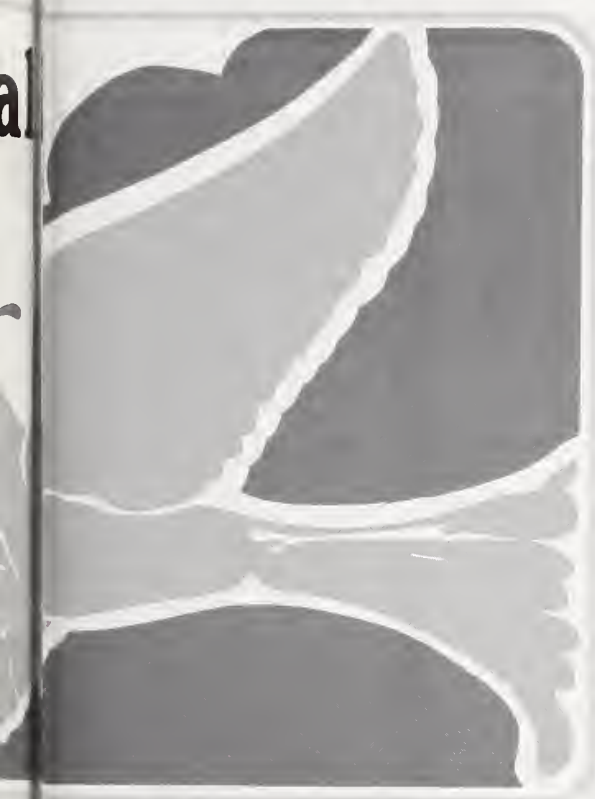
My pocket watch was a special birthday gift. I wear it every Sunday, not just so that I can tell the time but because seeing it and using it brings someone special to mind. Jesus is no longer with us physically, but by unwrapping and using your spiritual gifts He can become an ever growing presence in our lives. When you use the gift you remember the Giver.

As time went on and these faithful servants became more skillful in the use of their gifts they must have felt a sense of accomplishment. Perhaps they lost money at first. I imagine that they had to develop the skill of making wise investments. But eventually they had the excitement and satisfaction of turning a profit. They realized that they were going to be able to give a good account of themselves when their Master returned. They felt useful.

These servants entered into the joy of the Lord long before he returned, and invited them to share that joy. They entered into his joy as they used his gifts, and brought him to mind, as they lived meaningful, purposeful lives filled with a sense of accomplishment and as they anticipated the day when he would return and commend them.

There was one servant, however, who responded to his master with fear and mistrust. He said, "I knew, Lord, that you were a hard man, reaping where you did not sow and gathering where you scattered no seed, and I was afraid..." (Matthew 25:25). This servant suspected that his master would take back his gift. He did not see what was in it for him. He did not know that his management of this gift was only a prelude to much greater rewards and responsibilities;





Use It or Lose It

by Craig Spooner

everyone is important. Everyone must work together for the good of all. You may feel like your contribution is so small that it could not be missed, but that is not so. God has given you a gift which you must use to the best of your ability, without questioning his judgment or good sense. You don't have to do everything; do the thing He gave you to do, as well and as faithfully as you can.

The master gave gifts to each of his servants "according to his ability" (Matthew 25:15). He doesn't expect us to do things that are beyond us. My son is three-years-old. When I give him a present, it isn't a chemistry kit or a chess set. I give him something that I think will help him feel good about himself because he will know how to handle it properly. Doesn't our Heavenly Father have as much sense as the average parent?

For whatever reason or combination of reasons, the faithless servant buried his talent. If he ignored it, maybe it would go away. But I doubt that he found a hole deep enough to hide the memory of his responsibility and to ease his mind as he considered the return of his master. Someday he knew he would have to give an account of his stewardship.

Several Christmases ago, my father gave me a new set of snow tires for my car as a Christmas present. On my return trip to Illinois, I had a blowout. My father sent me a letter and enclosed the guarantee. In the letter, he urged me to have the tire replaced immediately. He closed by mentioning that he would check back with me to be sure things had been resolved satisfactorily. I followed my usual method of data processing with this letter and guarantee; I let it lay on my desk until it was obscured by other papers and forgotten. Then one night I suddenly remembered my father's intention of phoning me up about the tire. I imagined the phone ringing, my father's inquiry, and my embarrassed reponse. The next morning I had the tire fixed. Then I could hardly wait for my father's call.

God has given us each a spiritual gift. He has promised us in His letter to us, the Bible, that He will check back with us to see how we used the gift he gave us. If we begin the process of discovering and using our gifts, someday we will hear His thrilling words of commendation: "Well done, good and faithful servant. You have been faithful with a little; I will set you over much. Enter into the joy of your Lord."

that the master would say "You have been faithful with a little, I will set you over much (Matthew 25:23). This servant did not trust his master.

Perhaps he also did not trust himself. Perhaps he feared that he might misuse his gift and be unable to return a profit to his master. How do you suppose the master would have responded if this servant had shown up empty-handed on the day of accounting? Suppose the servant said, "Lord, I'm afraid I made some bad investments. I thought the electric fork was a sure thing. I tried—but I blew it." Perhaps the master would be disappointed about losing his money; but his real interest was in determining the faithfulness of his servant. This servant may not have been a good money manager, but at least he loved and trusted his master enough to make an effort. "The men who try to do something and fail are infinitely better than the men who try to do nothing and succeed." Our faithless servant was so afraid of failure that he didn't even try and that's the only real failure.

Perhaps this servant made some unflattering comparisons between himself and his fellow servants. They had so much more than he! Of course they could be successful; they were more "gifted." But his own gift seemed so paltry in comparison that it didn't seem to count for anything. Perhaps he buried it because he thought no one would miss it.

My typewriter will not type the letter "o". The 45 other keys on the typewriter work reasonably well but that one letter causes untold havoc. In an organization like the church

Don't Forget the Cities

Christ would have us leave our ghetto—whether in suburbia, the high rise,

Step into the world of the Bible, and you soon become aware of the city. The picture is invariably one of harsh extremes where the luxury and splendor of a few is juxtaposed with the poverty and misery of the masses. The first cities were monuments to the arrogance and pride of violent men, and the Flood destroyed them. You also think of Babel with its unfinished tower, Ur of the Chaldees where God found Abram, the man who became his friend, sordid Sodom and Gomorrah—cities of perverted love—where God searched in vain for ten righteous people. Among Egyptian, Canaanite, Philistine, Syrian, Assyrian and Persian cities, Babylon stands supreme as the “city of man,” reflecting lawlessness and greed as no other city in the ancient world. But most important is Jerusalem, which God called his own, with its glory and its vanity, its Temple and its hill of sorrow.

God Has Done Things in the City

God is concerned with the city. He persisted with rebellious Jonah and pressed him to respond to the spiritual plight of the people of Ninevah, especially their children. He helped Daniel interpret the “*Divine Graffiti*” written on a wall in doomed Babylon. But his concern for cities was particularly revealed in Jesus’ lament over Jerusalem. Not because he rejected her, and by implication all cities, but to express his grief over her failures to fulfill the divine purposes and realize the prophetic vision. Later, in that same city, he brought his church into being and poured out His Spirit in pentecostal blessing. God loves his people and has “prepared for them a city.” Although the Fall of man took place in a rural setting, the redemptive activity of God will be consummated with a city, the New Jerusalem.

Paul Was Concerned About Cities

Reread the Scriptures with the city in mind. Jesus often used the city as a central symbol for the Kingdom of God. Examine the first letter the Apostle Paul wrote that young, struggling church in the cosmopolitan city of Corinth. He refers to many things that sound painfully familiar to citydwellers in the Twentieth Century: pride, the inordinate loyalty of its citizens to fragile leaders, the destructive quality of life in ghetto-like enclaves, the rich enjoying a “beastly kind of life” and the poor suffering their misery. Corinthian versus “Christian” immorality, struggles in the civil courts,

an atmosphere of tension pervaded with the secularism of idolatry, aberrations in religious worship and all overshadowed by the threatening presence and fear of death. Paul’s concerns are dramatically contemporary. *Who has not heard Christians today debate the manner in which they are to share the positive values of society while escaping the urban web of culture tyrannization? Or, how is the Church to fulfill her mission in the world without becoming secularized in the process?*

People Keep Moving In

This is the century in which many nations are rapidly changing from agricultural to metropolitan states where the world is threatening to become one vast city. Indeed, this has practically taken place in Japan. Montevideo contains over half the people of Uruguay. One-third of all Argentinians live in Buenos Aires. And what of Mexico City with its 14 million people, or the new cities of Africa that have sprung up almost overnight and are smothering the ancient trade centers around which they were built? On all six continents one encounters new urban complexes with their concentrations of political, economic and military power.

Here is where the action is, where ideas are created and disseminated, where leaders seek to lead and people struggle against being manipulated, where human need is vast and human evil frighteningly apparent. Here one finds the challenging frontiers of the Christian mission in our day, whether in Rio, Tokyo or Nairobi.

India’s cities, according to Harvey Cox, “glutted to the point of paralysis by the daily increment of babies from heaven and immigrants from villages” must absorb an additional 140 million new people before the end of this century.

Because of its limited space and great diversity of peoples, the city breeds indifferences and hostility along with its ghettos. Not only personal, racial and cultural enmities, but also fear. Within the ghetto the “natural community” with its sameness produces a brittle, exclusive mood. When individual members go outside, fear possesses them—the fear of the consequence of breaking with the intricate web that held them safely to their kind; the fear that if one goes beyond his group’s well-defined barriers of separation, he invites trouble.

The Third World

We could focus all our concern on the Black and Latin neighborhoods in our American cities with their great social, material and spiritual needs. But their needs do not begin to

or in some rural nest. He wants to take us ...into the urban world on all six continents.

approximate that of city dwellers in the Third World. For example, Los Angeles with its 67 languages is regarded by many as the most cosmopolitan city in the world. More of its people attend church than in any other urban area on the West Coast. Its hundreds of congregations include those of one Baptist denomination which worship in at least 23 languages. Compare its social and spiritual need with Calcutta, where over three quarters of the families of its 8 million live in one room, where its caste discrimination makes American race relations appear benevolent, and where limited thousands consider themselves disciples of Jesus Christ. If need is a factor in determining priorities, the cities of Asia, Africa and Latin America stand high on the list!

And what of the spiritual plight of Europe's cities? Shortly after World War II a perceptive priest, Abbe Godin, shocked the Roman Church and hierarchy with a book, *France-Pagan?* He recorded the real Paris. A sample is revealing, for his description applies equally well to London, Berlin and other major cities in the western world:

It is not merely anarchists, or fallen girls, or professional boxers who cannot be integrated into a parochial community. It is the people of Paris as a whole—educated as they have been with no trace of Christianity. It is the fashionable dressmakers. It is Renault's foremen. It is Monsieur Duprey living most respectably in his childless home, a very elegant and honourable pagan establishment. It is the artisan who has saved up a little money and acquired a little culture, but has once and for all "judged the Church" as he will tell you, and has found her wanting, and will not go back on his judgment. It is the service man who has just come in to repair my telephone and who had enough curiosity to talk to me for a little while, but who feels infinitely remote from the Christian community of the neighborhood. It is almost every man we know in our regiment, who regards the Church...as a world apart.

What of the Jews?

Whenever we think of the plight of urbanites throughout the world, the Jewish people come to mind. Christian students who desire to take their place in the evangelization of their generation should never forget this brilliant, diligent people with their inner tensions and deep-seated fears of Gentile hostility. In our generation they have had to absorb the culmination of two thousand years of "Christian" anti-Semitism. Today, they still struggle with the theological implication of Auschwitz (*Where was God?*). Their religious

minority is deeply troubled over the abrasive secularism of the State of Israel (*Why seek God?*). And the young are tormented by the nightmare of implacable Arab armies always coming back, and eventually driving the Israelis into the sea (*And who will come to our rescue?*). Relatively few Jews today are seeking to enthrone Jesus Christ as Lord, Saviour and Messiah.


Wherever one goes, throughout the cities of this world he finds the Church: old buildings in disrepair, dominated by old, discouraged congregations; drab "store-front" halls where worship is ecstatic and eschatological hope vivid; enormous contemporary plants bustling with community activity; modest well-kept locations struggling for relevance and outreach into middle-class society; and new growing congregations. The variety is impressive. But all are appreciative of the help that Christians from the West can bring them. And here is where you come into the picture. Have you ever prayed that God make you his man, serving within the life and in the outreach of his church in some great city overseas?

God Wants Us To Reach Out

What would Christ have us do? Christian duty is clear, if one seeks instruction from Christ himself through hearing his Word in the Scriptures. The primary task is evangelism. Christ would have us leave our ghetto—whether in suburbia, the high rise apartment or brownstone row, or in some comfortable nest in rural America, or within the inner city. He wants to take us into the urban world on all six continents. He wants us to discover the similarities within the diversities, and realize anew that man remains the same guilty, alienated sinner for whom he gave his life. He wants us to see where men live, where they work, where they play. He wants us to see the exciting possibilities for their liberation, their joy, their service. He wants to show us the strategic effectiveness of the personal encounter, the small Bible study group, the functioning community church. He wants us to sense our particular obligation to the "captives" whether in hospitals, prisons, detention centers, or military camps. He even wants us to reach out after the "captives" on urban college campuses!

By evangelism men are won to allegiance to Christ. Through the fellowship, worship, ordinances, and teaching of the local church they are gradually transformed by the Spirit into mature disciples, able to face the world and serve. As congregations are multiplied throughout a city much joy comes to its people (Acts 8:8, 18:10).

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TWO HELLS

by Pastor James Mattison

Nearly all Chr

What is hell? Which hell do you mean? The Bible speaks of two hells. Revelation 20:14 states, "Death and hell were cast into the lake of fire. This is the second death." Here we find that hell will be cast into hell. There are two hells, then. This is brought out plainly in the Scriptures.

There will be *hell fire*, as Jesus said in Mark 9:47. "If thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire." Jesus is saying that if you have an offensive sin, get rid of it, for it is better to enter the kingdom of God than hell fire. Here we see the two possible destinies of man: either the kingdom of God or hell fire. Hell fire is called in Revelation "the lake of fire." In Revelation 21:8 it is called "the lake which burneth with fire and brimstone: which is the second death."

Nearly all professing Christians believe in the lake of fire, or hell fire. The term "hell fire" in English is *gehenna* in Greek. *Gehenna* is found 12 times in the New Testament. *Gehenna* always refers to the lake of fire into which sinners will be cast at the judgment.

Few people realize that the Bible speaks often of another hell that is different from hell fire. This hell is the Greek word *hades* and the Hebrew word *sheol*. This hell is the grave into which all men, both righteous and wicked, go at death. This **sheol, hades** will not last forever.

Sheol is used 65 times in the Old Testament, and is translated "hell" 31 times, "grave," 31 times, and "pit" three times. The meaning of *sheol* is

...ians believe in hell fire...

...but few realize the Bible reveals a second hell.

"grave." Notice, David said of Christ (Psa. 16:10; Acts 2:25-28), "Thou wilt not leave my soul in hell." Christ was God's Son, yet he was going to hell, but God would not leave him there. David knew that the Messiah would die and be put into the grave, but he also knew that God would resurrect him out of *sheol* (*hades*) to incorruption. David, too, expected to die and go to *sheol* (the grave), but he also looked forward to the resurrection day when he would be like the Lord. He said in Psalm 17:15, "I shall be satisfied, when I awake, with thy likeness." We shall be like Christ and like God at the resurrection, as 1 John 3:2 says, "We shall be like him; for we shall see him as he is."

Job said, "If I wait, the grave is my house." Once again the word is *sheol*. Job again said, "O that thou wouldest hide me in the grave [*sheol*]...until thy wrath be past" (Job 14:13). Both David and Job knew that they were going to hell, or the grave, at death. All men go to the grave at death. Solomon said in Ecclesiastes 9:10, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Death and the grave are linked together. Psalm 6:5 states, "In death there is no remembrance of thee: in the grave [*sheol*], who shall give thee thanks?"

Some wonder about hell being cast into the lake of fire. This is *sheol*, *hades*, that will be cast into the lake of fire. In other words, the time is coming when death and the grave will be destroyed. All men will be released from death for the judgment. All men will be resurrected for judgment. Some will have

life; some will have condemnation.

Speaking of this release from the grave, and victory over death, Paul says in 1 Corinthians 15, "The trumpet shall sound, and the dead shall be raised incorruptible...For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." We go to hell, or the grave, at death because we are mortal. The word "grave" here is *hades*, or "hell." But this is not the same hell as hell fire. We all go into the grave hell because Adam's sin brought death to the human race. We do not have to go into the lake of fire hell because Jesus has come to help us escape that. He came that we might escape the lake of fire and have everlasting life. That is why this passage says, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." In Christ we can escape hell fire. Out of Christ we must be cast into hell fire. This is God's rule of justice.

Jesus Himself went to one hell, as is recorded in Acts 2:31,32. "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Yes, Jesus went

to hell at death, but God raised him up again. He went to the grave. This hell is not hell fire. Jesus never was in hell fire, but he was in the grave three days and three nights, as he said he would be, for our sins. Jesus died, and was buried in hell, or the grave, for three days. Then God raised him from the dead, never to die again. Thus he brings to us not only forgiveness of sins but also the promise of eternal life.

The main difference between the grave hell and the lake of fire hell is that the grave hell is for this age, while the lake of fire hell will not come into existence before the coming of Christ. The word *gehenna*, referring to hell fire is always used in connection with the future. Another difference is that *all* men go into the grave, but only the wicked shall go into the lake of fire hell.

Let us come back to the thought that *gehenna*, referring to hell fire, is always used in connection with the future, in connection with the great judgment. Jesus used the word 11 times. He said in Matthew 23:33, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Again, he said, "Whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire [*gehenna*]."

The Bible shows that the lake of fire hell will come into existence at the coming of Christ, when the beast and the false prophet will be cast alive into the

Continued next page

Two Hells

From page 17

lake of fire burning with brimstone (Rev. 19:20). The lake of fire is also spoken of as being in existence at the end of the thousand-year reign of Christ. At the great white throne judgment, the rest of the dead, not raised at the beginning of the thousand years, will be raised and judged. If their names are not found written in the Book of Life they will be cast into the lake of fire (Rev. 20:15).

Since the lake of fire will be the cause of the second death—the eternal death that persons will receive because of their own unforgiven sins—we know that the lake of fire has not yet come. All men shall be raised for judgment. But the resurrection will occur at Christ's coming, and the second resurrection will occur after the thousand years are

finished. Jesus said in John 5:28,29, "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Since the resurrection and judgment have not yet taken place, hell fire has not yet come, but its coming is certain and sure. It will receive into its fiery bosom the people who reject Christ and his Father.

Notice again that hell fire is called the second death. The cause for people being cast into hell fire is sin. Romans 6:23 says the wages of sin is death. People will be cast into hell fire because of their unforgiven sins. The wages of sin is death. The lake of fire is the second death. Hence, hell fire will bring eternal death to the wicked.

Let us believe the actual statements concerning life and death in God's Word. The lake is the second death, the death that many people will die because of their unforgiven sins. Everlasting life is a gift from God that Jesus will give to believers in him at his second coming. He has never offered eternal life to the unfaithful. Which are you: faithful or unfaithful?

*This article is reprinted from **Restitution Herald**, March 1982. Reprinted by permission.*

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*One hell will be the destruction of the other...
But the faithful receive an eternal gift.*

Don't Forget The Cities

From page 15

God's people are to be the "salt" bringing flavor to life, checking the spread of decay in society and seeking to promote man's general welfare. They are to be a restraining influence in curbing racism, pornography, the exaltation of the immoral and perverse in the cinema. Their voices must be heard when prostitution is made legal, when divorce is made easy, when the less fortunate are exploited, when infringements are placed on the right of children to be educated and whenever management or labor abuses its powers.

When these and related matters arise, God's people have no alternative but to serve by word and deed without violating the rights and privileges as guests of a foreign government. Missionaries, too, must participate with the church in action which will ameliorate these conditions. Neither Old nor New Testament leaves an alternative. They are commanded to love God and their neighbors. Long ago, Luther posed the practical test for ascertaining whether the Christian truly loved God, or hated Him. He has God say: "If you want to love and serve me, do it through your neighbor; he needs your help, I don't!"

In Christ No Difference

What do you say to Jesus' call to embrace the cities of this world and take them captive in his name? We are tempted to regard the city as Jonah did Ninevah—not only as "that heathenish place!" but "the enemy!" Believe, however, that the city contains those "other sheep" whom our Lord would gather into his fold. He does not give us the option to withdraw from involving ourselves with them.

The city is God's challenge to his people. Its very conglomerate character is his opportunity for us to recover the New Testament concept of the Church, which knows no distinctions of persons, whether rich or poor, educated or illiterate, black or white, Jew or Gentile. By the Gospel he wants to call sinners into one Body, where Christ is all and in all.

Difficult? Yes. But not impossible. After all, Christ himself has promised: "Lo, I am with you always, to the close of the age."

Arthur F. Glasser

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Handle With Care

by David E. Dean

Recently a package arrived here in the Philippines. I was amused to see the note below the return address: "Handle With Care. For A Missionary." How thoughtful of the sender. It was good to know that they cared enough to buy some things, package them, mail them, and put a cheerful note on the box.

I could not help but think back to the "care packages" Melodie and I sent to missionaries before we came to the Philippines. We wanted to send things the best way, so that the missionaries would benefit the greatest from our gift. I'm sure that others who send packages to us as well as other missionaries also want the missionary to get the most out of the gift.

Since we have been here we have learned some things about the sending of packages. I want to share some ideas which can help some to better prepare a package to send to a missionary.

The best place to start? The beginning of course! What are you going to send? Plan carefully! If you select items like jello, cake mixes, candy, cocoa and cooking chocolates, canned fruit, tapioca, balance it with popcorn, cooking nuts, raisins, canned meats, instant soups, balloons (for children), sugarless gum, and other non-sweet items. Try to avoid things like rice (or rice mixes), flour, sugar, etc., maybe substitute some spices instead. Other things to consider are macaroni and cheese dinners and meat stretchers like sloppy joe mixes, etc.

Next, when you go to the store with the list of desired goodies, check out the expiration dates. If that date is past or fast approaching, maybe you should consider a different selection. You see, in the three to six months it takes to get to the Philippines (or Japan and India) foods and mixes age quicker than in the States. The tropical heat tends to age mixes (especially chocolate ones). When buying mixes, look for ones which are sealed and not just folded shut. They stay fresher and are not as apt to break open in transit.

Pack the goods together with an assortment of boxes. It is best to avoid very big boxes. Ten pounds per box is a good maximum weight. That way whoever is on the other end should not have any problem when it arrives. Just imagine a mother, baby, pouring rain, umbrella and a twenty pound box!

If at all possible keep mixes in the original box. This gives added protection. A punctured mix causes a mess as well as attracts rats, mice and ants. If, though, you do remove the mix from its box, place it and the mixing instructions inside another bag. This gives added strength as well as keeps the mixing instructions straight. If a zip lock bag or one with a twist is used, that is an added benefit as those are reusable. For even more protection, pack all the goods in used coffee

tins or Tupperware containers. But please don't put anything smelly in a Tupperware container. The smell stays on. (We once put a cake in a Tupperware container which previously had soap in it. In a couple hours all you could taste was Irish Spring!!!)

When you are about finished with the packing you may find that there are some little open spaces. Consider using toilet paper, kleenex, paper towels, paper napkins or handi-wipes as stuffers. Since these things are about twice as expensive here they are a much better help than newspaper. Clothes or cloth would also be a good "stuffer possibility." Do not use books for stuffers, as books can come to the Philippines without going through customs. **Books should always be separate.** Make a list of the contents and the value of everything in the box. You determine the value of store-bought goods by taking *two-thirds* the price. Used cloths, classified as wrapperless and washed at least once, have no commercial value. You will need this list at the post office.

After the list is completed, pack the box. Tape the box shut. If you can use reinforced packing-tape that is the best. Tape the top and the seams also. Often packages arrive having been wrapped in paper like shopping bags. This is OK. The name and address must also be on the box and the paper reinforced with tape. Try to tape all the sides and seams and creases. It may make it more difficult to open, but it prevents the box from splitting open and why put temptation in front of people needlessly?

Now the box is addressed and you take it to the post office. The list of contents will come in handy. You will be given a card to fill out to include the list of contents. When I first mailed a package, I had to return home, open the package and find out what was in it, before I could send it. *Don't forget the list.* Also, in the place where it says "If undeliverable..." please put the name and address of **one of the other missionaries in that country.**

When you pay the postage, remember to get a postcard and airmail it to the missionary. Tell them *when* you sent the package. They can be on the lookout and let you know if for some reason it does not arrive.

Are you tired? This may seem like a lot of work. Learning how to *handle things with care* takes time. Hopefully this will help those of you who would like to send packages to missionaries, to make the most of your gift. Check with the AAMS and your local post office about requirements for sending packages to foreign countries. You might also refer to the brochure "How To Send Packages To Our Missionaries" available from the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212.

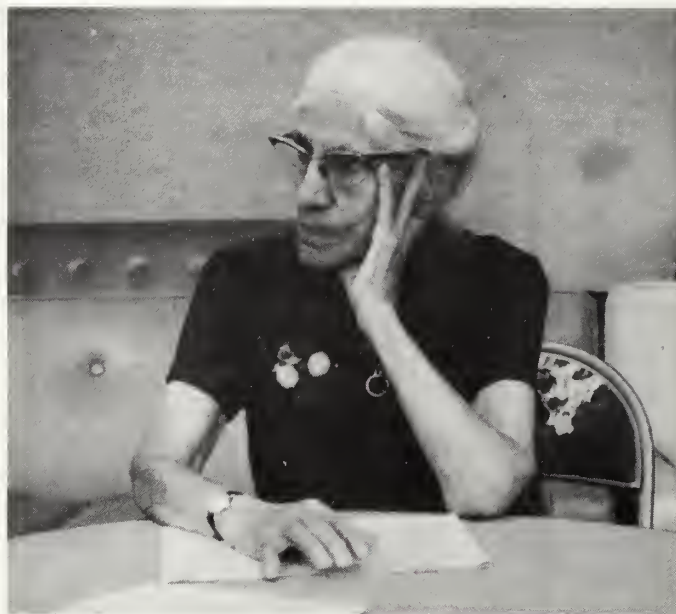
How I Became A Missionary

by Bertha E. Cassidy

It often comes to me that had it not been for the death of my brother Fred, who had been dedicated to the Lord for the mission field, the offering by my father and mother of their own lives for China, the missionary zeal of Dr. Simpson and those "adopted uncles and aunts" on the field, I might never have been a missionary. The little four-year-old who fled to Mother for refuge when strangers appeared, would not seem to be good missionary material. The example of Father's death in Japan on his way to China was ever in my memory, and Mother's faith when she took her two little girls to that land a year later could not but make its mark on me. So, "when God called me by His grace," already in China, and twelve-years-old, there could be no other answer than "Yes!" To be sure, I made excuses as Jeremiah had done—I was too young—I was timid—but the promises made to the prophet became mine; and many a time, when facing a strange audience in later years, I was glad to recall the words, "Be not afraid of their faces—I will put My words in thy mouth."

A new committal of my life to the Lord when we came back to America the next year was a big help to me during my school years. My sister and I learned many lessons in faith, which stood us well on the field. We were fledgling missionaries even then, and knew where to turn for help. It wasn't fun to wear "hand-me-downs," but it helped us to discover the real values in life. No money for carfare? Well, walk! And that helped, too, when we had to do a lot of walking in later years. Our faces were set towards China, and we were truly "student volunteers."

My big struggle came some years later when I was teaching up in Northern Maine. The Lord seemed to whisper, "Would you be willing to serve Me in America if I asked you to?" The fight was long and hard as I tried to remind the Lord that I was meant to work in China. Then I tried to bargain—if not in China, how about India? Africa? even the frozen North among the Esquimaux? At last there was only one prayer I could make, "If You want me to stay in America, please help me to be willing to stay." That seemed to be the key to unlock the door, for in less than a month, Dr. A.C. Johnson, Secretary of the American Advent Mission wrote to ask if I would consider going to China, to my own folks in Wuhu. My mother and step-father, Mr. Z.C. Beals, were already there at work.



And oh! What joy to see the yellow waters of the Yangtze River, the familiar hills of Nanking and Wuhu, and to hear words remembered from my childhood! The exile was home!

But the lessons were not perfectly learned even then. It was not for me to choose the place of service. And impatience made me forget that my "times" also were in His hand. And there was the lesson that our Lord tried to teach His disciples, "I am among you as One that serveth." Help? Of course I was willing to help. But serve? And this business of "decreasing"—being out of sight, as salt is invisible even as it savors and preserves—that is not easy in any situation. But when Christ is Lord, all becomes possible.

And how wonderfully patient my Lord has been, all through the years in China and Japan and over here! He has never failed me, though I have failed Him often. As I look back over the years, it has been tremendously worthwhile, and I thank God that He gave me the wonderful privilege of serving Him in the places of His choosing—even over here!

"Go ye therefore and teach all nations..."

MISSIONS—His, Theirs, or Ours?

by Beryl Joy Hollis

"Go ye therefore, and teach all nations..." We accept this as the Great Commission which the Lord gave to His disciples before He ascended to heaven. Vaguely, we recognize that it has something to do with the church of today, also. But does it have anything to do with *me*? The average church member seems to have difficulty in relating the Great Commission to his own Christian life.

We accept that the Lord Jesus Christ wants the Gospel to be proclaimed to others not only of our own nation but of "all nations." We may accept that work on the mission field in "His" work—the work of the Lord Jesus Christ—and still not feel that it has anything to do with us personally.

A missionary comes to the church or to our town. We listen with interest to his stories of the problems and encouragements which he, his wife, and his fellow missionaries have. We marvel at the work that "they" are doing. We may even give something towards it; we may even undertake to pray for "their" work. But still our interest, our giving, and our praying are somewhat detached. "We" are still "we;" and "they" are still "they."

Some of this detached feeling is perhaps inevitable when a missionary is working with an interdenominational mission. Such missionaries or missionary families are responsible for raising their own support among Christians in all churches. As a general rule, such missionaries are not wholly supported by any one church. The "church" and the "missionary society" are separate. So there is a division between "we" and "they."

The first missionaries, of course, were sent out by an individual church (although that church does not appear to have undertaken their financial support). I refer to Acts 13 where the church in Antioch of Syria sent out Barnabas and Paul. The church as a whole, however, recognized that they were the senders, under the Holy Spirit, and Barnabas and Paul were the sent ones, sent out to fulfill the commission which was, after all, not given to Christians as individuals but rather to the church. Not every church member can go to "all nations"—even the church member who does go out as an evangelist or missionary cannot, as a rule, go to more than one "nation!" The command is for the church as a whole to fulfill.

Thus, when a church sends out a missionary, that church should no longer think of that particular missionary work as



"theirs" but rather as "ours." The work does not belong to the missionary; it belongs to the church. The church will take an intense interest in seeing how "our" work is progressing, in giving it the necessary financial support, and in praying earnestly for all aspects of it.

Do you, and your fellow church members, have a mission work which you can truly say is "ours?" Is *your* church doing its part to fulfill Christ's last command?

Things To Remember



- The value of time.
- The success of perseverance.
- The pleasure of working.
- The dignity of simplicity.
- The worth of character.
- The influence of example.
- The obligation of duty.
- The wisdom of economy.
- The virtue of patience.
- The improvement of talent.
- The joy of originating.
- The power of kindness.

—Contributed by Dean Bunn



“And You Visited Me”

by David E. Dean

Melodie later suggested that I bring the OBC students over to see the conditions and maybe do some singing. I approached Luree Wotton, the scheduled speaker and found that she was not disappointed in not having to preach. I spent the next few days obtaining permission from the head of the hospital and preparing “pinaskohans” (gifts of fruit, candy and tracts).

We went to the hospital to sing and give out the gifts. Our act did not empty the wards but we did visit and bring some hope into that sad and lonely place. We then faced a minor dilemma. There were gifts left over. Since the Provincial Jail was only one block away, we decided to go there, too.

Although Americans can do many things, I still felt a little awkward asking permission from the army commander. I guess I am not quite comfortable with machine guns. Although I had passed the jail many times, I had no idea how many men were there. Must have been 125 in a building built for 50. We sang and several of the prisoners sang along. Again a ray of light in a dark place!

All too soon the singing was over and the gifts were gone. We were on our way home. I started thinking. Maybe this was what Jesus had in mind when he spoke about visiting the sick and prisoners. It is difficult visiting places of suffering and pain, even as a messenger for God. Yet, that is probably the very reason Jesus desires us to go there in His Name. It was not easy for the Son of God either. Serving God costs. It takes time, effort and determination! But, Jesus has not commanded us to do what He Himself was not willing to do.

Now, I have a perspective on chapels and convocations. There is a definite need for times of learning, sharing and receiving. There is also the need of giving—giving one's self to God and to our fellowman in His Name.

I have come to a new understanding of Matthew 25:36. Jesus commented that some of his followers had visited him when he had been sick and in prison. This new realization came about because I am the Director of Spiritual Life (Chaplain) at Oro Bible College.

Among my responsibilities is the scheduling of speakers for our chapels and convocations. My objective is to present examples to the students of how to preach so as to cover all the Bible. This is done usually by preaching through a book as well as an occasional topical study.

One convocation though, was much different from the usual. A few days previously, I had visited the charity pediatrics ward at the Provincial Hospital. Twenty to thirty children crowded into the ward and hall; sheetless beds, filth on walls, IV bottles, some children soon to go home, some never. In silence, tears and thought I departed. What could I do to relieve the misery? “Oh, for a billion dollars for a hospital.” I dreamed. Melodie countered, “Oh, for the power of Jesus to heal the multitudes.”

Dear Ed!

As I sit typing this letter the heat is growing oppressive. Melodie is putting Ruth and Becky to bed for their nap. I hope they sleep. But that is hard in the heat. Living in the tropics had brought many new revelations to me. Somehow I thought all there would be is rain. Now I see a different aspect: dryness. Though we live a half of a mile from the river and a mile from the ocean, our grass is brown and dead. Dust is our constant companion. A glass of cold water is a great joy.

Dryness is a sad thing. It creeps up on you. The rains slowly taper off and there is no rain for almost two months. I have been noticing that dryness is not just in nature. It exists in the spiritual realm also. Consider devotions as an example. What a struggle it is to maintain a daily quiet time when there is so much to do. So, slowly missing that time of prayer and Bible study becomes the habit and not the exception. In times of dryness, there is a greater need to be watchful and keep up on what you do in this area. It remains a struggle. For the only thing which can dispel dryness is water. Inner water comes only through the Spirit. Oh, to daily be refreshed by the cold water from the Spirit.

Spiritual dryness is probably the missionary's greatest struggle. It is not just in the personal life. Often it pervades the entire work of the missionary. Dryness, spiritual dryness is what Satan so desires. A dry church is undesirable. And a dry church, as dry grass, is susceptible to raging fires which often have insignificant starting points.

Even (sad to say) this dryness can appear among the leaders of the church. It is a distressing thing to see leaders holding grudges and nurturing hate. With dryness comes weakness. People become separated, drained and they struggle to survive. Then Satan comes in and separates them. Division is so hard. Indeed it is draining when anger and hatred are expressed between Christian brothers.

Yet, it is good to know that dryness is not all there is to life. Some day the rain will come. Oh, that refreshing, drenching, saturating cleansing rain. What joy it produces! What strength it gives! What encouragement results! Oh, the joy of its Hope! Be in prayer for and with us that the spiritual dryness will be dispelled by the Spirit of God and growth will result. Remember us, our church and the Conference. **Dryness can be washed away by prayer.**

Yours in Christ, David E. Dean

Open Letter to David and Melodie Dean

Dear David and Melodie,

You have been on my mind, especially the last two or three days, since receiving your last very welcomed and well-written correspondence and articles. I am grateful for your monthly reports. I always shudder to think of how much tension there must be on the two of you trying to keep up with a schedule which you have as you try to be the proper spouse, and mother and father to two beautiful God-given daughters.

Being the newest missionaries for the Advent Christian Church (and possibly the youngest) I realize that you have had to face new situations, undertake new dimensions in the ministry, face the perplexities of enculturation and bonding; and I believe you have done well. I wanted to tell you this and to tell the world just that.

I love you in the Lord. I think of you almost as family. I am most happy to be thought of as one more grandpa for Ruthie and Rebecca. I am also happy to be thought of as a friend of you two.

I am going to take the liberty to publish several things from your articles and from your correspondence. Thank you for the permission previously given. Thank you also for exercising one more phase of your God-given ability in the ministry—that is writing your thoughts so that others may share not only in the joys of the mission work but the heartbreaks as well. I will be a better person for having known you and for having been caught up in prayer and various other types of support for you. God be with you. **Continue to be what you are for the Lord Jesus Christ;** and as your reports reveal, many will be brought into the Kingdom.

Your friend in Christ, Ed Hickel

From The Advent Christian Foreign Missions Department



1. Missionary Birthday List (also in *A.C. Witness*)
2. White Unto Harvest (Brief outline of each field)
3. Historical Outline of Missions in Japan, India, Malaysia, Philippines and Nigeria
4. Biographies of Missionaries with Maps of Fields
5. Pictures (small) of Missionaries
6. Growing a Church (Play—The Philippines)
7. How to Promote Interest in Missions (A tract by Bertha Cassidy)
8. Advent Christian Witness to the World Magazine

Slides, 35 MM, Color, Script and/or Tape, (Contributions to cover postage and handling are appreciated.)

ACM-1 Advent Christian Foreign Missions Overview

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In reserving slide sets, allow two weeks for your order to be processed and reach you.

Direct your communications to:

Department of Foreign Missions
P.O. Box 23152
Charlotte, NC 28212

**Advent Christian
United Ministries ... doing the whole job, together!**



Advent Christian Women Organized for Service

Caroline Michael,
Director

Reporting from across the country...

Sunshine, Maine...

The Junior Action and King's Jewels held an indoor fair this spring with games, body painting and food. They raised over \$45 for our **National Junior Action Project**—the hiring of two Filipino youth workers. Let this challenge other Junior Action Groups!! We still **need over \$800** to reach our **goal of \$1200**. Under the leadership of Nancy Knowlton these young people participated in church programs, visited nursing homes, helped the elderly and heard Margaret Helms speak.

Pictured below are: Chris Heanssler, Preston Rice, Leslie Weed and Lisa Heanssler.



Southern California...

President Pat Eng presides at the WHFMS Executive Board bimonthly meetings. Each local president or representative gives a report including goals they have achieved or hope to achieve. It is a time for fellowship, exchanging ideas and getting to know one another. Instead of an international dinner during Family Camp at Idyllwild, the WHFMS Board has decided to have an afternoon tea this year. They were privileged to have Marion Damon speak at their annual Southern California WHFMS Conference in February.

Charleston, West Virginia...

The Elmore WHFMS has initiated a visitation program to minister to shut-ins. They hold a short service consisting of prayer, Scripture, singing and fellowship. This is uplifting to the shut-ins as well as rich blessing to those who participate. Before Margaret Helms returned to the Philippines, she spoke at their Missionary Conference. The ladies have recently sent packages to missionaries in the Philippines and in Japan.

Lakeland, Florida...

The new Junior Action group in Lakeland has just completed an in-depth study of our missionaries in India. The children wrote letters and have sent a "care" package. Regina Thomas, their leader, is excited about teaching principles of missions to children; and also has planned many activities for social times such as an Ice Cream Sundae Party. The children were awarded prizes for memorizing thirteen Bible verses.

WHFMS SUNDAY—SEPTEMBER 12

Our Denomination has designated the second Sunday in September as a day to pay special tribute to the women of our churches and to recognize the valuable role they play in the life of local churches, our denomination and world-wide missions. Bulletin covers are available and may be ordered from DEPARTMENT OF WOMEN'S MINISTRIES, P.O. Box 23152, Charlotte, NC 28212. A donation may be sent to cover postage and handling.

In Memorial

Esther McIntyre and Carrie Hill by
WHFMS, Bristol, CT.

Perry Leighton by Dan McGrath family
Maymie Shivertaker by Bernice Weaver

Fishing With A Big Net

by Mary Jane Stone

A Rally with Dr. Billy Graham and his team climaxed the Southern Maine Crusade in late April after five days of services with Dr. John Wesley White, evangelist; Ken Carter, choir director and soloist; and Ted Cornell, organist and pianist. The New England Crusade culminated in Boston in early June after satellite efforts in Burlington, Manchester and New Haven as well as Portland. Rallies were also held in Providence, Springfield and Hartford.

I was privileged to be a cog in the wheels—one of about one thousand workers at the Southern Maine Crusade. This opportunity of a generation started nine months ago for the Executive Committee. For Maurice and me it started eight weeks prior to the Crusade with the four weekly Christian Life and Worker's Classes. About sixty people from the Portland Advent Christian Church attended regularly. Dan Southern of Billy Graham Associates taught the classes. Homework, note taking, Scripture memorization were stressed. My devotions took on more meaning. Over 300 completed the course with the 75% attendance required.

From this cadre of workers were recruited ushers, choir members, typists, counselors and other volunteers. To qualify as a counselor a person had to attend at least three of the four classes, do the weekly homework, memorize the eight Scriptures, interview and pass the Scripture examination. My interview was with Rev. Robert Hewitt of Kennebunk, Maine, a longtime friend.

Prayer groups had been operating for months. The Prayer Breakfast two weeks before the meetings was well attended and inspirational. Our church had a twenty-four hour prayer vigil for the Crusade as part of our Good Friday services. Operation Andrew—prayer for unsaved friends, inviting and bringing them to the Crusade—was explained and implemented. Bible study leaders were recruited and trained for use after the Crusade.

The dedication service for nearly 1,000 workers felt like a dress rehearsal, with detailed instructions for ushers and counselors. A warm feeling of esprit de corps joined us all in unity.

Choir rehearsal began with Ken Carter of Billy Graham Associates teaching us the theme chorus, "Jesus Christ is the Way." Four hundred thirty voices responded. From the first few notes I knew this would be a choir experience like

few others. The music was simple, inspirational, much of it in unison and we moved fast. We did one or two specials every service. Ken Carter's humor and encouragements kept all eyes on him. The cut-offs were so clean—from full volume to silence. It was startling and a symbol of choir unity.

Ted Cornell's piano and organ solos were a nightly feature. The old Exposition building—used normally for athletics, prize fights and commercial shows—hadn't had its walls treated to such glorious music in years.

Special provision was made for handicapped people. Two signers interpreted for the deaf, both for all services and went forward with them. Several came forward in wheelchairs to receive Christ. Specially trained counselors and materials were used for children.

Dr. John Wesley White's Irish accent and humor were delightful. His sermon style reminded me of a mosaic. Scripture, newspaper items, personal experiences, events in Portland and Maine, conversion experiences—together formed a clear invitation to accept Christ as Savior and Lord. Dr. White was an articulate presenter of Christ here as he has been all over the world.

Dr. White drew the parallel between a bride's walk to the altar for her vows to an inquirer's coming to the altar for salvation and/or rededication. She doesn't "understand" how she passes from single to married life, but it happens simply and immediately as bride and groom repeat their vows. It is God's appointed way in marriage and in salvation, to publicly announce allegiance.

Dr. White said, "You only have to believe Christ. You don't have to understand. *A God small enough for you to understand would not be big enough to meet all your needs.* Romans 10:9 says, 'If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved.'"

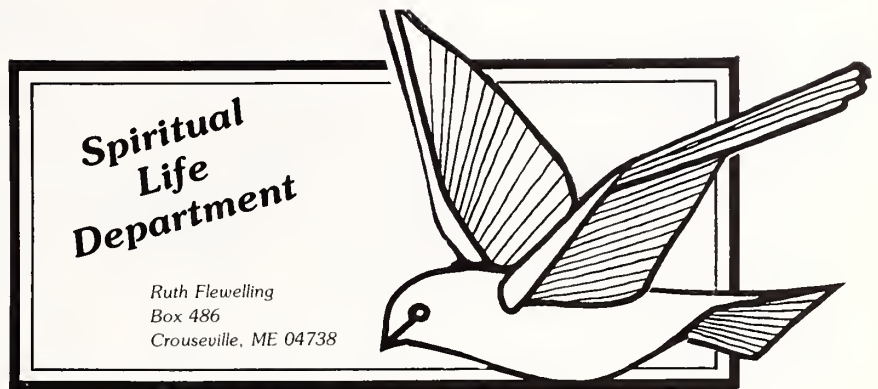
And they came to Christ, three hundred fifty-eight in five evenings. All ages, with differing needs and situations. Children, senior citizens, teens, servicemen, housewives, the employed and unemployed. They streamed to the front to repeat the sinner's prayer and dedication vows. Counselors talked with them individually, answered questions, got names, addresses, church preference and gave them literature—all within fifteen minutes, a Billy Graham Association rule.

After the service the "night crew" of about fifty people went to a nearby church basement to start the seven step

Mary Jane Stone, wife of Maurice, mother of five children, a guidance counselor at Portland High School, member of the Portland Advent Christian Church, enjoys music, crafts and creative writing.

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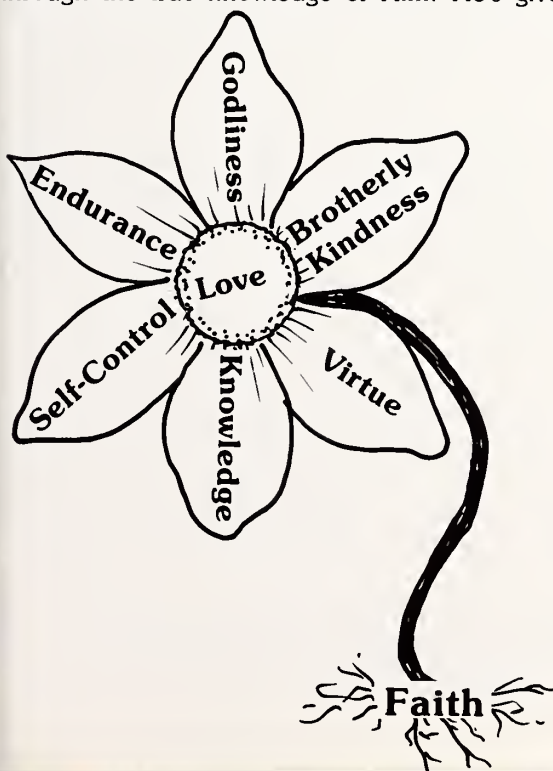
The Way Of Fruitfulness



When you live in the north, you are very aware of the change of seasons. Spring is most welcome after the long, cold winter, but there is urgency as we prepare for the planting of next fall's crop. In summer we care for the growth of the seed we've planted. So much time and energy invested before we start to enjoy the fruits of our labor! Though we are offered shortcuts in many things we do, there are none in fruit bearing.

This is also true in our spiritual lives. God's Word clearly states the theme of seedtime and harvest, and has much to say about the growing period. What happens from the time the seed of faith has been planted until the life becomes fruitful?

Look with me at the picture Peter gives us of becoming fruitful Christians. 2 Peter 1:1 says that we all start the same way, with faith in Jesus Christ as our Lord and Savior. The provision for our growth is the same; verses 2 to 4 tell us that He's given us everything pertaining to life and godliness, through the true knowledge of Him. He's given us "His



precious and magnificent promises, in order that by them you might become partakers of the divine nature." Here is the gardener's first tip for growth—"Learn to know Him better and better" (L.B.). And this is done by claiming the many promises God has given to us.

Picture with me the seed of faith, planted in my life through Jesus Christ. Now I start to claim one of God's promises, like Proverbs 3:5,6. "Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, and He will direct your paths." Claiming this promise becomes the heart of my prayer life. When God promises to do something, He will do it; and it brings joy to His heart when His children come to Him and say, "Please fulfill this promise in my experience today." My part is trusting Him with all my heart and acknowledging in all my ways. My faith takes root and grows as He fulfills His promise to direct my paths. And I've learned to know Him better in the process.

Sound easy? Not so. Peter said it would require all diligence. The next three verses show the seed growing as it drinks up the nutrients provided by God. First comes the desire to follow Him more closely. To do that I need to know God better; need to know how he rebuilds my thoughts, will, and emotions through Scripture. The growth from this results in self-control, endurance, and then godliness. All this before I reach the level of brotherly kindness? And still further before I love others with the love of Christ? As awesome as it sounds, this is the natural growth God expects in our lives as we actually are fed His love. Then we become fruitful for His glory.

Sometimes growth is painful and we resist. We're tempted to say, "Lord, does it have to be this way?" or "Why do we have to go through this?" The gardeners tip for faster growth is to *learn the secret of submission*. There are no shortcuts, no Rapid-Gro; just the yielding of our wills and obedience. *The results—fruit.*

Peter sensed a deep need to keep reminding the Christians of this growth process. We have the same need today, the need to understand the process God uses in our lives to produce fruit, the way of fruitfulness.

Save the Family



Because of the avalanche of immoral forces battering the fragile structure of today's family, the National Association of Evangelicals issued a family position paper at their convention this past spring. With its emphasis on family life in America, the convention forcefully focused hearts and minds on the purpose and meaning of the family as God intended; and this paper is supportive of the traditional Judeo-Christian family. Pastors and laypeople alike need to be equipped with the resources needed to effectively cope with family crises and to build stronger Christ-centered relationships within the home.

The paper condemns the incessant pursuit of self-gratification, saying that "such selfish pursuits have led to drastic increases in divorce and a growing rejection of marriage. Genuine love, perfectly portrayed in the life and teachings of Jesus Christ, is discounted or shunned." Other destructive symptoms of this anti-God "all-consuming passion for personal so-called freedom are materialistic gains at the expense of family well-being, a media full of sex and violence, immoral sexual conduct and an abdicating of moral growth to secularized public education."

Recognizing the need to set the Christian home apart from its secular counterpart, the paper adds, "The marriage relationship undergirded by selfless love finds its supreme embodiment in the life of our Lord Jesus Christ. *The primary responsibility, however, for maintaining family cohesiveness and seeing that the home fulfills its four-fold purpose of intimacy, love, nurture and support rests squarely upon each parent.*

"The National Association of Evangelicals calls upon both parents and churches to join hands in a concerted effort to strengthen family life and restore biblical family values to the home. We believe this is not only desirable, but essential if our nation is to survive."

It is encouraging to know that Jerry Regier, the associate commissioner for the Office of Families, Department of Health and Human Services, Washington, D.C., challenged the attenders at the convention with these words, "We must do a better job of teaching Judeo-Christian values and in practicing those values ourselves. *We must reverse the value-free stance of the 60s and 70s and replace it with absolute values in the church, the home and the education system.* We (as Christians) won't change things overnight. But unless we begin, we won't change at all—ever."

CMM

Fishing With A Big Net

From page 26

follow-up process on each inquirer's card. Nothing was left to chance. These baby Christians got a letter, literature, counselor contact and minister contact. We typed until done and every letter ready for the mail, usually until midnight each night.

The "day crew" of volunteers worked every day, counting money, receipting it, addressing and stuffing envelopes and myriad other tasks. The Crusade had one paid worker—all the other thousands of work hours were volunteered.

My Impressions

Billy Graham Associates are a knowledgeable, thoroughly dedicated, hardworking group of Christians. They know exactly what they are doing and want things done their way. Dan Southern said, "We've been doing this work for thirty years. We've tried many methods and have found the best way to do things. There is a reason for everything we do." Yet they are open to suggestions.

I was amused by their pricing some advertising materials at a nominal fee. They knew we value what we pay for, and advertising materials would be used more wisely if we paid a dime each for them.

As a teacher I was interested in their materials. The booklets were varied, clear, basic, non-denominational—focused toward decision, Bible study and memorization.

Inquirers from participating churches are referred back to their churches. Inquirers from non-participating churches or with no church background are referred for follow-up to the nearest participating church. Baby Christians are helped by church or neighborhood Bible studies for several weeks. Bonnie Helms and I will be leading such a neighborhood study.

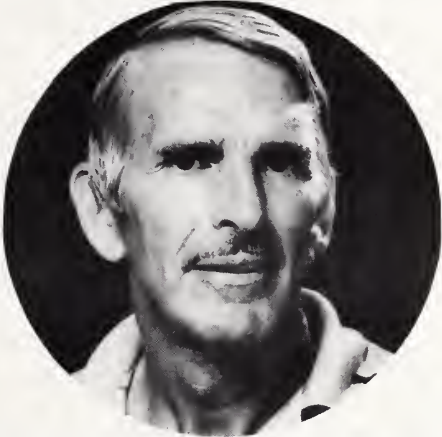
Billy Graham Associates leadership is as superb as is their dedication. I never felt we were "just one more job" for the team. In a newspaper interview, Dr. White said he always prepared a fresh sermon for every occasion, and I believe him. His sermons showed wide reading especially of local papers. He included incidents from people's lives that showed he saw individuals and their needs.

My memories include the massed choir on bleachers, the thrill of the music, the esprit de corps in the typing pool and among the workers, good natured teasing and working together, even late at night when all were tired. Love showed in little ways. I remember being tired, how hard those bleachers were, the view of inquirers and counselors working together. It was inspiring, exhilarating, and exhausting.

Still ahead are the Bible studies to teach, strengthen and disciple the new baby Christians.

There are more good things ahead for New England!

Have You **Prayed** For Howard Towne Today?



Howard Towne has spent 26 years as a missionary in the Philippines. He has served as an "agricultural missionary." Along with that type of ministry, he has been used of the Lord to form congregations, build church edifices, advise the nationals with regard to proper construction materials and procedures, teach Bible classes, work among the Maranaos in Mawari City, serve on a special commission for the release of our good friend Lloyd VanVacter who was kidnapped by the Rebels, perform the duties of a father, husband and fellow worker among others and provide material for publication through the Department of Foreign Missions.

Howard is now in the States on furlough, stationed in the midwest. At this time, he is picking up some additional experience in the field of construction prior to his return to the Philippines. This is part of Howard's ongoing continuing education experience. All of Howard's children are now in the States for post-secondary education. A probably favorite verse of Howard's—based on his ability to "hang in there" and perform the various tasks required of him must be—*"Be ye steadfast, unmoveable, always abounding in the work of the Lord."*

Some items of prayer for Howard would be:

Physical strength as he adjusts to the culture of America.

Spiritual guidance as he continues to discern the Will of God in his preparation for returning to the field after his furlough.

The ability which only God can give to leave his children here in the States while he serves in a foreign land.

Ability to continue to carry out deputation activities as he relays to the American people the needs and the opportunities of the work in the Philippines.



JULY

- 16 **PRAISE GOD** for the willingness of the parents of our missionaries for their children to serve God overseas.
- 17 **PRAY** for the parents of prospective missionaries that they will be willing to "give up their children for Christ."
- 18 **PRAISE GOD** for ALICE BROWN's ability to lead people to Christ.
- 19 **PRAY** for MARION DAMON as she continues to relate to higher caste in India.
- 20 **PRAY** for SYLVIA WHITMAN as she takes on additional responsibilities during the Powers' furlough.
- 21 **PRAY** that LUREE WOTTON may experience improved health in the upcoming days.
- 22 **PRAY** with AUSTIN and DOROTHY WAR-RINER that at least 6 adults in Asukano, Ikoma City, Japan will decide to accept Christ as Savior and Lord during 1982.
- 23 **PRAY** for MARGARET HELMS as she assumes the responsibility of Superintendent of the Philippine Field.
- 24 **PRAY** for ED HICKEL as he ministers at Lakeside Camp starting today (July 24) through August 1.
- 25 **PRAY** for FLOYD and MUSA POWERS that they will have peace of mind about their ministry during their furlough.
- 26 **PRAISE GOD** for the opportunity statesiders have had to fellowship with ANNA MAY TOWNE while she has been on furlough.
- 27 **PRAY** for LAURA PUTNAM as she prepares for deputation in Oklahoma, Texas and New Mexico.
- 28 **PRAISE GOD** for DAVID E. DEAN's ability to relate to young adults of the Philippine A.C. churches.

- 29 **PRAISE GOD** for MELODIE DEAN's willingness to open her home to all people.
- 30 **PRAY** that God will use BECKY DEAN as an example of Christ's dedication by missionary parents.
- 31 **PRAISE GOD** for His blessings on RUTHIE DEAN who has recuperated from a recent illness.

AUGUST

- 1 **PRAISE GOD** for HOWARD TOWNE's opportunity to obtain education through experience in construction procedures and materials while on furlough to better prepare him for his obligations in the Philippines.
- 2 **PRAY** for the Japanese A.C. pastors as they meet together for prayer fellowship the first Monday of each month. Remember their health and financial needs as well as their need for spiritual power in their ministry.
- 3 **PRAISE GOD** for MARY BROWN's improved health.
- 4 **PRAY** for BESSIE SMITH as she tries to "make ends meet" as treasurer of the Philippine Field Council.
- 5 **PRAY** for DOROTHY WARRINER as she leads the Women's Meetings on the first Thursday of each month at the Asukano Christian Center in Ikoma City, Japan.
- 6 **PRAY** for ED HICKEL as he speaks at the Apalachian Regional WHFMS Meetings.
- 7 **PRAY** that God will supply a career missionary for BERYL JOY HOLLIS' Team in India.
- 8 **PRAY** for OSCAR OSHIKATA, President of the Japan A.C. Conference.
- 9 **PRAISE GOD** for MELODIE DEAN on her birthday as she is missionary, wife and mother in the Philippines.
- 10 **PRAY** for unity of spirit between the Northern and Southern Districts of the A.C. Conference of Malaysia.
- 11 **PRAY** for FRANK SUSPANGAN, President of the Mindanao A.C. Conference in the Philippines.
- 12 **PRAY** for E.A. Akpan and E.P. Etuk Akpan as they continue to minister in Nigeria.
- 13 **PRAY** for ALICE BROWN that she can effectively minister in churches, camps and to individuals and wisdom in preparing messages, talks and slide presentations while doing deputation in the States.
- 14 **PRAY** for MARION DAMON as she assists the Nationals in their plans for erecting church buildings.

- 15 **PRAY** for LUREE WOTTON as she contemplates further plans for continuing TEE (Theological Education by Extension) among the Nationals.
- 16 **PRAY** for AUSTIN WARRINER as he serves as a member of the Executive Board for the Japan A.C. Conference.
- 17 **PRAISE GOD** for MARGARET HELMS' willingness to work under the direction of the National Conference in the Philippines.
- 18 **PRAISE GOD** for supplying the FLOYD and MUSA POWERS a place to live and an automobile to drive during deputation.
- 19 **PRAISE GOD** for BARBARA WHITE's friendly disposition on the mission field.
- 20 **PRAY** for LAURA PUTNAM as she finalizes her plans for her future stateside ministry.
- 21 **PRAY** for DAVID E. DEAN as he continues to acquire proficiency in the Cebuano language.
- 22 **PRAISE GOD** for LAURA PUTNAM and her ministry for the Lord on her birthday.
- 23 **PRAISE GOD** for BERYL JOY HOLLIS as she continues to supply Christian articles for Tamil speaking Indians.
- 24 **PRAY** for MARY BROWN as she plans for her retirement in June of 1983.
- 25 **PRAY** for MELODIE DEAN as she continues her language study.
- 26 **PRAY** for HOWARD TOWNE as he returns to the Philippines following her brief furlough.
- 27 **PRAY** that God will give ANNA MAY TOWNE peace of mind in the final months of her furlough prior to returning to the Philippines.
- 28 **PRAISE GOD** for BESSIE SMITH's willingness to continue her career missionary service in the Philippines.
- 29 **PRAISE GOD** for LUREE WOTTON on her birthday and for her ministry in the Philippines.
- 30 Continue to **PRAY** that God will provide candidates for the Foreign Missions Field.
- 31 **PRAY** for the PEOPLE'S REPUBLIC OF CHINA.



One Ant Doesn't Enjoy The Sugar Alone

by Beryl Joy Hollis

"One ant doesn't enjoy the sugar alone." I don't know where I read that. But I have plenty of opportunity to recognize its truth.

I recollect one day putting something down on the bench opposite the stove. For a time I was attending to the cooking I had on the stove. When I turned back to the bench the ants had already found the food on it! It is not uncommon to find these varieties of ants running around the kitchen at one time, including the big black ones which reach about 1/2" in length.

Not long ago, someone sent me some delicious jubes in a parcel. I put them in a small Tupperware container and took them to my bedroom. Alas and alack! Next day, I found the container over-run with ants. The sugar-coated jubes have proved so tempting that they chewed three neat little holes in the lid and found their way inside. No one ant had come to enjoy the sugar alone! Yes, the ants seem to have their scouts everywhere. The only safe places are the cupboards which have their legs standing in oil. Scouts soon find anything left anywhere else, be it table or bench, refrigerator top or side-board, bureau or bed! And those scouts soon find several hundred fellows to call to the feast!!

"Go to the ant, thou sluggard; consider her ways, and be wise." The ants are never selfish. They do not keep the good things to themselves. Are we as wise as they? The Word of the Lord, says David, is "sweeter than honey and the honeycomb." A Tamil lyric says that the name of the Lord is sweeter than honey. You and I have tasted this sweetness. Are we selfishly keeping it to ourselves?

Perhaps our next-door neighbors are not as quick to listen when we tell them to come as the ant is when it is called to enjoy the sweetness of sugar or honey. Nevertheless, if we are wise, we will not neglect to let them in on this Good News that Jesus Christ is the One who loves them, the One who would save them if they will only come to Him. "He that winneth souls is wise" (Prov. 11:30).

It is my desire to be at least as wise as the ants! There are so many here in India who do not know the sweetness of my Lord. How can I tell them? How can I bring them to Him? Pray for me, that I may be given a winsomeness in telling the Good News, which will draw people to my Saviour, and theirs.

INDIA

Barbara White (January 14)*
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

Marion Damon (March 27)
Guindy, Madras 600 032
India

JAPAN

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Mission Directory

PHILIPPINES

Margaret Helms (September 18)

Bessie Smith (March 27)

Luree Wotton (August 29)

David E. Dean (December 20)

Melodie Dean (August 9)

Address for all listed above:

Box 223, Cagayan de Oro City 8401
Philippines

ON FURLOUGH

Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060

Howard Towne (May 5)
Anna Mae Towne (June 11)
308 Fordham
Aurora, IL 60506

Floyd Powers (October 8)
Musa Powers (February 28)

c/o Mrs. Gladys Dingley
149 Percival Street
Portland, ME 04102

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Laura Putnam (August 22)
c/o Mr. Mayo Putnam
Rt. 3, Box 4290
Morrisville, VT 05661

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

*The missionaries' birthdates follow their names.



Old Folks At Home

Advent Christian Village

Dowling Park, FL 32060

The old Live Oak Perry and Gulf railroad between Live Oak and the Gulf is history now, and some of the old-timers around Dowling Park watched as the workers moved in to take up the rails. Many can remember when the train pulled a long line of cars loaded with timber, and listened for the whistle early each morning as it went down to the coast and as it came back each evening. We well remember the whistle, for our Cocker Spaniel "Shadrach" howled as long as it sounded. The vibrations hurt his ears terribly and he let everybody know about it.

I recall my first—and only trip on the old wood-burner train. It seemed we were hours going the eighteen miles from Live Oak to Dowling Park. The train was glibly referred to as "the lopin' gopher" because it went so slow. They would stop along the way and "take on fuel" which was stacked neatly along the tracks. This was quite an experience for me as I shared the one passenger coach with a white short-haired dog that insisted on trying out every seat—including the one I was occupying. We shared the ride and finally ended up at the Dowling Park depot.

The entire village was saddened by the death of Rev. John A. Cargile on May 3. The grandson of Elder John A. Cargile and son of Rev. Albert B. Cargile, he was the third generation of Advent Christian ministers. His son, Rev. William Cargile is pastor of the Advent Christian Church in LaGrange, Ill. William is the fourth generation of ministers and possesses many of the characteristics of his father. Rev. Cargile was laid to rest in the Advent Christian Village cemetery to await the coming of His Lord. His wife, Rose, is living in an apartment in the Carter House.

It is migrating time again at the Village and many of our family are heading north for the summer months. We shall miss them terribly and will be counting the days until they all return in the fall. We surely miss Dr. and Mrs. Robert Fillinger since they returned home after spending a year at the Village. Perhaps we found too many things they could do and kept them too busy, but they seemed to fit in everywhere and proved to be such a blessing to young and old alike.

Ina Hart

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WITNESS
ADVENT CHRISTIAN
to the WORLD

SEPTEMBER 1982

Yes, It Can Be Done!

Dear Friend,

Early in June a report came to me that our May income for United Ministries was down significantly. Immediately I prayed that God would show us reason to be encouraged. That prayer was made believing that our work honors Him and is to His glory.

God answered prayer in June as the income was 27% above the previous June. We were encouraged by an increase of more than \$32,000 above June 1981 and more than double the May income. This means that Advent Christian people and churches have contributed 93% of the need for the first half of 1982. Here is how it looks on a monthly basis:

	United Ministries Giving 1981	United Ministries Giving 1982	United Ministries Need Per Month
January	\$ 95,999	\$ 93,407	\$ 85,394
February	50,371	56,910	85,394
March	53,994	60,353	85,394
April	56,409	54,768	85,394
May	93,181	61,408	85,394
June	117,088	149,500	85,394
	<hr/> \$467,042	<hr/> \$476,346	<hr/> \$512,364

Being only 7% short does not look so bad, but let me share a concern with you. Yes, it can be done, but here is what it will take:

	Income 1981	Need 1982	Need Beyond '81 Giving
July	\$ 94,883	\$ 91,390	\$ - 3,493
August	59,382	91,390	+ 32,008
September	61,711	91,390	+ 29,679
October	81,339	91,390	+ 10,051
November	52,109	91,390	+ 39,281
December	71,463	91,390	+ 19,927
	<hr/> \$420,887	<hr/> \$548,340	<hr/> \$ + 127,679

So, you can see that your ministries need \$548,340 for the last six months of 1982. This is \$127,679 more than given during the same time frame last year.

Yes, it can be done. It can be done as all Advent Christians and 365 churches respond further to the challenge of 1982. I am asking you and your church to help us finish the task for 1982. Thanks for your support.

For Harvest Now!

Adrian B. Shepard

Adrian B. Shepard
Executive Vice President



United Ministries

...doing the whole job, together!

Guest Editorial



by **Leon Horne**
Vice President, General Conference
Eastern Region

“**A**dvent Who??”, I stiffened whether in defense or embarrassment I wasn’t quite sure. Then I thought of “Jimmy Who??” and how he had become President so I replied, “Advent Christian that’s who” and a warm feeling swept over me.

I remembered the stimulating session of the Executive Council interim session just concluded in June. How Pomeroy Carter had made my heart beat just a little faster as he described in glowing terms the outstanding ministry being rendered at the Advent Christian Village on the banks of the Suwannee River. How Jack Jones had enunciated so ardently the care and concern for the elderly and the retired at Vernon Homes, Inc. Of course I knew firsthand about their loving ministry to the residents for Mother Horne resides at Vernon Green. Advent Christian is more than a name. It is people helping people. I thought of the three young ladies from Aurora College, one a Senior and two recent graduates, who were part of a Christian Service Youth Ministries Team doing surveys and holding neighborhood puppet ministries in Stratford and as I observed their Christian commitment and dedication to their work, the report of President Alan Stone of Aurora became crystal fresh in my mind again. Advent Christian is people preparing people to minister to people. Yes and how I had thrilled as the vision of the current Berkshire Challenge Fund was unveiled to the Executive Council. Surely if we as a people are to continue to provide an answer for “Advent Who??” then this dream must become a reality.

And it will; for putting feet into prayers, flesh upon the bones of visions, and making facts out of what some might call fancies has become a characteristic of these “Advent Who’s.” New congregations are no longer dreams on a drawing board but people reaching people in new communities. Older established congregations are experiencing new life and reaching out to unclaimed neighborhoods. For the first time since my involvement in leadership there are several prospective missionary candidates becoming involved in the process of preparation for service. A refreshing wind is sweeping across our people and an air of confidence is quickening our step. Perhaps we never will become president but our presence will be felt for we know WHO we are, and WHAT we are to be doing, and by the grace of God and the sweat of our brow Advent Christians are occupying til He come and redeeming the times. “Advent Who??” Advent Christians that’s WHO!!!

On The Cover: The bamboo bridge is at Militabag on the road to the Advent Christian Church, Malaghna, Philippines. See related article, p. 31.

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Editor-in-Chief
Joyce K. Thomas

Missions Editor
J. Edgar Hickel

WHFMS Editor
Mrs. Caroline Michael

Graphic Arts Designer
Rickie Hickel



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MEMBER OF
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Come Out of Babylon

by Dr. Clyde E. Hewitt

When William Miller began to proclaim the glorious news of the approaching return of Jesus Christ he had no idea that his message would attract opposition. Least of all, it seems, did he anticipate anything but a warm reception for that news in the established churches of the day.

It would only be necessary, he thought, to point out to devout Christians the consistency and coherence of the numerous prophetic utterances on the subject of the Lord's Second Advent and they would gladly embrace his findings. Some sinners might remain intransigent, but hardly those who professed the name of Jesus.

Yet, like many of God's spokesmen before him, Miller was often disappointed in the reception of his message. As early as the fall of 1834 he was writing to his good friend Truman Hendryx, a young Baptist minister, "In every church where I have lectured...many, very many, seem to awake, rub open their eyes, and then fall back to sleep again."

Indifference to the word, however, was only the beginning. Along with the truly remarkable success which eventually greeted his proclamation, the indifference on the part of some church-goers continued, and often changed to opposition. Furthermore, this opposition was most difficult for Miller to understand when it came from the clergy, as it often did. At first this clerical opposition centered around his interpretation of prophetic passages.

Most clergymen of the day and the seminaries in which they trained believed and taught that Christ would not return to this earth until after the thousand years of Rev. 20 had ended. This post-millennial view held that man through his missionary and reform efforts would virtually usher in a thousand years of Paradise on earth before Christ's Second Advent. It was an optimistic view of man's future in direct opposition to the pessimism inherent in the Millerite view. A return of Christ as soon as 1843-44 would obviously find many men unredeemed, society unreformed, and evil rampant.

Millerites saw Christ's return as the only real and ultimate reform for society's ills.

Millerites saw Christ's return as the only real and ultimate reform for society's ills. Post-millennialists fondly believed that man could use his own bootstraps to lift himself out of his evil ways. It was a day for reforms, particularly in the northeastern quadrant of the United States. Americans were, to borrow a modern phrase, bullish about their future. The success of their democratic experiment might well be the first harbinger of Paradise. The Millerite challenge to this easy optimism was too great for its many exponents among the clergy to accept. So they debated the logic and assumptions of the Millerite arguments and remained for the most part unconvinced.

But, as time went on and as Millerism began to attract numerous converts, opposition from within the established churches all too often changed from indifference and intellectual debate to sterner actions.

Some sections of the religious establishment felt threatened. Their congregations were decimated as members gave their chief allegiance and support to the Millerites. Occasionally whole churches "defected" to Millerism and denominational organizations became concerned. In other cases, pastors were openly criticized by their parishioners for not seeing and preaching the truth that was so obvious to them.

Not surprisingly, therefore, church sanctuaries were increasingly closed to the proclamation of "the blessed hope." Millerites were subjected to scorn and ridicule. Clergymen who preached Christ's return were sometimes threatened with excommunication or forced to leave their denominations, and many church members who had embraced Millerite doctrines were subjected to pressure to give them up. They could enjoy their accustomed church fellowship only so long as they kept quiet about their newly-found faith.

It was all too much! Personal persecution was bad enough; but failure of the established churches to accept God's truth, followed by actual attempts to suppress it, was worse. A feeling began to grow within Millerite ranks that the churches and their religious publications were taking on a role like that which they had all traditionally ascribed to Papal Rome—the "harlot of Babylon."

As early as July 1843 while expecting the Lord's return at any moment, one of Miller's top lieutenants, Charles Fitch, sounded the cry, "Come Out of Her My People." It was a fateful cry! As issued by Fitch in the midst of this earth's final year of time, it was a call upon Millerites to disassociate

themselves, while they yet could, from their former colleagues who had joined with the Papacy in becoming as sinful as the figurative Babylon of Rev. 17:1-5.

At least six denominations have grown out of Miller's proclamation.

After the Great Disappointment, however, the call took on a new significance. Its leaven working both among the Millerites and their opponents guaranteed a separate denominationalism for William Miller's followers. At least six denominations have grown out of Miller's proclamation. Had his followers not severed their former church ties as drastically as they did, the outcome might well have been quite different.

Charles Fitch's sermon in which he challenged his fellow believers to come out of Babylon was immediately popular. In the months that followed it was often republished. A modern scholar has concluded that it soon became "the most widely read and influential statement of Millerite separatism and sectarianism." It appealed first in the West but eventually, despite Miller's nearly constant opposition, in the East as well.

The role of William Miller in opposing all attempts to convert his message into a move for separation from the existing churches, either before or after the Great Disappointment, is absolutely vital to an understanding of the spirit of the man. Given his continuing, if slowly waning, influence among his followers after Oct. 22, 1844 it helps to explain why it took so long for separate adventist denominations to form.

He counselled strongly against the formation of a separate denominational organization.

From the first, Miller had preached against any withdrawal from the churches. He merely wanted to awaken them, their membership, and the unsaved to the necessity of preparing for the imminent return of Christ. Some five months after the Great Disappointment, Miller and his staunchest followers held a conference in Albany, N.Y., to decide how best to meet the challenges thrust upon them by their Lord's non-return. Here he counselled strongly against the formation of a separate denominational organization or, indeed, of any actions that would approach that.

When the report of the Conference was read by some critics as "sect-forming" Miller personally replied that all they had done at Albany was to recommend that individual con-

gregations organize themselves along the lines of New Testament order as laid down by Christ himself. In the four remaining years of his life he continued to counsel against building a new church. Meeting together in conference for consultation and encouragement as they had been doing in their General Conferences ever since October 1840 was as far as he would go.

Yet the logic of events was against him. As the effect of Fitch's cry began to work both on the Adventists and on their former churches, the Millerites increasingly sensed that in coming out of Babylon they had left themselves no place to go. This had been of no great moment to them as long as Christ was about to usher them all into His glorious kingdom. After October 22, 1844, however, the problem took on a decidedly different hue. It has been well pointed out that the

adventists had cut themselves off from the most important social institution in their lives. They had staked social happiness and even the safety of their souls on God's promise to give the saints precedence over the churches upon His second coming. Any admission that they were wrong would imply not only that they were dupes, but also that they had heeded the voice of Satan urging them to condemn the traditional representatives of Christ on earth.

So they looked for a new home, sometimes even without admitting it.

To begin with, of course, the Millerites had cried "Come out of Babylon" not to establish a new church, but to better await the Lord's return. Why create an organization to function after 1844 when time would be no more? It would have denied their faith if they had even dreamed of it.

But in identifying Protestant churches as well as the Roman Catholic church with the "harlot, Babylon" they had made it virtually impossible to accept fellowship in, or to be welcome in, their former churches. The spirit of exclusiveness implicit in their position, even if it arose out of the ridicule and exclusionary actions of their former churches, was resented by those churches. They were as much antagonized by the "cry" as the Millerites were repulsed by the exclusiveness of those among themselves who advocated "perfectionism" or claimed to have special spiritual gifts and were selfishly "holier than thou" in attitude.

Curiously, though, while the ultimate effect of identifying the Protestant churches with "Babylon the Great" was to drive the Adventists into separate organization, a minor effect for some of them was to strengthen their resolve not to form a new organization. They felt that they did not want to withdraw from Babylon only to become a new Babylon themselves. Their theology might not suffer, but by main-

Come Out of Babylon

from page 5

taining no more than a loose connection between themselves—and that, hopefully, one of love—they wished to avoid some of the un-Christian excesses they thought often infected the established churches. One of their number, the Advent Christian historian, Isaac C. Wellcome, has well described it, “They had seen exhibitions of arbitrary church power in opposing the truth, in abusing and expelling the faithful of the churches, and in exalting and sustaining wicked and unworthy members for sectarian purposes.” As a result of these observations, he continues, “This had become so fixed in the minds of some they had decided *without* a Scriptural examination, that the Bible furnished no rule for *such arbitrary* government, and finally, no government at all; thus one extreme produced another.”

Nevertheless, out of their former churches and facing all the common problems of maintaining their faith and doctrines without any machinery in common for doing so, the ex-Millerites moved irresistibly toward denominational organization. Two decades after the Great Disappointment the process was nearly complete.

The more they were called upon to defend their message, the more they became convinced of it.

Fairness to the Millerites and particularly to their opponents suggests that the account as here presented is not complete. Two footnotes need to be added. In the first place, any balanced discussion of the verbal attacks on the Millerites from religious sources must note that blame does not lie wholly with their opponents. Name-calling went both ways. Two things, both humanly understandable, happened to the Millerites. First, although relatively slow to anger and often cautioned to restraint by their leadership, they were, nevertheless, stung by repeated name-calling

and exclusion from their own churches. Not surprisingly, they retorted by expressing uncharitable views of their opponents. Also, the more they were called upon to defend their message the more they became convinced of it. The more often they preached it to large and receptive crowds, the more often that their preaching brought sinners to salvation, and the more frequently they explained their time charts and quoted their favorite supporting passages of Scripture, the more they convinced themselves that they were absolutely right. Everyone else was wrong. It became easy for them to believe and publicly proclaim that their opponents were guilty of the same suppression of divine truth which Protestants generally believed had turned the early church into the “Whore of Babylon” of Revelation prophecy. Clearly to some extent Millerism generated its own opposition.

Secondly, it is also clear to the historian with his clarifying hindsight that the cry, “Come out of Babylon,” was not just an expression of Millerite petulance. For one thing, calling some parts of Protestantism “anti-Christ” or “Babylon” was not original with the Millerites. It had been applied by English and colonial writers before them. Well-read Millerites, it may be presumed, were familiar with the concept long before they felt the sting of rejection and disappointment that the churches were closing their eyes to God’s truth.

To the historian one conclusion is inevitable. Increasingly as Adventists identified post-millennial Protestantism with “Babylon” they rendered inevitable the day when they would have to obey the injunction of Rev. 18:4, “Come out of her, my people that ye be not partakers of her sins,” and thus separate themselves from their former brethren.

(Ed. note: Material in this month’s article by Dr. Hewitt in recognition of the William Miller Bicentennial Year is recast from his forthcoming work, *Midnight and Morning*. Publication of that volume, the first in a series of works on the history of the Advent Christian denomination, is scheduled for later in the year.)

Career Missionary Number Increases

The 81 missions related to the Evangelical Foreign Missions Association have 10,084 missionaries, according to Wade T. Coggins, Executive Director of the association.

Of these 9,018 are “career” missionaries, while 1,066 are short-term workers (1 to 2 years). Above the 10,084 the EFMA missions have 1,392 workers who serve less than one year. Those originating from North America number 8,009, while 1,009 originate from other parts of the world—principally Europe.

The statistics do not reveal any major trends, Coggins

said. One point of considerable interest, however, is the increase from a year earlier of *career* missionaries (up from 8,665 to 9,018) and the reduction of short-termers (down from 1,148 to 1,066). Workers serving less than one year are down from 1,721 a year ago to 1,392 at present.

The breakdown by countries shows the missionaries distributed in over 130 countries.

Coggins expressed thanksgiving that the church’s missionary effort continues to advance despite the problems of inflation, recession, and political unrest in the world. Advent Christian Foreign Missions is a “Member-Mission” of EFMA and affiliated with the National Association of Evangelicals.

JEH

Do You Love Him?

The essential ingredient for a simple devotion to Christ is love for Him. To love Him is to be simply devoted to Him. The foremost commandment is for man to love God with his entire being. Christ told His disciples, "If you love me you will keep my commandments."

When the risen Lord was going to reinstate Simon Peter into fellowship with Himself, after Peter had denied three times that he even knew Him, He asked him, "Do you love me?"

When the glorified Lord Jesus spoke in the Revelation to the church at Ephesus He listed several outstanding characteristics of the church, but then charged them, "You have left your first love."

We can be devoted to spiritual knowledge but not love Him.

We can have Bible knowledge but not love Him.

We can have and exercise spiritual gifts but not love Him.

We can work faithfully in His church and ministry, but not love Him.

And many other things related to Him can occupy our attention so that we fail to love Him.

He wants our love. He desires us to be devoted to Him. Him before His work. Him before His truth. Him before His ministry. Him before His gifts. And Him before His church.

We are to love Him for Himself. We are to be devoted to Him for His glory and pleasure. Our thirst is to be for Him like the deer thirsts for the waterbrook. That pleases His heart. That simplifies our life. That is the secret of simple devotion to Christ.

I have known those who love Him. Their walk is out of a simple love relationship with Him. Their love motivates their devotion and their devotion seeks to please Him in every respect. They do not live by principles. They do not live by knowledge. They live by loving devotion to Christ. Knowledge they may have and principles they may know, but their heart—their inner man—their real self is in love with Christ, and with their entire being they are devoted to Him. Their witness is spontaneous and their walk is a fragrant aroma. There is a freshness about them, even in their down times, because even then out of their fullness of love for Him they continue to be devoted to Him.

There are others I have known who say they love Him but their love for Him is mistakenly expressed by their devotion to His truth or work or church or gifts. Some aspect related to Christ takes precedence over their loving devotion to Christ. They indeed love Him but their misdirected devotion



hinders them from enjoying His love. Furthermore it hinders their delight of loving Him. The consequence is like a husband and wife working so hard to have a good marriage that they lose the delightful enjoyment of just loving each other. One could speak with them about it and they would confess, "Oh, we love each other or why else would we try so hard to do the right thing as a mate." The fact is they may love each other, but their devotion is misdirected to the principles of marriage rather than to the partner in marriage. The result is struggling, frustration and the failure to enjoy the reality of their loving relationship. It is almost a mechanical relationship rather than one which flows, like the beauty of a creek through a meadow.

Dear Christian, with what is your soul satisfied? In what do you delight? The discovery of a new truth? The attainment of a lifestyle that is in accordance with the principles you have learned? The evidence of God's blessing upon your life or ministry? What is it that satisfied the taste buds of your inner man? Is it Christ only—to love Him with all your being—to be devoted to Him—to desire to please His heart as He pleased the Father?

Herein is the secret of the enjoyment of Christ and thus the delight of the Christian life: To so love the Person, Jesus Christ, that in all you do you want to please Him.

Do you love Him?

—Jerald R. White, Jr.
Reprinted from "Encouragement"

WALKING BY THE SPIRIT

by Ronald T. Fordham

(Note: This article is an exposition of Galatians 5:13-21. Be sure to have your Bible open to this passage as you read it.)

A little boy in kindergarten complained everyday about the structured play period. He griped so much until one day the teacher finally said, "All right, you may do whatever you wish." After a few minutes the child came back to the teacher and said, "I don't want to do what I want to do any more."

Today our society talks about a new morality which supposedly allows us the freedom to do our own thing. There are all kinds of liberation movements. People are saying, "I can do whatever I please." They are demanding their own rights. But this is not real freedom. It is actually slavery.

The Bible teaches us that freedom comes only through knowing Jesus Christ. According to John 8:36, Christ makes us truly free. Those who belong to Him are free from the law of sin and the law of death (Romans 8:2).

Some Christians, however, never enjoy their freedom in Christ. Instead, they become slaves to legalism. This was the problem in the churches of southern Galatia. The apostle Paul had preached salvation by grace through faith in that area. But soon a group of false teachers came along and said that a person had to keep certain Jewish ceremonies and rituals in order to become a Christian. These Judiazers who claimed to be Christians taught that circumcision was required for salvation. By the way, this was the major issue of the first church council in Acts 15. As a result, many of the Galatian believers were bound by the legalism of the Jewish law. They were no longer free in Christ. So Paul explains in Galatians 5:13-21 that the only way for Christians to enjoy their freedom in Christ is to keep on walking by the Spirit. Here we discover how God intends for us to live the Christian life and experience His best in our lives.

First of all, freedom in Christ is not a license for sin (vs. 13-15). Christians have been called to be free (v. 13). Our spiritual freedom means that we are totally liberated to do what God wants us to do. It does not give the liberty to follow our old sinful nature. If everyone did whatever he/she pleased, then no one would be free.

Evidently some of the Christians in the Galatian churches had over-reacted to legalism. These verses indicate that they had gone to the other extreme and misused their liberty to sin against one another. But Paul says in verse 13 that Christians should serve each other in love. He reminds all

believers that the law is fully obeyed when we follow the simple command, "Love your neighbor as yourself" (vs. 14; Leviticus 19:18). We should never serve others because we have to or because no one else will. Our motivation should always be love. Love for your neighbor is the result of truly loving God.

As Christians, we should express and enjoy our freedom in Christ. But we should never use that freedom in the wrong way. Verse 15 describes what happens when we do. Paul says here that if we bite and devour each other, then watch out because we will also destroy each other. The point here is that we must not use our freedom to throw rocks at other Christians. Once there were two snakes who grabbed each other by the tail and swallowed one another. Be careful. Our freedom in Christ is not a license for sin.

Walking by the Spirit is not legalism because it has more to do with what we are, rather than what we do or where we go.

Next, Christians must learn to submit themselves to the Holy Spirit (vs. 16-18). Paul says in verse 16: "Walk by the Spirit." The word "walk" is a continuous verb in the Greek. It means that we are to keep on submitting ourselves to the Spirit of God. This is the key to really being free in Christ. Walking by the Spirit is not legalism because it has more to do with what we are, rather than what we do or where we go. Besides what we are always determines what we do.

Paul warns us in verse 17 that walking by the Spirit is difficult because there is a constant conflict. The Spirit and the flesh don't get along. They are always struggling against one another. There is no possibility of a peace treaty or a compromise. The word "flesh" here refers to our old sinful nature which we still possess even though we are Christians. That's why we are still capable of the worst sins (see Romans 7:15, 19).

The only way that we can defeat the flesh is by continually submitting ourselves to the Holy Spirit (v. 18). Paul says here that if we are walking by the Spirit, then we are not

When we walk by the Spirit, we are free to live a life that pleases the Lord Jesus Christ.

bound by the Jewish law. He knew from personal experience that we cannot conquer the flesh by keeping the law. To be under the law is to be unable to control the desires of the flesh. The law is weak. It cannot stop the flesh. But the Holy Spirit is powerful. When we walk by the Spirit, we are free to live a life that pleases the Lord Jesus Christ. You see, the Spirit leads (Romans 8:14), but it is up to us to follow. I don't need to pray, "Holy Spirit, lead me." He is already doing that. A better prayer would be, "Lord, teach me how to follow." That's what walking by the Spirit is all about.

Finally, Paul gives us a list of the characteristics of walking by the flesh (vs. 19-21). He refers to them as "deeds/acts of the flesh." Here we can see specifically what we are not to do. These 15 items all deal with relationships. They can be broken down into five categories: sexual, religious, human, the church, and our bodies. The first three which are "immorality, impurity, and sensuality" fall under the heading of sexual relationships (v. 19). "Idolatry and witchcraft" (v. 20) concern relationships with God. The next four have to do with human relationships. They are "hatred, discord/contention, jealousy, and anger/rage" (v. 20). Then the list includes our relationships with the church—"strife/selfish ambition, dissension, factions/divisions, and envy" (vss. 20-21). The last two which are "drunkenness and carousings/orgies" deal with our relationships with our own bodies (vs. 21). Some of these sins are obvious and gross, such as immorality and drunkenness. Others, like idolatry and selfish ambition, are more subtle because they are the kinds of things done by ordinary people.

There is a warning in verse 21 which says that those who live like this will not inherit the kingdom of God. Paul is not talking here about Christians. The Greek text is actually referring to non-believers who practice these things over and over. They are not citizens of the kingdom.

But when we walk by the Spirit, we do not make a habit of sinning.

But suppose that a Christian slips up. What if a Christian has an immoral thought, or becomes jealous, or even gets angry? Does this mean that he/she is no longer saved? Certainly not. Christians may still sin. But when we walk by the Spirit, we do not make a habit of sinning. Besides 1 John 1:9 was written to believers. God forgives all sin when it is confessed. He really does. Also, our citizenship is in heaven (Philippians 3:20).

How about you? Are you enjoying your freedom in Christ? Or, are you bound by legalism? A legalistic Christian is one who keeps a list of do's and don't's. It's like the blacksmith who boasted that he could break any chain except those made by himself. Once he committed a crime and was locked in chains. As he looked closely at the links, he saw his own mark. He knew right then that he was hopelessly bound by his own handiwork. Galatians 5:13-21 plainly tells us that we should be walking by the Spirit. If you aren't doing that, then you can decide right now to submit yourself to the Holy Spirit continuously.

"Issues In Missiology," by Edward C. Pentecost. Baker Book House, Grand Rapids, Michigan.

A friend of mine, Ed Pentecost, is Associate Director of World Missions Research Center and assistant professor of world missions at Dallas Theological Seminary. Among other books, he has now authored "*Issues in Missiology*." This book can be read and understood by our Advent Christian constituency and I would strongly suggest the purchase of it. Ed deals with the "missionary theology" which will give you an opportunity to see a new perspective on Scripture as it relates to the missionary call and the scriptural context. He goes on to speak of the cultural and spiritual mandates, the church and its nature and function, the principles and patterns of church work, man and his culture and his mentality, all of which is related to the outreach of the church in missiology.

One very interesting chapter among many would be chapter eleven dealing with the receptivity of persons followed by a dynamic statement on the homogeneous-unit principle. The end of the book deals with the spiritual warfare in which each of us is now engaged as believers. The general bibliography is good and it will serve as a listing of books which you may wish to purchase for your church library or as a gift for your pastor. Quite apparently, all pastors and college professors need this book in their library. I believe the reading of it will show its value in continued support by the Advent Christians for the mission cause and also a broader desire by students to commit themselves to career missionary outreach.

JEH

Interpreting Jesus' Olivet Discourse

by Kenneth Perkins
Graduate Student, Vancouver, British Columbia

Part 2

In the July issue, I suggested that Matthew 24:4-35 predicts the destruction of the temple which was accomplished in that generation (vs. 34) by the Romans in A.D. 70. Few would say that that event is not predicted here, but many find it difficult to accept that the events of 70 A.D. completely fulfilled the prophecy. These difficulties stem from an inadequate understanding of history and the preconceptions of systems of prophetic interpretation. Let us take a closer look at some of the statements that allegedly cannot refer to the fall of Jerusalem.

What about the expression "the end" (vs. 3,6,14)? Can it refer to anything other than the return of Christ? It is necessary to distinguish between the end (*sunteleia*) of the age (vs. 3) and the end (*telos*) of verses 6,13, and 14. While *sunteleia* refers to the end of the world (cf. Mt. 13:39,40; 28:20) *telos* does not (vs. 13; 10:22; 26:58). The "end" of verses 6 and 14 is the end of the Old Testament economy of sacrifices accomplished when the temple was destroyed in A.D. 70. Verses 4 to 14 accurately predict the situation in Palestine between Easter and the beginning of the siege.

Verse 14 is frequently cited as a sign of the Second Advent. Can it really be said that the gospel was preached in the whole world before A.D. 70? Note that the word for world (*oikoumene*) is one that frequently has a less than universal meaning (Lk. 2:1; Ac. 11:28; 17:6; 19:27; 24:5); and that the preaching of the gospel as a testimony is something less than the Great Commission. The prediction is that the gospel would be preached throughout the Roman Empire, and the New Testament gives evidence of its fulfillment. Paul alone preached the gospel fully from Jerusalem to Illyricum and was looking to Spain as a new frontier (Rom. 15:17-24). A few years later he could say that the gospel "has been proclaimed to every creature under heaven" (Col. 1:23).

The "abomination that causes desolation" (vs. 15) is often said to be an image of a future Antichrist that will be set up in a rebuilt temple to desecrate it. Luke, however, speaks simply of Jerusalem being surrounded by armies. The reference then is to the Roman armies and their activities during the siege. Verses 15-28 discuss the details of the siege.

It is objected that the designation "great tribulation" (vs. 21) is not appropriate for the siege of Jerusalem and must refer to a future tribulation immediately preceeding the Second Coming. However, the qualification that this tribulation will "never be equalled again" suggests that there are

subsequent tribulations though not so great. That the sufferings of that period were very severe can be verified by reading Josephus' account of it. Furthermore, no subsequent tribulation has had, nor can have, the national or religious significance of the destruction in A.D. 70. That significance is portrayed in verses 29 to 31.

Signs in the sun, moon, and stars (vs. 29) do not signify the end of the world but the judgment of a nation (Isa. 13:10—Babylon; 34:4,5—Edom; Ezek. 32:7, 8—Egypt). In this case the nation under judgment is Israel, and this judgment no more necessitates the end of the world than do the others. Note that vs. 30 speaks of a sign appearing rather than a personal appearance of Jesus. The sign that Jesus was the Son of Man reigning at the right hand of the Father was that he would come on the clouds of judgment (for this significance of the clouds see Isa. 19:1 and Ps. 97:2,3) against those who rejected and crucified him. With the destruction of the temple the way of salvation based on sacrifices was closed. Now, unshackled from both Jewish opposition and the temple alternative, the messengers (an alternate translation of "angel") of the gospel summon the elect from the ends of the earth to the assembly of God—that is the Church (for this use of the trumpet see Num. 10:7).

Finally, Jesus tells the parable of the fig tree to indicate that this judgment would fall on that generation (vss. 32-35). Those who want to find other events predicted in previous verses suggest that generation actually refers to the Jewish race. This suggestion overlooks the fact that *genea* (generation) never occurs without having a definite temporal limitation. Others suggest that there is a double reference to the fall of Jerusalem and the end of the age. This writer is very skeptical of alleged double fulfillments that are required, not by the text, but by a preconceived scenario of end time events.

As stated previously, Mt. 24:4-35 records a very definite prophecy of Jesus about the fall of Jerusalem. Jesus discusses his *parousia* in 24:36—25:46 but does not give any information concerning when or how it will occur because its circumstances were unknown even to him (24:36). Because of that, we are exhorted to be faithful servants always ready for his return. In the final analysis that is the message of every prophecy. "You ought to live holy and godly lives as you look forward to the day of God and speed its coming" (2 Peter 3:11b-12a).

What's Your Prophetic Question?

by David A. Dean

Question: Mine is not strictly a prophetic question, but I wonder if you might have room for it. I am living with some people who believe that Christians go to heaven consciously when they die. I do not have an answer for some of the verses they quote to me. I would really appreciate an explanation right now of John 8:51.

Answer: We do have room for this question in this issue. What happens to us when we die is a very important part of our future if Jesus tarries and so rightly belongs in a consideration of prophecy.

In John 8:51, Jesus promises that "If anyone keeps my word he shall never see death." This is a wonderful promise and, since it is Jesus who made it, absolutely reliable. It almost sounds as though Jesus were promising that obedient Christians will never die physically. However, "It is appointed for men to die once, and after this comes judgment" (Hebrews 10:27). As even your friends must admit, Christians do die physically. We've been to too many Christian funerals to deny that.

Christians die; but, not as people without hope. When we close our eyes in death's sleep, we do so with the confidence that we shall rise at the return of Christ. "The Lord himself

will descend from heaven with a shout...and the dead in Christ shall rise first" (1 Thess. 4:16). In this respect, not even death can separate us from God's loving care (Romans 8:38,39).

In John 11:25-26, Jesus also promised: "I am the resurrection and the life; he who believes in me shall live even if he dies, and everyone who lives and believes in me, shall never die." Believers, like all men, in this present evil age must die. But, following the judgment, those who have believed in Christ will not die the second death. This is the promise he is making to us in John 8:51.

—DAD

Do you have questions on prophecy? As a regular feature of this Prophecy Page, members of the denominational Task Force on Prophecy will answer your questions. Please send questions to:

Prophecy Page
Advent Christian Witness
P.O. Box 23152
Charlotte, NC 28212

We will publish as many answers as possible in this column.

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The teaching of stewardship and the giving of the tithe is a much neglected means of grace among nearly all Christian people. Spiritual and material prosperity is waiting for people who will thus honor the Lord with their substance and with the first fruit of their increase. The Lord has promised rich blessings through His Word.

Members of the Advent Christian Denomination without exception should be tithers. So generally should we be committed to this practice that an Adventist, not a tither, would be both conspicuous and lonesome.

To the end that our denomination may become strong, it should be that the matter of stewardship including the giving of the tenth, be frequently introduced in the services of

the church and of its auxiliaries. The pastor should preach on the theme at regular intervals, Sunday School teachers should find a place for this instruction during the teaching hour, and occasional special services should be held in the interests of this practice. The task of getting our people to line up on this question is essentially educational.

One of the reasons that many Christians fail to honor God with their substance and with the first fruits of all their increase is often due to lack of information. Many people are received into the membership of the church without proper instructions. Their membership is acknowledged simply on the basis of their desire to affiliate with the church, rather than on the basis of conviction and confession of faith. Thus their lack of knowing the Lord's will as revealed through His Word reflects itself in their failure to do His will.

We must not assume that new converts will know how to give. Much of what they have seen in terms of stewardship and giving in the past may not have been scripturally oriented at all. And so they are apt to follow inadequate examples; and thus develop patterns in their Christian walk that are also inadequate. Inadequate for their own development in the faith; and inadequate for the task of Christian work that they are called into.

Experience has shown that people will respond to God's plan if it is properly explained and understood. But our instruction must be consistent and honest. To put God's plan one day; and deny it the next by adopting money-raising plans in the church that are not scriptural will never do.

Permanent results in a work of this kind may be slow. Ideas, like seed, must first be sown in the mind and given time to germinate, after which a period must be allowed for growth before we may expect to gather fruit. When teaching ideas and ideals, we are planting Oaks and not Virginia Creepers. It is time well spent to teach our children and young people the great principles of Christian stewardship that are rooted in the Scriptures and have lasting value.

And let us not forget that there is an extension of these same principles of good stewardship as they relate to the corporate body of Christ, the church. As the individual body is called upon to present itself as a living sacrifice for Christ, so also is the corporate body called upon to perform a sacrificial service in all of its life and ministry. We have known churches that faithfully taught stewardship to the individual members; but at the same time were not practicing good stewardship in the use of funds committed to the church, using them selfishly for their own ends and neglecting the larger outreach.

Israel lapsed time and again into the sin of leading a self-centered life. The judgment of the Lord was upon her for this reason. The story of the fig tree suffering the curse of the Lord (Mark 11) and its subsequent withering from the roots up is an illustration of His displeasure in a people who fail to honor Him in an outreach ministry.

Planting Oaks



We often use the writings of Paul where he relates to the matter of giving as applying to the individual; but it must be noted that most of his writings were to churches. While the principles thus taught by him may apply to individuals, they must not be neglected by the churches. The church that is selfish in the use of that which is committed to it is guilty of neglect just as Israel as God's chosen people was guilty in not being a light to the nations as God had called them.

The church that cannot see beyond its own walls is also robbing itself of the blessing that is promised to the generous spirit. And if the church leaders feel that "times are tough" and they need all that the church has for its own local

ministry and cannot afford to give to the larger ministry, they demonstrate a lack of faith and trust in the Lord for the needs of the church. Remember that the promise of Philip-
pians 4:19, for instance, was made to that church as the missionary was trying to train the church in its responsibility in giving to missionary work. He is saying that "My God (the missionary's God) shall supply all your need (the church's need) according to his riches in glory by Christ Jesus."

If we can thus teach stewardship to the individual and then to the church, its branches will spread forth providing shelter and fruit; and at the same time its own leaves will be lustrous and will not wither away.

Try This Free Examination Offer

Haven't you received such invitations in the mail? Almost every magazine contains advertisements urging you to try something for 30 days on a free examination offer. Enticing, isn't it? No obligation—just see if you don't get many benefits. And some of them are indeed rewarding so far as this physical and material life is concerned.

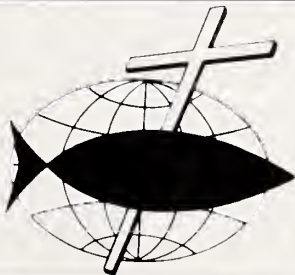
This is exactly what the Lord promises you, except with greater assurance of reliability and richer promise of blessing! "Come! you that are heavy laden, I will give you rest." "Come to the waters, drink." "Ask and you shall receive." "Knock and it shall be opened." Just try it!

Just as assuredly, the invitation to tithe one's income is no less a blessing. It is not an invitation with the "sucker's bait" designed to make us lose something. It is an invitation to try

a plan that God has designed and ordained to enrich our lives—not stunt them. God, Who made us, wants to bless us. He wants us to have the most out of life. And so He gave us a plan that may seem strange; but He says "try it," "prove me." Here is the complete plan: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

Could there be anything more reasonable? I have never known anyone who was a tither to be less happy, prosperous, or spiritual on that account. On the contrary, being a tither adds to one's success and happiness, for it always pays to mind God.

TITHING IS LOVE'S EXPRESSION



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Those Ever Enticing Secrets

(Part 1)

What do the following have in common?

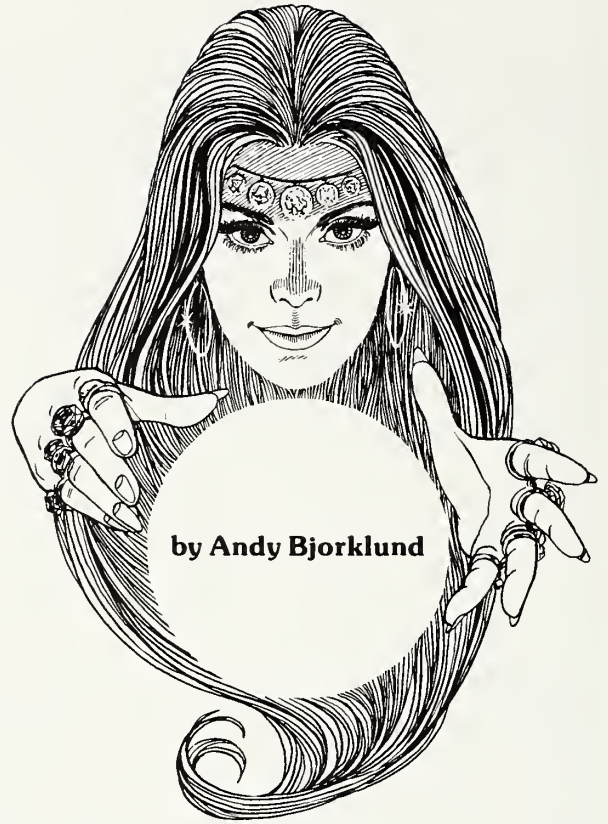
1. The horoscope in a local newspaper which often reminds us of our Zodiac birth sign.
2. The use of mind-over-matter powers by Luke Skywalker and Darth Vader in the *Star Wars* adventures.
3. A table game called "Dungeons and Dragons" where players use sorcery to subdue opponents.
4. The mixed angelic/demonic nature of the inhabitants of the Ark in *Raiders of the Lost Ark*.

The answer is **occultism**, and occultism is in opposition to Biblical teaching.

Common definitions for occultism include "the ancient wisdom" or "the secret knowledge." Occultism is indeed ancient as it originated in the Garden of Eden, and secret because Satan can be more effective in his efforts when his works are concealed. As part of the plan, the occult arts are usually guarded by experienced masters who reveal their knowledge and skills to devoted seekers who have paid a special price of loyalty. Unknown to many initiates, however, is that such loyalty can also lead one helplessly into Satanic bondage.

Mass Appeal

Occultism is a tough opponent for the Christian faith as it can disguise itself in a variety of forms, many of which offer appealing profiles. Being heavily influenced by humanistic values for the last four centuries, we can easily come under criticism for questioning any efforts by those who are seeking to do good. The psychic who assists law enforcement agencies in solving a crime, the yoga instructor who seeks to promote physical health, or the human potential enthusiast who offers a programmed solution for world peace have objectives that are acceptable on the surface to almost anyone.



Each of these examples, however, is linked to occultism and is problematic due to the hidden agendas to certain practitioners to acquire forbidden supernatural powers.

The basic elements of occult philosophy are inconsistent with the Biblical revelation about God and the reality that we inhabit. Occultism defines a universe that is one giant organism composed of good and evil forces that interact with each other. These forces, along with all other things and persons comprise this universe. God is simply everything.¹ Eastern monism, the philosophical basis of Hinduism and Buddhism, has perpetrated this idea for many centuries with its notion of "the Ultimate Being." Today the theme that "All is One" has gained wide acceptance because unity is a soothing idea in our troubled world. Unfortunately, these concepts form the foundation for black magic. In occultism the individual's quest is to ascend to a higher existence by harnessing these forces. The good or bad nature of any particular force holds little significance. The ultimate goal is to use them to become a god.²

These ideas are definitely divergent from Judaism and Christianity. The historical and orthodox interpretation of the Scriptures indicates that God is not a pantheistic summation of all things, but an unequalled and separate personality who interacts with those that He has created. Furthermore, because of the Fall in the Garden of Eden, we are now confined to a level of existence that we cannot alter through our own power. Moral evil (sin) is not a natural characteristic of God's original design for Creation, it can be distinguished

Andy Bjorklund is a member of the Seattle Advent Christian Church and is the coordinator for the Colossian Fellowship, an ecumenical discernment ministry in Seattle.

from good, and each individual is accountable for his or her related moral choices.

Given the current state of humankind, its rebellion against God, and related Satanic manipulations, it is not surprising that the elements of occult philosophy have become so popular in our culture today. A belief system that denies the difference between good and evil and soothes people with a promise of an elevated spiritual existence for all is destined for popularity with those who prefer to lead uninterrupted lives. God's claim to sovereignty is disturbing to the rebellious heart. How often have you heard someone criticize Him for prospectively condemning all those "good moral people" in the Final Judgement because they choose to reject Christ's claim of a unique salvation? The pantheistic notion of God comfortably removes such conflicts in the same manner as the atheist who denies His presence altogether. Both have redefined His nature in defiance of Biblical teaching.

The Biblical Scoreboard

Occultism began in the Garden of Eden as a result of two Satanic lies. The first of these is that humankind is privileged to all knowledge, and the second is that we can all become gods like our supreme Creator.³ These Satanic deceptions have misguided many souls throughout history as the understanding of the right relationship between God and human beings was obscured by the physical deterioration of Creation.

From the expulsion from the Garden to the forming of the Jewish nation, the particular practices that were essential for the expression of occult beliefs were being refined in a search for supernatural realms. The pagan religions of the ancient world offered many an opportunity for occult arts to be performed. The perversion of truth that Satan had planted had expanded into a multiplicity of behaviors which God labeled as "detestable."⁴ To express His aversion and to deter His chosen people from its consequences, occult activities were justification for capital punishment under the Law. For a detailed examination, consider Deuteronomy 18:

Condemned Practices⁵

1. Passing through fire
2. Divination (quesem)
3. Soothsayer (anan)
4. Augur (nachash)
5. Sorcerer (kashaph)
6. Charmer (chabar cheber)

Explanations⁶

1. Human sacrifices to Moloch and similar Canaanite deities
2. Fortunetelling in any form
3. Interpreters of omens
4. Enchanter of mesmerizer
5. An occult magician
6. Some type of enchanter (Scholars uncertain as to the difference from #4)

7. Medium (ob)
8. Wizard (yiddeoni)
9. Necromancy (darash)

7. Spirit possessed messenger
8. Conjurer of spirits
9. Spirit communication through exhumed corpses

Despite these instructions, the Jewish nation had a difficult time avoiding the occult temptations of their neighbors as they migrated into Canaan. Even kings such as Ahaz, Hoshea, and Manasseh led in this disobedience.⁷ The penalty for these actions assumed international proportions as God allowed the Assyrian armies to overtake both the Kingdoms of Israel and Judah.⁸

Although most of the Biblical references regarding occult practices are to be found in the Old Testament, the New Testament continues to record its presence during the later centuries. Paul's pastoral comments reflected the dangers that the occult practices had for the fellowship of Jesus Christ.⁹ The conflict manifested even more dramatic proportions on several occasions such as the incident which he exorcized a spirit of divination that was interfering with his ministry.¹⁰ The less frequent reference to the occult in the New Testament has unfortunately influenced even Christians into a subtle misconception that occult activity has been gradually declining until our present day. Closer inspection, however, reveals that occult activity has indeed continued and appears to be accelerating.

Summary Note

This concludes Part 1 of a two-part article. We have identified the basic nature of occultism and its inconsistencies with Biblical truth. Next month we will continue with an examination of occultism in our contemporary world and the problems that it poses.

References

¹Richard Cavendish, *The Black Arts* (New York: Capricorn Books, 1968), p. 6.

²*Ibid.*, p. 7-13.

³Genesis 3:5.

⁴Deuteronomy 18:9,12 (ASV).

⁵Deuteronomy 18:10-11; English terms as translated in the RSV and derived from Hebrew as shown in parentheses.

⁶Author's explanations as compiled from various interpretive sources including (Robert) Young's *Analytical Concordance to the Bible* (1970) and (James Hasting's) *Dictionary of the Bible* (1963).

⁷2 Kings 16:3; 17:16-17; 2 Chr. 33:2-6.

⁸2 Kings 17:23; 2 Chronicles 33:11.

⁹Galatians 5:20 (ASV); "Sorcery" is derived from *pharmakeia* as in Revelation 21:8 and refers to the use of mind altering drugs for occult objectives.

¹⁰Acts 16:16-18.

HE Is In Control

It is so good to know and serve a risen Savior. In the midst of a busy and sometimes confusing life, it is reassuring to know that He is in control not only of my situation but the whole world.

The past few months have been very busy. I attended a Theological Education by Extension workshop and enjoyed the fellowship of fellow educators and the stimulation of new ideas. At our Nursing Seminar, I had the privilege of teaching. It was a rewarding experience followed by a week of rest and then back to Oro Bible College for classes and other ministry.

Oro Bible College had its last graduation of four students in April. There were five who completed requirements and were awarded diplomas. (See picture.) Two of the men have pastoral calls to barrio churches and three are still awaiting God's leading. Pray for all five of them. The rest of our students are in a *five year* program.

Even before Oro Bible College closed for the summer we began our summer activities. We are having Teen Missions International Philippine teams this year. This means we are cooperating with TMI plus some other local groups. We have thirty-two Advent Christian young people plus three other older youth as leaders. There are niney-plus in all as the young people come from three groups. As I write this, the leaders have been trained and the young people are in boot camp. They are in barrio Santa Cruz beyond Claveria. (This is a good two-hour drive each way.) One work team will remain there and will work on developing our youth camp facilities. The other two teams will build churches elsewhere.

My other summer jobs are to prepare for the opening of OBC in mid-June. I have courses to outline, lesson plans to prepare, etc. Then there are reports and projections for the OBC Board and for the Conference.

Prayer items: God's assignment for new graduates and others.

The right students for OBC.

God's blessing on this year's OBC intern.

Strength for all the mission staff.

Improved health for myself.

May God bless you all,

Luree Wotton
Missionary to the Philippines



Luree Wotton



Oro Bible College and Maranatha Bible Church

The April
quino, Er
Cabuyaor

Inne



Graduates of OBC from left to right: Rustom Mar-
Labanes, Papias Abao, Teresa Colim & Helix

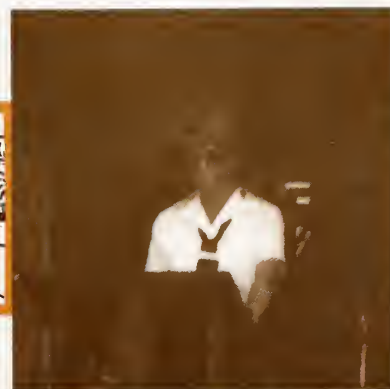


Secretary and bookkeepers office at OBC. Standing: Miss
Arnulfa Jobapat, faculty and Mrs. Fe Mendoza, secretary and
bookkeeper.

In the Philippines...



OBC faculty members Margaret
Helms and David Dean.



Laura Putman speaking at en-
trance to office of OBC

Why Are The Poor So Poor Over Here?

by Melodie Dean

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

This past week has been a little difficult for me. Last Sunday, I ran Ruth to the hospital emergency room. She had some spots on her skin that were obviously spreading-blisters that opened into nickel-size running sores. I was told it was bullanus impetigo and given a prescription. Within 24 hours it had spread from three sores to eleven. She had to be washed and salved three times a day, clothes changed three times a day and soaked in disinfectant. She was limited in her play with other children and so required extra attention. Nini, our helper, asked to go visit her cousin. It's hard to say no, so I said yes, but the understanding was that she would return first thing the next morning. The next day, no Nini. (A couple had come down from the mountain quite shaken. Rebels had broken into their home and beaten up a young man. Others from the church had been threatened also.) Maybe there was rebel activity in Nini's area too. Maybe her mom was afraid and wanted her to stay. Maybe she wouldn't be coming back....Thursday was an all day enrichment seminar at Maranatha Bible Church next door. Dave and I planned to attend, which meant leaving the kids at home with only one helper. This wouldn't have bothered me so much if those attending the seminar weren't going to be eating at my house. They were, and 24 people attended the seminar. (And some people wonder why I have helpers! It's so I can minister more effectively.)

Some of you have read our prayer request about helpers. You may wonder what is wrong with the ones we have? Linda our "working student" will be leaving to begin her internship in the church in Surigao. Nini, our full-time helper,

would like to finish high school. She is age twenty and has finished 3rd year high. At this point, she has given up the idea of returning home to finish and has asked us if she could work part-time and go to school late afternoon—early evening and one-half day Saturday. There just isn't money for her to go to school at home. The high school is not nearby and there is the extra expense of non-free public transportation round trip to school and back. Going nights, it will take two years to finish her 4th year. She hopes someday to attend Bible school. We are praying that Payling will be able to work for us full-time. You can pray with us.

Back to Nini. She is the 3rd of ten children. The first died at birth. The second died at age sixteen. The seventh died at two weeks (he was the only boy, the other nine were girls). The father died four years ago. Nini is now the oldest and working to help her mom some as well as hoping to finish her education and help her sisters with theirs. Just today Nini was asking if I knew anyone who might like a working student. Her sister is eighteen and hasn't begun 1st year high school but would like to. There is no money at home. The family clothes have been handed down, handed down, and handed down. (Sometimes we have received boxes of used clothing and that has helped.) The next girl is fifteen and hasn't finished grade 6 — she started it last year, but didn't have money for some required projects so she had to quit. The next, age twelve, is in grade 4 and the next age ten is in grade 2. The youngest two ages six and four are not yet in school. Here in the Philippines children usually do not begin school until age seven and that would be 1st grade. They go grades 1-6 and then begin 1st year high school—there are No 7th and 8th grades. But even with only ten grades, those from large families seldom finish. I can't afford a 3rd mouth to feed on our present budget and her mother doesn't have any money. Further, before she could stay at my house, she would have to have a chest X-ray and a physical exam. The schools in the city require uniforms, so there will be three or four uniforms to purchase for Nini. The law requires all 4th year students to take CAT (Citizen's Army Training) so Nini will have to come up with a uniform; and they are quite expensive. Hopefully she can find a cousin or friend to borrow from. You can just pray for Dave and me and all our children—the ones we own and the ones we borrow.

Aside from the usual wifing, mothering, etc., last month I had a 3-day visit to Mawari, attended OBC meetings, attended other services and a working retreat 2½ days; worked on 25 hours of Cebu, attended Bible studies and visited the church in Patrocino. Our guest room was used 8 times and meals were served to 23 guests. I also made house calls and visits. I enjoy my work, although some days things do seem to pile up.

Well, enough of this. I must close. Love to you all.

Led Ten People to Christ



Ed Hickel received the annual reports from various missionaries and has shared them throughout the denomination. He wanted to share especially a portion of Austin Warriner's in this particular issue of the A.C. Witness. Austin, at the request of the Director of Foreign Missions, reports on various activities, two of which are as follows: Austin states concerning specific problems for our attention that "we need a good volunteer missionary helper to teach English classes to adults and children, to teach English Bible classes, possibly cooking classes, etc. at the Asukano Christian Center. A single person (such as Mary Ingersoll) who loves people and is outgoing would be ideal." Austin goes

on to report relating to goals met during the past year that God used him to "lead ten people to Christ in Asukano and baptize five of them while holding regular home Bible studies in Asukano." He goes on to mention goals which many of us would probably envy such as "providing continuing educational opportunities for at least six A.C. Japanese pastors, publish A.C. doctrinal materials in Japanese and improve ability in reading the written Japanese."

Austin goes on to try to encourage us Americans to pray for them in Japan "for a great out-pouring of the Spirit upon this land that will bring thousands, even millions, to the Savior for salvation. Specifically, we ask you to pray with us for the salvation of people living in Asukano, Ikoma City, in Nara Prefecture where we are attempting to establish a church. Only the miracle working power of the Holy Spirit will be able to reach these people who seem to sense no need of a savior. They seemingly have everything—beautiful homes, nice families, friends, security, interests—everything but the Lord Jesus. They are content the way they are now and don't want to 'get involved' in anything more. PRAY that we may know how to lead them to Jesus and tell them of Jesus' love for them."

It is this kind of a report that can bring joy to the heart of any believer. Thanks Austin.

Follow-Up

by Dorai Raja

Dorai Raja has responded to a question by Ed Hickel regarding their activities at Tamil Bible Institute of which he is the principal. He, of course, is one of our Advent Christian pastors in Malaysia. He has given witness to exceptional ability in leading people to Christ and seeing them mature in the Christian faith. He has written regarding some of their Christian workers going out from the Institute and their witnessing to their fellow citizens of Malaysia. He speaks concerning a young man named Alex and he says, "Alex ministered in Kluang, Labis, and Bahau (estates in Malaysia). He visited homes, witnessing and had Bible studies with believers. In Bahau, four people (two of whom are of Orissa origin) accepted Christ. Seven people were baptized in Bahau. Alex met with some confusion among the believers. This is due to lack of proper follow-up." I believe we Americans can take a hint from Dorai with regard to his appraisal of this situation.



Dorai Raja baptizing a believer

Plan for **WORLD HUNGER SUNDAY** in your church, November 21, 1982. Details coming in the October Witness.



Arul Dass conducting a Sunday Class at the Advent Christian Church in Sg. Linau Estate, Malaysia.

5th March 1982.

Bro. J. Edgar Hickel,
Director of Foreign Missions,
American Advent Mission Society,
P.O. Box 23152, Charlotte,
North Carolina 28212

Pastor Arul Dass
No. 3, Bukit Pelandok,
Seremban Post,
Negri Sembilan,
West Malaysia.

Dear beloved brother in Christ,

Our humble greetings and wishes to you in the almighty name of Jesus Christ. It's my pleasure and privilege to be able to write you and brief my position here.

I had my Bible and Theological Studies and training in the Mission in India and was serving the Lord in the Mission until December 1981. Since the beginning of 1982, we are doing the Lord's work under the Advent Christian Church. We will still serve the Lord in the AAMS.

We are now obliged to show our loyalty to our parent-mission and pay our "love-debt" to AAMS. I sincerely desire that when you my brother come to Malaysia, you will please visit the ACC Sunday Class, Abaco Estate Church, and also duly perform the opening ceremony of the Bukit Pelandok AC Church Prayer House. There may be supports as well as oppositions. No matter what ariseth, my family and I will serve the Lord.

Please find enclosed a copy of my "Preaching License" that was issued to me. I end my brief letter here. Our fervent prayers for the Lord's bountiful blessings upon you and the American Advent Mission Society.

Thanking you in anticipation.

Yours in His service,
Arul Dass

A Joy To Be Used of God

Most of my activities throughout this past year have been in the areas of language study, OBC responsibilities, mission finances and personal enrichment.

I continued language study, completing Level II and attended a three week refresher course at the language school in Davao City.

My primary responsibility has been teaching at Oro Bible College; Basic Doctrines, Health, Theology I, Theology II, Theology of Cults and Music Conducting.

Along with my teaching, my second priority at OBC is one of the advisors to the Christian Service program. I was responsible for five teams, two teams first semester and three teams second semester totaling four adult Bible studies, one children's class and one young people's class. As advisor, I accompany the teams alternately to observe, give guidance and sometimes substitute teach.

My third priority at OBC is as Academic Dean in which position I am responsible for the academic affairs, faculty teaching assignments and curriculum. In this capacity, I participated in the regional meeting of PABATS, attended the annual meeting of PABATS and presided over the commencement activities.

Other responsibilities at OBC include being advisor to the fourth year students, co-planner of the internship retreat and occasional speaker in chapels and convocations. I am also a member of the Disciplinary Committee.

This past year I had the privilege of serving as the mission field treasurer, a job that I enjoyed but which I gladly relinquished at the end of the year as I felt overextended with all my activities.

The third area of ministry I labeled personal enrichment which includes miscellaneous activities. In April I attended the Asian Theological Seminary Summer Extension Program and received two units in "Old Testament Theology" toward a possible degree. ATS is offering a Masters of Ministries program in which I am very interested and may pursue during my next term.



On Sundays I have spoken and served communion in our mountain churches. I am pleased with my increased fluency in the language. I also taught a class for Miss Emano at Xavier University.

I taught the new college-professional class at Maranatha Bible Church (A.C.) which I have enjoyed very much. I still have my weekly Saturday Bible Study. These along with my Christian service assignment have been a joy to me as God *has used me to bring five people* into a saving knowledge of Christ this past year.

I ended this year with a one week vacation in Davao City.

Alice Brown
Missionary to the Philippines

(Alice Brown is now home on furlough staying with her parents in Rochester, N.H.)

MONEY

Money for a new intercontinental missile, said Indian Prime Minister Indira Gandhi, "could plant 200 million trees...feed 50 million undernourished children...build 65,000 health care centers...or 340,000 schools." Speaking to the UN Food and Agriculture Organization, Gandhi asked developing nations to pursue "collective self-reliance" in the face of wealthy nations' poor response to food aid programs.

BILL MURRAY

Bill Murray, son of atheist Madelyn O'Hair, said that he was never allowed to join the Boy Scouts or even to have dinner at a friend's house, "just in case a prayer would be said before the meal." He said that his mother lives in a \$400,000 house. "Atheism has been good to her," he said. "It is amazing how being a dissident pays in the United States."

American Advance Mission

by Beryl Joy Hollis

"Hullo, American Advent Mission."

"What?"

"American—Advent—Mission."

"What?"

"This is 43-3162."

"Oh! Wrong number."

I wonder how many times the above conversation has taken place on my telephone. It seems that our name is not an easy one for the Indian ear to catch.

Letters, too, sometimes come to us with unusual addresses.

There is the *American Adventurist Mission*. I'm not too happy about that one! Somehow it has doubtful connotations. I checked a dictionary. The word was not actually there, but it seemed as though it must be derived from "adventurer"—"one who pushes his fortune by equivocal means, as false pretenses, etc." I most definitely could not identify with that one! "A soldier of fortune, a speculator." Well, I've often sung about being "a soldier of the Cross"; and Paul tells us, "Thou therefore endure hardness as a good soldier of Jesus Christ." But our soldiering should all be under the direction of the Captain of the host of the Lord, so the idea of "fortune," or "speculation" doesn't quite seem to fit! "One who engages in hazardous enterprises." Now that does seem to be nearest the mark. Epaphroditus was one who hazarded his life for the work of Christ, so Paul informs us. However, although there have been problems and frustrations in my missionary service, I have not yet been conscious of dangers sufficient to boast that I can count myself in the company of Epaphroditus.

A piece of equipment sent for servicing came back labeled *American Adventure Mission*. Now I like that better than "adventurist!" This Mission is surely on an adventure for the



gospel. Like all adventures, there are the difficulties, sometimes the hardships, the disappointments, the times when one wonders if it is worth it. But when a goal is reached, when a soul is won for Christ, when a church is planted, then the effort, the "adventure," is seen worthwhile. There may not be much glory in the eyes of the world, but we look forward to that Word of the Lord, "Well done, thou good and faithful servant."

But perhaps the best name of all is *American Advance Mission*. The work begun at the end of the 19th century by dedicated men and women of God advanced to the stage where it was handed over to the national Conference. They are being encouraged to advance into new areas, plant new churches. And the missionaries have turned their attention to advancing the Gospel in other places. Under Marion Damon and Barbara White, a team of full-time and part-time workers which has established churches and preaching points see many more villages and areas which need the witness of Good News and to which they wish to advance. With two Indian workers, I work and pray for the Gospel to advance in at least two areas of the city where there are no churches. The two teams plan to train more workers for yet further advance. Are you behind us? To advance, we need your support!

CATS AND KIDS

(The following quotes come from March, 1982 issue of World Concern.)

"United States cats eat one-sixth of the world's tuna fish."

"We (U.S. Citizens) are only five percent of the world's population, and yet we consume over forty percent of the world's resources."

"When did you have your last franchise hamburger? Do you know where the beef from that hamburger came from? A number of franchises import their beef from Haiti, the Dominican Republic and Costa Rica...only 20 percent of

the children in Haiti ever see the inside of a school... (describing a school he visited where children were too weak to stand at a blackboard, he quotes a teacher) 'Typically, the children haven't eaten in three or four days and they can't work standing up...they are too weak.' I have discovered that one of the major contributing causes of malnutrition among kids in Haiti is protein deficiency. And one of the major causes of protein deficiency is the fact that some of the best pastureland is leased by American hamburger franchises. This drives the cost of protein beyond the reach of the poor.



Coffee Cup Chat

Good afternoon, it is so good to see you again. Did you have trouble finding me this time? It is quite a distance from the tropical Philippine Islands to Northern Vermont. Sit here on our front porch and enjoy a cup of coffee with me. Mother has just taken a pan of brownies from the oven and will be happy to have you enjoy them.

We are enjoying the rain this morning. It reminded me so much of rains in the Philippines. I remember one time years ago when I was on vacation. I went walking in the rain just for the fun of it. Everything looks so clean and fresh after a good rain. Isn't the Lord so good!

What is it like to be traveling on deputation, you asked? Well, the seasons have truly been beautiful. We do not see much change in seasons in the Philippines. I have enjoyed driving around in New England, watching spring and summer arrive! It speaks to me of that glorious resurrection that will be ours one day—new life, new beauty everywhere.

But more than that, I enjoy talking to people about God's work in the Islands, about our leaders, about our missionaries. It makes me appreciate them so much more. It renews my confidence in God with whom we work, and His ability to work in others, too. It helps me see again and again that many of our problems in the Philippines are really quite similar to those here in the U.S. I guess it reduces them somewhat in size too! And yet, it also makes me aware of some of the differences too.

What kind of differences? Well, here we have so many things, the latest equipment in church and at home. Yet I know that God is so much bigger than things. Many of those same things are not relevant to the church in the Philippines, or they are just not needed in the same manner. Things by themselves do not bring success. We are perceiving a need in the Islands to have an attractive church building, yet the building itself is *not* the church.

One of the real joys of deputation is to see old friends, and to make new friends, to see missions come alive for many who have really never met a missionary before, to know that we are truly one in Christ Jesus—that denomination, nation, language, style of dress or pattern of worship really don't matter for we can be one in Christ. That will be one of the joys of the Kingdom, won't it, to meet in person many of those for whom we have prayed over the years, and to hear them tell the glorious things that the Lord has done in their country.

Yes, there are times when I do feel sad and disappointed. Sometimes it seems like people are just interested in *hearing* stories from the missionary, and not really willing to be involved in obedience to God's command. But then I am reminded of how selfish I am sometimes.

I have enjoyed chatting with you. Come again real soon. Thank you for stopping by.

Laura Putnam

Seven Ways of Giving

1. *The Careless Way*—To give something to every cause that is presented, without inquiring into its merits.
2. *The Impulsive Way*—To give from impulse—as much and as often as love and pity and sensibility prompt.
3. *The Lazy Way*—To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. *The Self-Denying Way*—To save cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and complacency.
5. *The Systematic Way*—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased were it practiced.
6. *The Equal Way*—To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.
7. *The Heroic Way*—To limit our own expenditures to a certain sum, and give away all the remainder of our income. This was John Wesley's way.

Dear "You All,"

Please forgive me for not writing a note of thanks earlier, but thanks for everything. A special thanks to the staff at headquarters that we as pastors don't often see. It was a blessing to have met "you all." Thanks for your love and your friendliness extended to us.

Enclosed is a brief article you requested.

Raymond L. Amnott

Frustrations, Frustrations, Frustrations!!!

Text Psalm 71:3: "Be thou my strong habitation, whereunto I may continually dwell."

In the life of active laypersons and pastors there are many frustrating times. There may be several problems that cause this: personal conflict, financial worries, family problems and pastoral weariness, to name a few. All these cause frustration from time to time and affect our spiritual lives.

David was a man who dealt with frustrations. He learned to meditate, to continually dwell upon the Lord (Ps. 71:3). Perhaps the key to successfully dealing with our frustrations lies in the example of David's life, meditate and dwell in the presence of God.

I believe that if we learn to deal with our frustrations as David did there are at least three ways we can better help our churches to grow.

Step one: Have consecrated minds. Philippians 2 speaks about having the mind of Christ who had the mind of God. As Paul stated in 2 Corinthians 10:5 we must rid ourselves of anything that takes the place of God in our hearts, stressing the need for complete dedication to Christ.

Step two: Consecrated bodies. Most of us are familiar with Romans 12:1 and 2 that tells us to present our bodies as a living sacrifice. I remember as a young lad that newspapers splashed across their headlines: "Five Missionaries Massacred." These people literally presented their bodies as living sacrifices. Paul lived a consecrated life and accomplished much for God. We, too, can accomplish much as we become living sacrifices.

Step three: Compliment our churches. Ways to do this are: promoting our church, (Acts 5:42) praising our church, protecting our church (Matthew 5:9).

The next time you face frustration wait on the Lord. Let his grace heal you. The final result will be that we'll be able to help our churches grow because we will have grown within ourselves.

Ray Amnott

First Advent Christian Church
Charleston, WV

A Two-Way Street

A Japanese Advent Christian pastor, with his wife and small daughter, came to this country for a year of study at Berkshire Christian College in Lenox, Ma. Rev. Nortoshi Ishiguro lived at the college, and his wife and little daughter came to Vermont, where I live, to stay with a family who had served as missionaries in Japan. Thus, I had the pleasure of friendly visits discussing differences between the Japanese culture and ours. The family returned to Japan when the college year closed.

A recent letter brought news and greetings. I quote part of the letter: "Fukai Advent Christian Church invited me as pastor while we were there in the United States, but they could not arrange the necessary housing for us near the church...So we had to stay in Tottori Prefecture with my native family and drive nearly 200 miles from there to the church every weekend. We have now moved from Tottori to Sakai-City to settle in. We are living on the tenth floor of a tall building...Fukai Church has about forty members and the children's Sunday School has a little more than forty registered pupils. Such a church belongs to a middle-sized congregation in Japan." He wrote of a pastor's seminar at Shijonawate Bible Institute (A.C.), of which he was a graduate, and of the Japan Advent Christian Annual Conference.

Keiko, the daughter, is three-years-old now and on weekdays attends a kindergarten. Her mother works at another kindergarten. In addition to pastoral duties, Mr. Ishiguro is translating into Japanese a book published in the United States, which will be helpful to pastors. The letter ends, "Please let us stay in your memory and continue to support us in prayer. We promise to pray for you also."

We pray for missionaries and for Christians of other nations, and we should. Has it ever come to mind that their prayers for us, in a different language, ascend to our Heavenly Father? We are one in Christ and in Him we meet, miles apart, and pray effectually, one for the other, as we share in the work He has assigned to His church, until He returns.

Mildred A. Hooper
Bethel Bulletin

Plan for **WORLD HUNGER**
SUNDAY in your church,
November 21, 1982. Details coming
in the October Witness.



Advent Christian Women Organized for Service

*Caroline Michael,
Director*

Reporting from across the country...

WAR, WEST VIRGINIA...

President Florence Smith presided at the Spring Rally of the Pocahontas Conference held at the War Advent Christian Church. All five locals were represented. Pat Foster of War gave a welcome and Laverne Dale from Elbert challenged the ladies in her devotional which was climaxed by the singing of Proverbs 3:5-6. Their project for the year was to clean up the camp and to prepare the evening meals for Camp Pocahontas.

Doris Koenig of War was the speaker and after sharing experiences from her life, she encouraged the ladies to write personal letters to our missionaries. Nora Tiller presided over a beautiful candlelight service in memory of Susie Owens of Crossroads. During the dinner hour the women had good fellowship, exchanged ideas, challenged and inspired one another.

PEACE DALE, RHODE ISLAND...



Shirley Mellor

Shirley Mellor is pictured at one of the craft tables at the first annual "Spring Fling" of the Rocky Brook WHFMS. Through this effort they raised several hundred dollars which they are using in local ministries to reach out into their community to share God's love.

WILMINGTON, NORTH CAROLINA...

The Lillie-Rebecca Shepard WHFMS of the Ogden Advent Christian Church experienced tremendous success in its annual Mother-Daughter Banquet. Their guest shared her testimony and rendered several solos. Junior Action girls presented an original play entitled, "Grandma's Angel Unawares." Men of the church served as waiters. Gifts and prizes presented were all handmade. They are using the profit from this banquet for mission projects, e.g. to purchase and donate a "folding walker" for Wilmington Services for the Aged to loan to elderly citizens who cannot afford to purchase a walker.

ARLETA, CALIFORNIA...



Pat Trivitt (with yellow roses) and five generations of her family. Barbara Jones, extreme right.

The highlight of the Mother-Daughter Luncheon of the Valley WHFMS was the presentation of the "Mother of the Year" award to Pat Trivitt. She was presented a dozen yellow roses by President Barbara Jones. Lovely table arrangements were provided by Mrs. Trivitt, Janice and Darlene Rigney. A mime presentation, "A Time for Everything" based on Ecclesiastes 3:1-11, arranged by Renee Mayer, was performed by Candee Wright and Julie Jones. A number of ladies expressed thanks to a special relative or friend by presenting that individual with a carnation. The time together was a reminder of the Living Christ and His power at work in lives.

Continued on page 28

Dear Mary Ann,

I was recently challenged by this thought published in a Scripture Press publication...*"Alert churches are seeing their responsibility to reach...potential-packed youngsters for Christ. They are increasingly aware that they cannot neglect the priceless opportunity to challenge Juniors now to become meaningfully involved in the fellowship and outreach of the local church."* Thank you for seeing the need and accepting the challenge of Junior Action in your church!

My last letter shared some goals of Junior Action relating to attendance, development of devotional life, Christian reading, programs and community projects. These obtainable goals relate to the purposes of Junior Action.

First, Junior Action should lead Juniors to find answers to questions relevant to their Christian lives (spiritual growth, stewardship, doctrine, missions, and leadership development). Secondly, Junior Action should be a place where Juniors can personally express what they have learned both within the realm of the church and as a witness outside the church.

Jesus' example of teaching gives us three practical guides to teaching and reaching Juniors—maximum participation, creative expression and opportunities for service.

Maximum participation insures growth. How can you involve your Juniors? By becoming a motivator in discovery learning. Encourage Juniors to do research and answer questions on their own. Your role as a leader is to provide the necessary atmosphere and resources to promote meaningful and maximum participation.

Once your Juniors are actively involved in the learning process, opportunity must be given for *personal expression* of what has been learned. Juniors may express it in many ways—in the form of a newspaper article, music, dramatics, creative art forms, et cetera.

Opportunities for service allow growth. They learn to work together in groups planning worship and fellowship. Getting involved in community projects helps them develop ways to actively witness.

Yes, Mary Ann, the challenge is great. I hope this evaluation sheet will help you evaluate the effectiveness of your Junior Action and challenge you in your planning.

It's so exciting to think about, isn't it? *Juniors in action*—learning to relate to the world through the love of Jesus Christ!

Because of His great love,

Linda

Linda S. Moore

Junior Action

Linda Moore, Nat'l. J.A. Supt.
Rt. 8, Box 274, Concord, NH 03301

LET'S LOOK AT OURSELVES

Place a letter before each statement, according to your estimate of your working goals:

- S** if you feel you are moving satisfactorily in the stated direction.
FS if fairly satisfactory, but you could do much more.
NS if you feel you are not working satisfactorily in the stated direction.

- ___ 1. Do you feel Christ is presented in a real definite way, so juniors should be ready to enter into a personal relationship with Him?
- ___ 2. Do you feel sufficient opportunities are given for boys and girls to understand the spiritual resources for Christian living and to know how to use them in practical situations?
- ___ 3. Do you seek to lead new juniors to a saving knowledge of Jesus Christ, or do you leave that to the pastor or someone else?
- ___ 4. Do you feel your juniors have a balanced program of Christian education including instruction, worship, fellowship and expression?
- ___ 5. Do you feel your boys and girls are growing in knowledge and understanding of the Scriptures?
- ___ 6. Does your program foster sound Christian character that will manifest itself in right motives and attitudes?
- ___ 7. Do you believe that the spirit of Christian fellowship, the desire to help one another in Christian living, is felt as a clear objective with your juniors?
- ___ 8. Do you feel that your juniors are prepared for baptism, communion and church membership?
- ___ 9. Do you believe that you have made your objectives sufficiently clear and comprehensive to your boys and girls?
- ___ 10. Can you think of other objectives which you ought to examine?
- ___ 11. Do you provide any method of testing Bible knowledge and understanding?
- ___ 12. Does your program acquaint juniors with worldwide missions and challenge them to desire to help carry out the mission of the church at home and abroad?
- ___ 13. Do you feel that your juniors are developing their own personal devotional life?
- ___ 14. Does your program provide for a real partnership with the home?



David and Melodie Dean



Howard and
Anna Mae Towne



Austin and
Dorothy Warriner



Floyd and Musa Powers



Alice Brown



Sylvia Whitman



Margaret Helms



Beryl Joy Hollis



Bessie Smith

Typical responses from our missionaries:

"Thank those who generously give each year."

"It is a blessing and encouragement to us."

"I look forward to doing something special with it each year."

"Please extend our gratitude and love to those who gave."

"We praise God for His continued faithfulness through His people."

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Charlotte, NC 28212



Barbara White



Laura Putnam



Luree Wotton



Mary Brown



Marion Damon

Reporting From Across the Country... (Con't.)



Verdella Fox and Rose Gardiner with Laura Putnam in background



Laura Putnam and Shirley Ross



Alma McLellan and Ernestine Eaton

Pictures taken at Maine WHFMS Rally

WEST CHAPMAN, MAINE...

"Actively and earnestly pray that God will call your son or daughter or your grandchild into mission work." This was one of three challenges with which Laura Putnam closed the day's activities for the Maine State WHFMS Spring Rally. Seventy persons from fifteen societies attended the event. The other two challenges Laura gave were: (1) Deliberately seek new and relevant ways to get your whole church involved in missions. (2) We must seek to minister effectively in our own local areas.

"A Christian is a link in a chain," stated Marion Shorey of West Chapman. She discussed "weak links" and how sharing our own experiences can help strengthen others as well as ourselves, basing her devotions on 1 Corinthians 12:13-31. Ruth Flewelling, the national spiritual life chairman, stressed the need for stopping and listening to God in order to grow spiritually. God can tell us what should be top priority in our lives. The ladies divided into nine groups for a time of prayer. Ernestine Eaton was reelected as president with Carlene Bickford as the new vice president. The other officers remained the same.

TUSTIN, CALIFORNIA...

The "Memphis Challenge" was accepted by the WHFMS of Tustin. The ladies spearheaded a yard sale, served lunch and sold baked goods. When sending in their donation of \$500, Ila Hyde, treasurer, said she hoped that General Conference would meet the needed amount for the Memphis building.

TV Boycott

The Coalition for Better Television chaired by Donald E. Wildmon is concerned that commercial network television is, with some exceptions, a national disgrace and an insult to America's intelligence and integrity. They state that no other invention in this century has offered such great constructive potential only to be used for such selfish purposes. They are calling for a boycott of NBC and its parent company, RCA because it has refused to stop exploiting sex, violence, and profanity. NBC has excluded Christian characters, Christian values and Christian culture from its programming.

The Coalition's plea to America is, "Let us not turn our back on those Judeo-Christian values which have made our country great in exchange for those advocated by the media which are built on shifting sand." Wildmon says the " 'make-it-up-as-you-go' value system embraced and promoted on TV is a road to chaos and confusion and a detrimental doctrine destructive to the human race."

Christianity Today says, "Concerned evangelicals ought to take seriously this call to stand against TV promotion of immorality and unbiblical values. If this boycott fails, network executives will continue their disregard of moral standards on the public airwaves."

You can refuse to purchase RCA television sets, video disks, and electronic equipment. Refuse to rent Hertz cars or trucks, or buy Gibson Greeting cards, Coronet carpets, or do business with C.I.T. Financial Corporation—all companies owned by RCA/NBC.

cmm

Have You PRAYED for Melodie Dean TODAY?



Melodie Dean is a Christian mother, the wife of a missionary and is herself a career missionary in the Philippines. She has a Christian servant attitude and in her relationships with others she evidences the gift of hospitality. Those who know her say that she is a good homemaker. She has been known to even work on the plumbing in the kitchen.

Melodie ministers in the Philippines through hospital visits where she assists the patients. Her out-of-pocket money often goes toward the expenses of medicine and food for Filipino nationals, who otherwise could simply not afford the purchases needed.

We ask you to join us in prayer for Melodie:

That she might have the continued health and strength for the tasks;

That she will find time to be with her family;

That she will find fulfillment in her opportunities as a mother and wife;

That she will continue to get a firmer grasp of the language and that she in turn witness to the nationals for Christ;

That she might secure the help needed for her household so that she can be freed for other phases of evangelism as well.

For Melodie, let's claim Philippians 4:19—"My God shall supply all your needs..."



SEPTEMBER

- 1 **PRAISE GOD** for the desire of the Oklahoma, Texas and New Mexico Churches to have missionary representation.
- 2 **PRAY** for LAURA PUTNAM as she prepares for deputation in Oklahoma, Texas and New Mexico; and pray that she might have discernment in ministering to their needs.
- 3 **PRAY** for the PEOPLE'S REPUBLIC OF CHINA on this denominational Day of Prayer and Fasting.
- 4 **PRAY** for FLOYD and MUSA POWERS that they will have discernment in ministering to the Christian needs in Maine and the surrounding states.
- 5 **PRAY** for REBECCA POWERS as she attends an American school after being accustomed to the Japanese Schools.
- 6 **PRAISE GOD** for MARGARET HELMS' willingness to work under direction of the National Conference in the Philippines.
- 7 **PRAY** for MARION DAMON as she carries the heavy burden of superintendent of the India Field Council and team leader in Church Planting in India.
- 8 **PRAY** for HOWARD TOWNE as he takes up his work at Dansalan College in Mawari City in the Philippines after being home for a brief furlough.
- 9 **PRAY** for ANNA MAY TOWNE that God will give her peace of mind in the final months of her furlough prior to returning to the Philippines.
- 10 **PRAY** for ALICE BROWN that she may have discernment as she ministers to the different churches and mission conferences and this weekend as she ministers to the Highland Cliff A.C. Church in Windham, Me.
- 11 **PRAY** that God will supply a career missionary for BERYL JOY HOLLIS' team in India.
- 12 **PRAY** for several villages that have been surveyed by BARBARA WHITE with possibilities of establishing new churches and pray for Barbara as she does this work in India.

- 13 **PRAY** for DAVID E. DEAN and his responsibilities of Academic Dean and teacher at Oro Bible College and for ability to relate to the young pastors in the Northern Mindanao A.C. Conference in the Philippines.
- 14 **PRAY** that God will give MELODIE DEAN wisdom in relating to the Philippine nationals during their time of medical needs.
- 15 **PRAY** for BESSIE SMITH's ability to work with the National Government and for her ability as Business Manager of the Philippine Field Council.
- 16 **PRAISE GOD** for SYLVIA WHITMAN's input to the Japanese National Conference and her counseling with them.
- 17 **PRAY** for MARY BROWN as she continues to bring Foreign Missions to the attention of the people at the Advent Christian Village in Dowling Park.
- 18 **PRAISE GOD** for MARGARET HELMS' ministry in the Philippines and pray for her work in "Operation 15/85" (15 new churches by 1985) and for her responsibility of Superintendent of the Philippine Field Council on this day—her *birthday*.
- 19 **PRAY** for LUREE WOTTON for strength and God's guidance from day to day as she carries out her responsibilities as Director of Oro Bible College and as she continues her outreach in TEE (Theological Education by Extension).
- 20 **PRAISE GOD** for DOROTHY and AUSTIN WARRINER's ability to "hang in there" as they minister and teach in the Asukano area of Ikoma, Japan.
- 21 **PRAISE GOD** for BARBARA WHITE's continued Christian witness among the nationals.
- 22 **PRAY** for BERYL JOY HOLLIS as she continues to lead her evangelistic team in the Tamil Nadu State.
- 23 **PRAY** for ED HICKEL as he arrives in India tomorrow (the 24th).
- 24 **PRAISE GOD** for a favorable decision by the Executive Council for a \$30,000 Capital Funds Drive for India in 1983.
- 25 **PRAISE GOD** for the completion of the new A.C. churches and conference headquarters in Ediene Ikot area of Nigeria.
- 26 Continue to **PRAY** that God will provide candidates for the Foreign Missions Field.
- 27 **PRAY** for the DEVASAHAYAMS as they complete a new church building in Banting, Malaysia.
- 28 **PRAY** for the DEVAIRAKKAMS as they make plans with others of their family to penetrate further into the Palm Oil Estates.

- 29 **PRAISE GOD** for the Christ-like influence of SYLVIA WHITMAN among the Japanese and also for her ministries there in Japan today—her *birthday*.
- 30 **PRAY** for OSCAR OSHIKATA, President of the Japan A.C. Conference.

OCTOBER

- 1 **PRAISE GOD** for DAVID E. DEAN's ability to relate to young adults of the Philippine A.C. churches.
- 2 **PRAISE GOD** for MELODIE DEAN's willingness to open her home to all people.
- 3 **PRAY** that God will use RUTHIE and BECKY DEAN as examples of Christ's dedication by missionary parents.
- 4 **PRAY** for FRANK SUSPANGAN, President of the Mindanao A.C. Conference in the Philippines.
- 5 **PRAY** for AUSTIN WARRINER as he teaches the Women's English Class each Tuesday morning at the Asukano Christian Center in Ikoma, Japan.
- 6 **PRAISE GOD** as MARION DAMON continues to relate to the higher caste in India.
- 7 **PRAY** for DOROTHY WARRINER as she leads the Women's Meetings on the first Thursday of each month at the Asukano Christian Center in Ikoma City, Japan.
- 8 **PRAISE GOD** for FLOYD POWERS' ministry here in the States while he is here on furlough on today—his *birthday*.
- 9 **PRAISE GOD** for MUSA POWERS' deputational activities along with her responsibilities of being wife and mother while she is on furlough here in the States.
- 10 **PRAY** for LAURA PUTNAM as she finalizes her plans for her future stateside ministry.
- 11 **PRAY** for ED HICKEL and the Government Officials of Malaysia that they will be used of God to assist the work of the A.C. Conference of Malaysia.
- 12 **PRAISE GOD** for the Christian accomplishments of the summer made by ALICE BROWN as she ministered to statesiders.
- 13 **PRAISE GOD** for BESSIE SMITH's Christian patience as she deals with the Filipino government.
- 14 **PRAY** for LUREE WOTTON that she will have physical and spiritual abilities to cope with the problems of the mission field.
- 15 Continue to **PRAY** for courage and stability for the believers in China.

Bridges Are Built To Be Crossed

Bridges are built to be crossed, else what is the point in building them!?

Building bridges is part of the mission of the church, both "here and over there." The bamboo bridge pictured on this month's cover is at Militbag on the road to the Advent Christian Church, Malaghna, Philippines. It was built to be crossed. This one is often crossed by Christians, intent on reaching the people on the other side with the Gospel; young interns from Oro Bible College (A.C.), missionaries from America, neighboring Filipinos who desire to lead their fellow Filipinos to Christ.

An American automobile could not cross the bridge at Militbag; not even a German Volkswagon in this case. *But* people can cross it. And they do! And

because someone did in fact cross the bridge, the Malaghna Advent Christian Church is there, the only Gospel witness in the barrio.

Bridges of trust, concern, love and desire help in crossing the rivers of fear, selfishness, hate and unwillingness. This

is to acknowledge your help through prayer, sacrifice and financial assistance and ask for more of the same as the Christians continue to build the bridges and cross the rivers for Christ.

Ed Hickel



INDIA

Barbara White (January 14) *
Guindy, Madras 600032
India

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

Marion Damon (March 27)
Guindy, Madras 600 032
India

JAPAN

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Mission Directory

PHILIPPINES

Margaret Helms (September 18)

Bessie Smith (March 27)

Luree Wotton (August 29)

David E. Dean (December 20)

Melodie Dean (August 9)

Address for all listed above:
Box 223, Cagayan de Oro City 8401
Philippines

ON FURLOUGH

Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060

Howard Towne (May 5)
Anna May Towne (June 11)
308 Fordham
Aurora, IL 60506

Floyd Powers (October 8)
Musa Powers (February 28)
c/o Mrs. Gladys Dingley
149 Percival Street
Portland, ME 04102

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Laura Putnam (August 22)
c/o Mr. Mayo Putnam
Rt. 3, Box 4290
Morrisville, VT 05661

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

*The missionaries' birthdates follow their names.

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ADVENT CHRISTIAN

WITNESS

October, 1982

to the world



Advent Christian Churches on the Grow



Columbia, S.C.



Tallahassee, Fla.



Roanoke, Va.



Gastonia, N.C.



United Ministries
...we are doing it together!

from the editor



This month, we feature a special emphasis on Church Expansion. The "Church Growth" movement of the past twenty-five years has opened the eyes of Christians throughout the world to the Great Commission of our Lord Jesus Christ, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you" (Matthew 28:18-20).

This issue focuses on what Advent Christians are doing in response to our Lord's challenge. The interview with our Director of Church Expansion, Roland Griswold, surveys the work of that office and provides insight into specific Advent Christian church growth and church planting ministries. State Road Advent Christian Church in Maine has a tremendous adventure to share with you. They were featured as a "parable" church at last year's American Festival of Evangelism. Not only will you be blessed as you read what God has done at State Road, but you will also be challenged by the principles of ministry and the vision for the future that they have shared with the *Witness*. Part two of Andy Bjorkland's article, "Those Ever Enticing Secrets", is timely in light of our society's unquestioned acceptance of Halloween and other occultic practices.

God calls each of us to be involved in fulfilling the Great Commission. As individuals, He desires that each of us be ready and willing to share Jesus Christ with others as the opportunities come our way. As local churches, He wants us to look beyond ourselves, to see the needs of our communities and to boldly plan to bring the good news of Christ's love to our neighbors. As a denomination, He calls us to break new ground by planting new churches and by providing leadership that will effectively lead us into the coming century. I cannot think of anything more exciting than to be a part of God's work in our times. As Advent Christians, let us continue to be faithful to the task that Jesus has called us to.

The question of Women's Rights is one that continues to polarize Evangelicals. With the demise of the Equal Rights Amendment comes new congressional legislation sponsored by Sen. Mark Hatfield (R-Ore.), Sen. Bob Packwood (R-Ore.) and Sen. David Durenberger (R-NM). The bill, S 888: *The Economic Equality Act*, is designed to provide economic equality for women in wages, retirement benefits and so on. Those evangelicals who were disappointed at ERA's failure should welcome this bill. Those who opposed ERA because of its potential constitutional questions also should welcome this legislation. This editor supports the legislation and believes that it is time for evangelical Christians to stop fighting among themselves and unite in support of equal opportunity for all women and men.

RJM

On the Cover: Director of Church Expansion Roland Griswold and South Carolina Home Mission Committee Members W.H. Bishop and Jim Clowney plan strategy.

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Editor-in-Chief

Robert J. Mayer

Missions Editor

J. Edgar Hickel

WHFMS Editor

Mrs. Caroline Michael

Graphic Arts Designer

Mrs. Rickie Hickel



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Talk About Growing Churches:

An Interview With Roland Griswold

Roland Griswold is Director of Church Expansion for the Advent Christian General Conference. A graduate of Berkshire Christian College (B.A.) and Luther Rice Seminary (D Min.), Dr. Griswold has held this position since 1978. Before that, he served as Director of Youth Ministries and he has served in three pastorates. He is married with two children. One of his favorite hobbies is the family garden that he and his wife, Millie, have growing in the back of their Charlotte home. *The Advent Christian Witness to the World* interviewed Roland last July in Charlotte.

Bob: Roland, what is the Office of Church Expansion? What are you responsible for?

Roland: The general job description that I have comes out of the definition of church growth developed by the Executive Vice President. It touches on three levels: Internal Growth, which means improving the quality of church life within the local congregation; Expansion Growth, which means adding new members to existing churches; and Extension Growth, which means establishing new congregations. I am involved primarily in training sessions for pastors and lay leaders who will help bring this about along with developing resources and making them available to churches. I am responsible for conducting clinics in areas such as evangelism, church growth and spiritual gifts development. I

also have responsibility to administer programs that relate to dollars. One is the "New Church Builder's Union" which is a grant program. A call goes out over three times each year for people to make a gift to help with the building aspect for a new congregation. The other program is the "Advent Christian Church Building Loan Fund" which provides low interest loans for their expansion programs. My final responsibility is conducting strategy sessions for existing churches that are wanting to do some serious planning in terms of how they can better do the job of making disciples and also helping conferences or churches who are considering new work in a basic survey to determine their potential for growth.

Bob: This term, "Church Growth," is a term that has been kicking around American churches and denominations for almost fifteen years. What is "Church Growth" and why is it important to Advent Christians?

"As I see it, our only justification for existing as a denomination is that we are helping to build Christ's church."

Roland: "Church Growth" is a term that describes the natural result of obeying the Great Commission. Christ said, "Go...make disciples..." and Church Growth is a term we use to describe that process. As we proclaim Christ as Lord and Savior and as we allow the Holy Spirit to use us in persuading people to become His disciples and responsive members of His church, the church grows. This is very important to Advent Christians because as I see it, our only justification for existing as a denomination is that we are helping to build Christ's church. Christ said in Matthew 16:18, "I will build my church and the gates of hell shall not prevail against me." I see Advent Christians involved with the upbuilding of this church.

Bob: What relationship does the Advent Christian Church now have to the Church Growth Movement?

Roland: I think Bob, we are right in the heart of the Church Growth Movement. An historic consultation on evangelism and church growth was held in Kansas City in 1976. Our Executive Vice President, Adrian Shepard, and five regional superintendents were present at that meeting, and out of that came the initial prayer work along with a variety of position papers. That brought us to the place where at General Conference in 1978, there was a strong emphasis placed upon getting into a growth stance rather than remaining in the old fortress for maintenance mentality that Advent Christians had. Since 1978, as a denomination, we have been keeping Church Growth as a priority. My own doctoral studies included courses at Fuller Seminary's "School of World Mission" with Dr. Peter Wagner. Dr. Wagner wrote the forward to the book that Advent Christians used last fall, *By Hook and Crook*. Advent Christians were involved in the leadership of the great American Festival of Evangelism in Kansas City last year. This gathering brought ten thousand Christians together for three days of intensive study in evangelizing, discipling and equipping.

Bob: Suppose that an existing church is beginning to think about evangelism and outreach. What are some things that they can do to create a good climate for church growth in their midst?

Roland: Probably the church leadership should think in terms of a year to a year and a half strategy to gradually bring about the change in attitude. One of the most practical ways to accomplish this I think would be through regular Bible Studies that would relate passages of Scripture that tie into church growth and evangelism. Again I mention the book that we used for Adult Sunday School last fall, *By Hook and Crook*. That was a key purpose of this book, to highlight some basic principles of Church Growth and help people to see that they were scriptural principles. I think the pastor could regularly preach sermons based on the need for reaching the lost, on the emphasis of Christ's main pur-

"...over 50% of the population is unchurched...."

pose being to seek and save that which was lost and on our being in partnership with Him. He could help to highlight to the congregation the fact that over 50% of the population is unchurched, higher than that in some of the communities where Advent Christian churches are located. There are some excellent Church Growth films here at the Advent Christian Headquarters. Then I think that pastors ought to motivate the people to attend one of the Church Growth Seminars held in various parts of the country. Our denomination sponsors a variety of these. There are some sponsored by the Institute for American Church Growth. Some pastors have gotten people to attend the Evangelism Explosion Seminars or the Helper Evangelism Clinics which Willie Batson, one of our own Advent Christian pastors, conducts in various parts of the country. These are the sort of things that help sensitize people to the fact that probably 3/4 of the people where we live have not had a personal relationship with Jesus Christ.

Bob: In thinking about preparation for Church Growth, are there some books that pastors and lay people can read that you would recommend besides *By Hook and Crook*?

Roland: Yes, there are several that have made a real impact in my life and as I have shared these books with other pastors, they have had a similar response. A good place to start is with Robert Schuller's, *Your Church has Real Possibilities*. Two other helpful books are *The Master's Plan* by Dr's. Win and Charles Arn, and *Your Church can be Healthy* by Dr. C. Peter Wagner. These books are available from the bookstore at Advent Christian Headquarters.

Bob: Our denomination is beginning to plant new churches. Why do you feel that church planting is important to the Advent Christian Church?

Roland: I think it is important to us in the sense that we are a part of the larger body, Christ's church. We have been commanded to go and make disciples. The population of the United States now, 1982, is approximately 230,000,000. Out of that figure, a good 175,000,000 don't

"...every church ought to be making specific plans for growth..."

know Jesus Christ, so the harvest is ripe. I think existing churches should grow. That is important. Every church ought to make specific plans for growth, but usually existing churches grow more slowly than new congregations. The figures that I have indicate that new congregations grow probably 5 to 10 times faster than existing churches. Also, at least 1/3 of this 175,000,000 who are unchurched, are not really within reach of the existing churches. We are going to have to go into some new geographic areas where these people are moving to these new communities and establish new congregations if we expect to touch a significant number for Christ.

Bob: We are trying to do that right now. What projects are currently in planning and implementation? Could you briefly share some examples of where we are starting new Advent Christian churches?

Roland: There is a new congregation underway in Tallahassee, Florida. The South Georgia/Florida Conference Home Missions committee, after careful strategy studies being made, determined that there is an excellent opportunity for growth in Tallahassee. The conference worked with a nucleus of about six families with Advent Christian background in that area and through a well planned process, that congregation, as of the first Sunday of June 1982, has a resident pastor and is already seeing significant numbers of people coming to Christ. They are finding that they are located in a very ripe harvest field. The Advent Christian Church in Kennebunk, Maine, is concerned for Church Growth and has added to their staff an assistant pastor who has primary responsibility for working at establishing a new church in the Biddeford-Saco area, not too far from Kennebunk. Jeff Tarbox came on staff last March. This was good timing. Jeff is involved in setting up and leading eight Bible Studies that are ministering to 53 people in that area that came to Christ through the Billy Graham crusade. The potential for a new church there looks great. Northern California is a rather small Advent Christian conference, but a conference that has committed itself to providing significant funding toward bringing two people in as bivocational pastors to establish new churches in their conference. The Piedmont Conference in Western North Carolina is developing a new ministry in Gastonia. They began as a fellowship group meeting twice a month in Bible Studies in the spring. Just yesterday, I received a phone call from one of the women in that group saying, "We are growing so close together that we are seeing that twice a month isn't enough. We are hoping within the next month to move to weekly services." These kinds of things are happening around the country. There are seven different areas where we are now doing some preliminary studies for new churches. There are two areas where we have had fellowship



New Hope A.C. Church, Waycross, Georgia

Bible Study groups meeting. We have two congregations now at the mission stage, which means that they are having worship services and Sunday School every week. Within the past year, two have moved to be constituted as full churches.

Bob: That's great! In my travels, I have come across some who argue that it is more important to use our financial and leadership resources to save existing churches rather than to start new ones. I would like to know how you feel about that?

Roland: I have some concerns that existing churches need to continue growing. Absolutely! I also am aware that there seems to come a time when a church that has been for many years in a no-growth pattern, in a decline, and does not have a vision for growth, has very little opportunity to touch its community or any neighboring communities. Many times, it is an attitude that has been so engrained on the part of the leadership that the church has closed her eyes to the mission field around her. I see some primary problems. One is lack of vision. The other is lack of leadership. Some of our existing churches that are in decline have become so small in number that there is really not the leadership left in order to launch out and take advantage of the mission fields that surround them. This is why some congregations actually have closed with funds reserved for a new church to be started in that area within the next two years. We now have a track record that some of those new starts are really taking off and doing a good job! New work is exciting! It gets us out of the fortress mentality and also exposes new people to respond to God's call to ministry. If every existing church worked at establishing a new congregation, it would bring renewed life,

“A lot of existing churches are waiting for the lost to come to them...it’s obvious to me that just is not happening!”

vigor and growth to them as well. A lot of existing Advent Christian churches are waiting for the lost to come to them, already nicely converted, dressed in Advent Christian doctrine and everything else that goes with it. As I travel around the country, it is obvious to me that just is not happening, and I do not see any scriptural basis for us to sit within our four walls and expect the lost to come to us! Existing churches are more apt to have that kind of an outlook. New congregations know that if they are going to exist, they have got to go out where the people are and touch their lives.

Bob: I would point out too that this is not simply a problem among Advent Christians, but is something that plagues the whole church right now as well. We have to struggle with that! There are some churches and conferences who might be interested in planting new churches. How can your office help them and what services can you provide?

Roland: I have already mentioned one of the basic things that is now being done. Through my office, I have developed a basic program of “Preliminary Strategy Study.” I could illustrate this for instance with the new mission in Roanoke, Virginia. This mission is a project of the Appalachian Region. When that region felt that Roanoke might be an area ripe for a new congregation, I was asked to go in and do a study. I spent three days covering the entire two county area, gathering data and making a recommendation as a result to the region. When they determined that yes, they wanted to move into that area, I was asked to go back and to do a follow-up and narrow the target area. We had talked in the preliminary survey about the total Roanoke Valley. The second survey narrowed it to a specific aspect that would probably be the most fertile for Advent Christian ministry. These strategy studies are being done for instance in Dover, Florida. They have committed themselves to establishing a new church in the growing community of Brandon. Preliminary Strategy Study has been done there to help them see what kind of people and what part of the city would be best for them to begin to work. By action of the denomination at the 1981 General Conference, the “Incentive for Advent Christian Church Planting” has been developed. This provides a basis so that individual churches, conferences or regions looking at establishing new churches, have a pattern to follow and the Office of Church Expansion can better resource them. It is a threefold ap-

proach. You start out as a Fellowship. This is a group that meets twice a month for Bible Study and Prayer. The next step is a Mission. At this point, regular Worship and Sunday School services begin. The third step is Church and the mission is constituted as a church once it becomes self-governing, self-supporting and self-propagating, in other words, the church has a good pattern for getting out into the community to accomplish the ongoing ministry that Jesus Christ has called them to. In order to give some good tools, this past year I have written a handbook entitled, *A Church is Born*. It is a ninety page book that provides church extension committee guidelines so that a local church doesn’t have to start out in the dark and reinvent the wheel in order to see growth come about. Now because for a long time, Advent Christians weren’t planting new churches, we really have a very limited pool of men that have any experience in this area. It is quite a different ministry to go into an area

“It is quite a different ministry to go into an area...and start from scratch than it is to go into a church of 100 members...and operate the machinery.”

where there are either just two or three Advent Christian families or no Advent Christian families and start from scratch than it is to go into a church of 100 members, that has its buildings and its programs, and operate the machinery. Because of our lack of leadership, our office has developed the “Church Planter Training Program” so that men called to this specific area get some specialized training from both the standpoint of study and experience as well as a two-year oversight by my office in this growth process. In addition to that, I am constantly either developing or reviewing and recommending various motivational and instructional resources for the congregation to use in preparing to develop a new church.

Bob: How can your office help existing churches further their ministry?

Roland: Again, I mention strategy study. One church in New England for instance, has had me back a second time. The first study was made ten years before the second one. In about eight years, the church had worked through the plans that they had made based on that first study and discovered that things were beginning to level off. Therefore, they asked me to come back and do another

study and to look at their church and community once again in order to help get them on a growth track again. That helped. I think that the developing of and use of the ministry resources that have been prepared for existing churches such as the Spiritual Gift discovery and the Evangelism Clinics, being taught both by myself and by our regional men, are good ways for existing churches to further their ministry. Now the church where I am a member, Dulin's Grove, is looking at the need for growth. I am assisting in one of the adult Sunday School classes and right now, they are spending several weeks in this area of Spiritual Gifts. It is a thrill to see adults in their early thirties and forties coming alive at the prospect that maybe, they finally are going to learn what the Lord has really gifted them to do so that they can be more effective in their service to the church.

Bob: Do you enjoy your work?

Roland: Yes, I certainly do. Especially when I see results. "Harvest Now" has emerged in 1981. One of our goals was that there be at least 2,300 new members added to Advent Christian churches. In view of the figures that are in, it appears that we have exceeded that goal and probably Advent Christian churches received 2,500 to 2,600 new members in 1981.

Bob: With your enthusiasm, you have already answered my next question. I was going to ask you, "If you could pick out the most exciting thing for you personally in the past year, what would it be?"

Roland: As exciting as achieving that goal is, I am thinking of something else. It is the "Church Planter Training Program." It was exciting to develop this. For one thing, I had to go back in my own mind and mentally think through the process I went through in establishing a church. Then I had to talk with some people in our denomination and others who have been involved in this ministry. In preparation of the training material, the excitement began to build. When in late March 1982, the first young man signed into this program to work, that I guess was a highlight to me. It has been a thrill to watch Craig Wert as he has developed in this and as I continue providing resources, training and personal time, watching Craig expand his skills as a church planter is exciting. Dick DuBois, who is Eastern Regional Director of Church Growth and Planting, has taken this basic training tool and is now using it with two young men that are being developed as church planters in New England.

Bob: I know that you have traveled and you have been in many Advent Christian churches and conferences across the United States and Canada. What kind of vision do you have for the Advent Christian Church in these next ten to twenty years?

"Many Advent Christian churches are located in population centers where over 50% of the people do not know Christ."

Roland: I am impressed that a lot of Advent Christian churches are located in population centers where over 50% of the people don't know Christ. Just within the past month, I was in Ft. Myers, Florida, an area that is the fastest growing metropolitan area in the state of Florida. In ten years, the Ft. Myers area for instance has increased by 100,000 people and the same thing is anticipated in the next ten years. Nowhere near enough churches to touch that populous. In a spot survey that I did, it proved that over 50% of the people are not actively involved in any church. My vision by 1988, which is the target date for those first ten year goals that the denomination adopted, is to see 100 churches engaged in planting a new church and another 100 existing churches who have at least doubled by 1988.

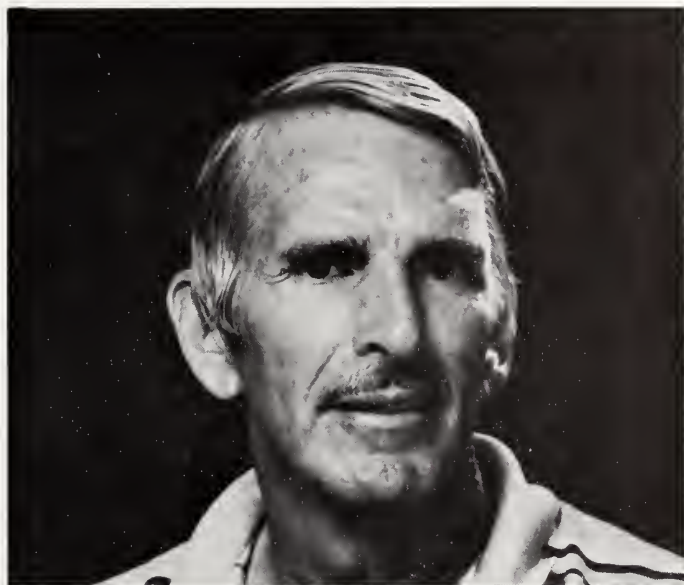
Bob: In closing, how is your office and ministry funded?

Roland: When the office was established in January 1979, there were no budget funds available for it within the United Ministries budget. However, the Advent Christian Church Building Loan Fund has in its set up, an arrangement for the salary and expenses of an administrator for that program. This is one of the reasons that the Church Building Loan Fund comes under my portfolio. My salary and basic expenses are covered as administrator for the Church Building Loan Fund. The program funds are provided through the United Ministries giving of Advent Christian churches.

Bob: Thank you, Roland, for your willingness to share your work and vision with our readers. ■

United Ministries

... we are doing it together!



Church Building from Underground Up

*With Hammer, Trowel
and Golden Shovel*

The hammer, still nearly new, had been stored away in a carton for more than two years. The mason's trowel was just off the hardware store shelf. Golden shovel?!

A golden shovel — well, painted gold. The very same shovel used to break ground on April 14, 1982, for the construction of Aurora's new Advent Christian Church.

These and other tools were being used in all the underground work that is so important to the construction of a church or any other large building.

And as was the case in the construction of the Advent Christian Church building in Surigao City, Philippines during the summer of 1981, much of the work accomplished on the Aurora church in the early weeks will never be visible after the early stages of construction are completed.

In Surigao, Teen Missions International volunteers toiled in excavations awash with black mud. Shovels and bailing buckets. And later, shovels, trowels and hammers. Cement, aggregates and steel rebars for footings and foundation. None to be visible to those who would later worship in the church.

In Aurora, much the same. And, although most of the excavating was accomplished by machine, the golden shovel got plenty of exercise. Storm sewers of five-inch reinforced concrete, 12-inch plastic pipe, cement mortar and trowel. Hammer, nails, stakes and form lumber. Concrete footings and gravel fill. All of these go into the construction of a church building and once the building is completed, are never seen again.

Yet, like faith, steadfastness and perseverance are necessary to the Christian life, these unglamorous storm sewers, footings and foundation are essential to being and life of a building. All of these must be, before worshippers can admire the beauty, enjoy the comfort or experience the blessings of any new church building. ■

Howard Towne
Missionary to the Philippines

Site Visitation and Evaluation by the Director of Foreign Missions

Ed Hickel, Director of Foreign Missions for the Advent Christian Church, remarked on his departure September 22 for Asia, "Please add me to your prayer list as I leave for Asia to return in November. I have some very "sticky" governmental issues facing me."

As many of you are already aware, the registration of the Advent Christian Conference of Malaysia has been suspended. We will need to address that issue upon our arrival in Malaysia. The government has also recently issued a directive that all Bible quotations (which were often hung in the hotel rooms of Malaysia) be taken down. While they give their approval for writings from the Muslim faith to be displayed in the hotel rooms, they do not want the Biblical quotations there.

Since it became necessary for the director to be in Malaysia, he felt that the best stewardship of time and money would be to include a site visitation and evaluation in India and the Philippines as well. October 14 will be an extremely important day for your prayer interest in behalf of the Christian outreach in Malaysia as Ed Hickel meets with the government and other national officials. He will also be meeting with some Christian leaders in Athens, Bombay, Singapore and Guam prior to returning to the States.

Should The Minister Tithe?

This article taken from the April 19, 1922 "World's Crisis" is reprinted for the edification of our readers by the Department of Stewardship of the Advent Christian General Conference.



This article does not go beyond the first tenth. It merely discusses the question, "Should the minister tithe?" "Should he pay God the first tenth?" It is not a discussion of his giving, but his tithing. Nor are the reasons for his tithing sought in the Bible, but in the life of the minister and in his relation to his people. The Biblical grounds for tithing are so apparent and so well-known that their discussion here is unnecessary.

Before mentioning certain reasons why the minister should tithe, allow me to call your attention to two excuses for no tithing. First, "I give my services." A man who entered the ministry rather late in life and who at the time of this incident was receiving a larger salary than he had ever before received, went to a friend of mine to solicit funds for an automobile to be used exclusively in the Lord's work. My friend looked over the list, and not seeing the name of the solicitor, said: "How much are you going to give toward your own machine?" "Oh," he replied, "I am giving my services." I mention this excuse first because it is the most common. It is usually the first fortress behind which the minister who does not wish to tithe takes refuge when he is confronted with this matter. It should not be necessary to tell a company of ministers that this statement is untrue. He does not give his services. He is compensated. He may be underpaid, but he is paid. If he were obliged to earn his living in some other way he would probably do comparatively little preaching unless there was a fee attached to it.

In the complexity of our modern civilization the minister cannot meet the demands of the church and spend six days each week in some other vocation. Even if he has sufficient income to serve a church without compensation, he would spiritually pauperize the members and build a rocky road for his successor. The best interests of the church and the kingdom demand a compensated ministry, and such compensation, even though it be a stipend, nullifies the claim to exemption from paying the tithe to God.

A second excuse, no less fallacious, is usually couched in the words, "I cannot afford it." This is evading the issue. It is not a question of financial ability. It is a matter of obedience to God and expediency as a leader. Shall the minister, or shall he not, obey the mandate of his sovereign? He can afford to do anything the Bible says. Indeed, he cannot afford not to do as the Bible says. The Biblical promises in connec-

by Harry Watson Barras

tion with his tithing are so intricately woven into his material and spiritual prosperity that he cannot neglect his duty without seriously affecting his future financial resources. He can afford to make the best investment ever presented to him—an investment about the soundness of which he need never have a doubt and the dividends of which are phenomenal. In this matter especially, bread cast upon the water will return in more abundant quantities.

There are other reasons why ministers often seek to escape their financial responsibility to God—reasons that have their rise in apathy, stinginess or improper training. I have no inclination to discuss them now. I am more vitally concerned with the reasons for tithing.

The minister should tithe because of its effect upon himself. He cannot produce in others what does not exist in himself. He will discover that his systematic beneficence contributes largely to the uncovering of the deeper and richer strata of his nature. He may begin his tithing as a duty, but he will continue it as a privilege and end it as a joy. Wordsworth says: "Duty is the stern daughter of the voice of God." The primary idea of duty is a debt. The minister who tithes his income merely on the ground of Biblical teaching and rational obligation will miss a great blessing. He may begin there, but he should not end there. Happy is he who discovers that tithing is a privilege. Privilege is more than duty. Duty is moral obligation. Privilege a voluntary service. The language of duty is, "You must." The language of privilege, "You may." Duty is the first mile. Privilege is the second. Duty is the force back of the many. Privilege is the dynamic of the few. To act from a sense of duty is commendable; to be actuated by privilege is admirable. Privilege multiplies the joy of tithing a hundred-fold. We do not come to the festive halls of privilege until we have laboriously made our way through the less attractive scenes of duty. The minister will eventually learn that tithing is a peculiar joy. He looks with pleasurable anticipation to the arrival of his check so that he can give to God his part. Tithing makes him a Christian imperialist. Mental and physical energy have been turned into cold cash, and this

cash is his other self. While the minister is busy with the manifold duties of his parish his money helps to keep in motion the denominational machinery by which the whole round world is made to feel the heart throb of God.

A lesser consideration in the duty of tithing as it effects the minister is the financial. If he tithes because he recognizes God's right to a portion of his income he cannot possibly be the loser, even in dollars and cents. The small salaries received by ministers are largely traceable to the failure of the ministers themselves to practice tithing and constantly and persistently to teach it to their people. I was recently called to a quiet hamlet to attend the funeral of a relative. While there a man pointed out a building which had just been acquired by the Jews for a synagogue. Then my informant said this: "When there are twenty Jewish families in a community they can have a synagogue. Their system of tithing makes it possible for them to support it." What they are doing, we can do. The comparatively few tithers in our churches is not altogether our fault. To some extent, at least, we are paying for the failures of our predecessors. Our loyalty to this vital question will make the pathway of our successors glorious. The reflex influence upon the minister himself is a strong argument for his tithing.

The minister should tithe because of its effect upon his people.

His example immeasurably multiplies the force of his message. Since he is responsible to God for the highest development of his people, he must fortify himself against the possible accusation, "Physician, heal thyself."

Most ministers are too timid about talking money. Even though they are consistent tithers, they hesitate to speak often about it to others. The minister should have his envelopes, and most of his tithe, through them, should go to the church. He should not only present his tithe to God, but in every other way he should pay his way like a man. Free suppers, free entertainments and free church membership cheapen the minister and lessen his grip on his people. He should not hesitate to let his people know where he stands and what he does concerning such matters. ■

GOD moving among His people

by Rev. David Ross

God is moving at State Road Advent Christian Church. Since 1974, this rural congregation, located six miles west of Presque Isle, Maine, has experienced a growth in Worship attendance from 55 to over 160 people. A new sanctuary, with permanent seating for well over 200 people along with ample Christian Education and Office space, has recently been completed. A fourfold increase in the Adult Sunday School Department has helped to stimulate excitement in this growing congregation. Last year, a full-time Associate Pastor, specializing in Child evangelism and Youth counseling, was added to the staff. Let's take a closer look at how God has been working:

I. THE LAST TEN YEARS

The Rural Dilemma

A great deal has been discussed and written among evangelicals in recent years concerning problems and strategies for urban ministries. Large, prominent church structures in our cities stand as monuments to the impressive Christian work which was being done there a generation ago (and in some instances is yet being done).

The booming suburban church is the phenomenon of the sixties and seventies, when the action seems to have been in the sprawling housing developments and communities, mushrooming outward from our larger cities. But what of the little country church in the more remote areas? Can there be hope for growth out there, or does their situation preclude the possibility of real potential expansion?

It seems that relatively little has yet been done to develop strategies for rural evangelism, and State Road Church in 1973 was struggling with the typical rural church self-image problems. "We're just a small, country church. Our potential is limited. We could never do what other, larger churches are doing because we'll never have enough people for those kind of programs."

Well, we tried to see if there was anything which we did have to offer uniquely as a rural congregation. Eventually, we became aware of a distinct advantage which we had over our counterparts in town, where there was a church on most any corner; that being, a definite, obvious community assigned seemingly only to us as our immediate target for the Great Commission. If we did not get the Gospel out to our community, then apparently no other church would! We eventually came to realize that, situated as we are between three towns with no other church within a four and one-half mile radius, we had special access to more people who might likely consider us as "their church" than did any of the closely grouped churches in any of those towns. Our apparent disadvantage was coming to be seen as potentially a great advantage for growth, and that perspective had a dramatically positive impact upon our self-image!

Slab or Cellar?

For eight years the State Road Church had known that they needed to erect a building for additional Sunday School rooms. But when the issue was discussed again in 1974, the same old dynamics took place: some wanted to build on a slab, some thought that idea ridiculous with the deep frost and cold winters of northern Maine and would only consider building upon a cellar foundation. Therefore, so that neither side would feel slighted, it seemed best to forget the whole issue again for awhile. Many, anyway, wondered if we could afford to build at all! This time, however, there were enough folks who realized that doing nothing was not an acceptable answer to the problem so that a decision had to be made (even at the risk of a few hard feelings).

I still believe that the decision which that small congregation made in faith to start building in 1974 for Sunday School expansion was the key which triggered all of the dramatic growth which has ensued. An obstacle well-known to the entire fellowship had been tackled head-on, and it was almost incidental that the final decision, based on space

for dollars, was to build on a cellar foundation. By the time of the building's dedication in 1976 it was completely paid for (about \$36,000, with much volunteer labor), the Sunday School had grown significantly (nearly forty percent in two years), and the worship attendance growth had begun its steady upward climb.

A Deacon's Challenge

When we had completed two years of intensive effort and realized the completion and dedication of the new Sunday School building, it was time to turn our attention to several needed renovations and a possible expansion of our old sanctuary building. A leaking roof, pinching pews, drafty windows and doors were but a few of the more obvious problems.

A committee appointed to study the work needed found certain other concerns as well. Primary among these was the fact that our building's location at the corner of two country roads, one of which angled across two sides, coupled with the location of the new Sunday School building next door, made it virtually impossible for us to consider any significant expansion as part of the project. Therefore, the committee's recommendation to the church board was to plan for the building of a completely new sanctuary structure on the other side of the church lot!

The board members were less than enthusiastic about the prospect of another building project so soon, this one to be much more extensive than the first. One deacon honestly responded, "I don't think we should even think of building a new sanctuary until we have to bring in chairs to accommodate the crowds in our present one." Everyone knew that this proposal would mean waiting for quite awhile, as we seldom drew more than a two-thirds capacity crowd to our services. Occasionally on Easter Sunday we might need additional chairs, but this was the month of February in Northern Maine, when people stayed home in droves to keep warm.

However, an amazing set of circumstances occurred so that several visiting families began to come all at once to our services. The next Sunday morning I looked up from my pre-service prayer on the platform to see the deacon who had made the comment in the previous Wednesday's board meeting coming smilingly in the side door carrying additional chairs under each arm. We had an overflow crowd in the dead of winter, and for no apparent reason! But those board members who observed this scene knew all too well what was happening. It was the Lord's remarkable cue to us that it was time to build once again!



We're Not Getting Older...

One sign that God was restoring vibrancy to the fellowship at State Road was that our leadership was consistently getting younger. In 1973, there were virtually no active church members and families in the young adult, twenty to forty age group. The official board had an average age of 53.4 years, with the youngest member being forty-three.

In 1981 there are several young families in the fellowship, and the average age of the official board is 45.8 years. This gradual shift in leadership has not ousted all older members, but has added several new positions due to numerical growth, and has seen many younger members get actively involved in leadership roles. A healthy church must constantly be infused with "new blood," to avoid growing old all at once. The more gradually this process is accomplished the less painful and more natural it is for all involved.

II. DEVELOPING A PHILOSOPHY OF MINISTRY

A philosophy of ministry necessarily involves both knowing Who the Lord is and what His purpose is, and knowing who we are and what our role is. In John 12:20ff we see

that Philip the disciple had a problem knowing whether or not to bother Jesus by introducing certain inquiring Greeks to Him at the feast. So he had to consult his friend Andrew to make this decision in the affirmative. After three years with Christ, he still evidently did not really know Him well enough to understand His purpose, or to understand fully his own role as Christ's disciple: the task of bringing people to Jesus!

In ministering for Jesus Christ in the State Road community, we try to carefully and prayerfully exercise the following principles:

I. Positive Thinking: FAITH

- A. Not oblivious to problems (realistic)
- B. But looking for potential
- C. Stress your strengths

II. Planning: HOPE (Faith in future)

- A. What talents do we have?
- B. What needs for ministry are evident?
- C. What would stretch us without breaking us?
(figure in Jesus! — Jn. 6:5-7)

III. Patience: LOVE (Faith in people)

- A. Programs are *for people*, not vice-versa
- B. Solid building requires time
- C. People must feel it's their program

The first principle, regarding positive thinking, emphasizes the fact that our self-image dramatically effects our perspective. For example, in 1973 we assessed as weaknesses the factors of our smallness, our remoteness, our ruralness, and our relatively inexperienced pastor. But we gradually came to realize that these very factors might also be construed as potential strengths, as our smallness led to personable friendliness; our remoteness led to plentiful parking and an accessibility to several surrounding towns; our ruralness established us as a community church (as we were the only church within a five-mile radius); our inexperienced pastor was also a young pastor. In addition to these newly discovered strengths we had good musical talent for a small church, and an attractive, well-kept (if old) building. When parishioners begin to have a positive self-image concerning their church, it is natural for them to invite others to come with them!

The planning principle stresses the old adage that if you aim for nothing, you'll hit it everytime! An inventory of gifts, talents, and resources is basic to a steward. Then assessment of obvious ministry needs in our community and fellowship helps us to prioritize programs. We need to stretch ourselves to grow, while not inviting the needless disappointment of totally unattainable goals. The Lord's resources should always be considered in our calculations (Jn. 6:5-7). And God has already promised to supply all of our legitimate needs (Phil. 4:19). Therefore, needs assess-

ment is essential to planning, and planning is the essence of good stewardship.

III. PROJECTIONS FOR THE FUTURE

Certain areas of immediate need and concern present themselves currently before the State Road Church. We will be working in the following areas during the years ahead:

- A. Child evangelism and youth counselling — A survey of our Sunday School reveals that the adult department is growing as rapidly as our Morning Worship attendance, but the children's department is lagging far behind the pace despite several new family units. We need to be reaching the unchurched children in our community much more effectively.
- B. Senior citizens ministries — The diaconate has seen the need for a more comprehensive ministry to our older folks, including transportation, tape ministry to shut-ins, fellowship activities, and many other caring possibilities.
- C. Young adult ministries — Men's and women's softball teams this summer have been popular mixers for this age group. But planning regular, year-round functions for active young adults, often with baby-sitting concerns, is a real challenge.
- D. Recreational outreach — Here is a real opportunity to capitalize on our community church role. Children's recreational programs, as well as periodic adult activities seem to be an effective outreach tool in our neighborhood, as a "Sports Night Supper" this year indicated.
- E. Development of increasingly meaningful Worship experiences — Shared worship experiences are at the heart of a unified church life.

Our goal is to spend considerable time and effort in planning this more effectively.

IV. TRANSFERABLE CONCEPTS

Hopefully, much of what we have shared will be of practical use and encouragement to other rural churches. Particularly we want to re-iterate the following more-or-less universally applicable general growth principles:

- A. *Seek to ascertain and pursue your role in God's plan for ministry (all churches can't be all things to all communities).*
- B. *Seek to become a focal point of rural community life.*
- C. *Seek to capitalize on the "Fellowship Factor" evident in most country churches.*
- D. *Pray...and **God** will give the increase!* ■

Advent Christian Foreign Missions

Where We Are—What We're Doing

In accordance with the Eighth Objective of our Denominational Goals for 1988, which is "a strong mission interest beyond our national borders," we have pledged to "maintain at least one-third of our United Ministries income toward foreign mission outreach." Also contained in this objective are the goals of expansion into new types of mission work, development of the work on present fields, increasing indigenization of foreign conferences and cooperation with other groups and/or individuals who are compatible with our missions philosophy.

INDIA

The Advent Christian foreign missions thrust in India is a long-standing work, having celebrated its centennial in January, 1980. There are 38 to 40 churches plus preaching stations and various other prayer groups which have been established by the nationals and the missionaries. The latest reports from India indicate that the membership is approximately 4,000. There is a well-organized Christian Education Committee active within the National Conference. This committee is composed of nationals. The Youth Fellowship is well established, and the meetings well attended. There have been over 2,500 in attendance at some of the Y.F. Conference meetings.

All of the properties, with the exception of the missionaries' bungalows, have been turned over to the India A.C. Conference. The total responsibility for the conference is now in the hands of the national Advent Christians, though the missionaries serve as advisors in various ways. The conference was well organized by the missionaries.

The India Advent Christian School System operates under the auspices of the A.C. Conference. It consists of approximately 10,000 students in 15 schools. We have about 140 teachers employed in the school system. This school system has won top honors in the Tamil Nadu State of India for several years. The India A.C. Conference, including the school system, is well recognized in the Tamil Nadu State of India and highly appraised.

Since the government of India does not grant visas for missionaries, it has not been possible to increase the corps of missionaries. It may be possible to replace those terminating their foreign missions work. There are three Advent Christian missionaries still in India: Marion Damon and Barbara White from the United States and Beryl Joy Hollis from New Zealand. A fourth missionary, Mary Brown, returned to the

U.S. and will be retiring from active service after more than 30 years in India. These four along with handpicked India nationals have constituted two "Teams." The ultimate objective of the teams is to see self-sustaining national churches planted. Leadership for the new congregations will be national lay workers trained by the teams. The trained person will pastor the congregation(s) until such time as the people desire full-time leadership and are able to support a pastor. Until then, the pastor will be self-supporting.

The teams are reaching people in the upper as well as the lower castes of India. They minister to the faculties of the universities and also involve themselves in their Food for the Hungry ministry, which is made possible by contributions from our denomination.

JAPAN

There are presently five missionaries serving on the Japan field: Floyd and Musa Powers, Austin and Dorothy Warriner, and Sylvia Whitman.

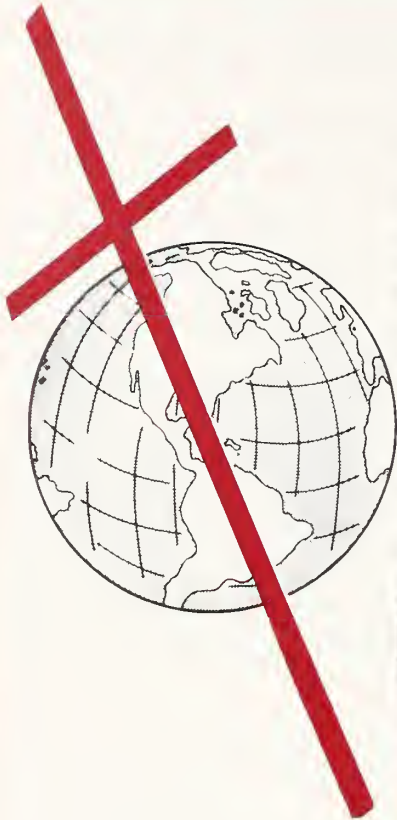
Tyrolean Hills Campground was supervised by Floyd and Musa Powers. This ministers primarily to the Japan A.C. Conference. The facility was used for cooking classes with Musa teaching the nationals in cooking procedures, at which time there is also prayer, Scripture reading, and classes regarding the Christian faith. There are opportunities for the Christians from various churches to rent the facility for Christian retreats and other activities. There are also opportunities for non-church groups to come in for various meetings.

Sylvia Whitman serves as treasurer of the Japan Field Council, business manager, a minister serving the A.C. churches, organizer of Christian-oriented activities, and Bible teacher and consultant to pastors and other leaders.

The Warriners are involved in various facets of ministry, one of which is Austin's position as principal of the Shijonawate Bible Institute. There is an effort to move toward national leadership in that institution. Austin also serves as Superintendent of the Field Council. He is involved with such ministries as counseling pastors, working with nationals in regard to conference organization, and visitation evangelism.

Dorothy Warriner works with her husband in these capacities and also teaches English and Bible classes in the housing units in their area.

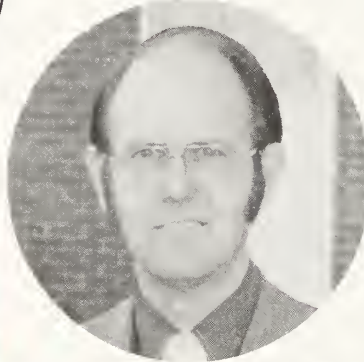
ADVENT CHRISTIAN FO



Lucas & Beulah Devasahavam



*Thombusamy
Victoria Dookkam*



*J. Edgar Hickel, Director
Advent Christian Foreign Missions*



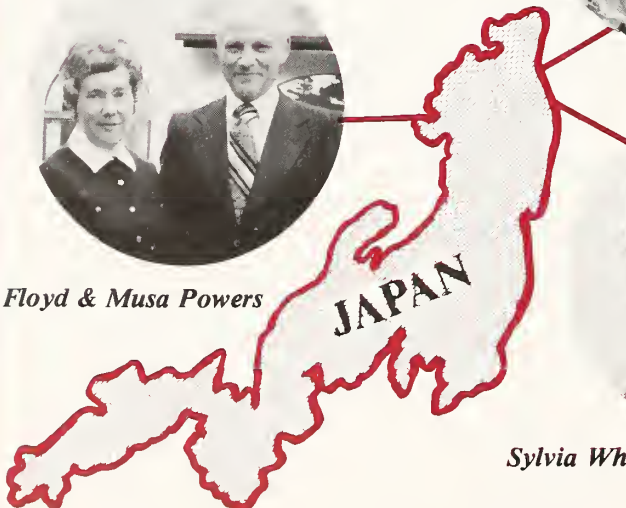
Mary Brown



Austin & Dorothy Warriner



Floyd & Musa Powers



JAPAN



Sylvia Whitman



Beryl Joy Hollis



INDIA

FOREIGN MISSIONS



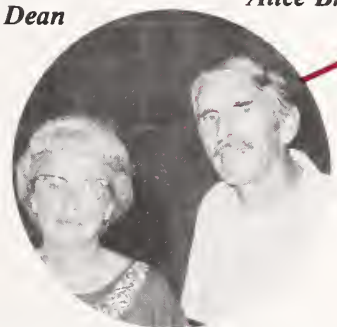
David & Melodie Dean



Alice Brown



PHILIPPINES



Howard & Anna May Towne



Margaret Helms



Laura Putnam



Marion Damon



Luree Wotton



Bessie Smith



E.A. Akpan



NIGERIA



Barbara White



E.P. Etuk Akpan

Advent Christian Foreign Missions

Where We Are—What We're Doing

JAPAN A.C. CONFERENCE

The Japan Conference is self-governing and well organized. There are about 16 churches and preaching stations in addition to the various classes which are taught by the missionaries. The churches are self-supporting. The membership in the Japan A.C. Conference now stands at approximately 800. Nearly all of the pastoral leadership has come through the Shijonawate Bible Institute. The leadership is of a very high caliber.

PHILIPPINES

Our work in the Philippines consists of church planting by the missionaries in cooperation with the Advent Christian Filipino nationals. We have constructed Oro Bible College which is located in Cagayan de Oro City on the island of Mindanao. It is in use at this time. The Bible College is recognized by PABATS (Philippine Association of Bible and Theological Schools) and is held in high esteem. All of our active pastors have been trained at the college.

We presently have nine missionaries in the Philippines: Alice Brown, David and Melodie Dean, Margaret Helms, Laura Putnam, Bessie Smith, Howard and Anna May Towne, and Luree Wotton. Alice Brown is Academic Dean of Oro Bible College and works in the conference. David and Melodie Dean, our newest missionaries, live in Cagayan de Oro where David teaches at O.B.C. and participates in conference activities. Melodie is mother to two children in addition to her involvement in missionary activities. David and Melodie are out of formal language study. Margaret Helms acts as official liaison between the missionaries and the national conference, serves on various conference boards, and does deputational work. Laura Putnam is director of O.B.C. and serves as counselor to Filipino Christians including the pastors. Bessie Smith serves as treasurer of the field, business manager, and Christian Education consultant. Howard and Anna May Towne work in the Marawi area at Dansalan College. Howard teaches agriculture at the college and works with Muslim farmers in the area. Anna May works with native crafts and also teaches Bible at the college. The Townes affiliate with our people in conference work. Luree Wotton serves as superintendent of the Philippine Field Council and works in the field of linguistics. The listing of missionary responsibilities on any field is never exhaustive.

There are 18 churches in the Northern Mindanao Advent Christian Conference (NMACC). There is also a missions outreach on one of the smaller islands of Mindanao. All of the properties are owned solely by the NMACC. The conference is self-governing, though it invites missionaries to serve on the conference board and committees. The Board of Oro Bible College consists primarily of nationals but does have representation by the missionaries. The conference has entered into a five-year program which is called "Operation 15—85." This long-range goal envisions 15 new churches and 1500 new members in the conference by the end of 1985. There are presently about 1,000 active members in the 18 churches and preaching stations.

NIGERIA

The work in Africa is centered in the Cross River States of the country of Nigeria. This group of people, the Ibos, are those who were contacted by Clarence and Elsie Kirby years ago when the Nigeria A.C. Conference was formulated. Marion Damon visited them later, and I was able to survey the work as well. We are in communication with them and send some financial assistance.

MALAYSIA

The outreach of the India A.C. Conference ultimately resulted in the formation of the Malaysia A.C. Conference. A student from our Chadsey-Keeney Memorial Bible College in India felt led to go to Malaysia as a missionary among the Tamil-speaking Indians. His going resulted in the conversion of many people, some of whom are the leaders of the Malaysia A.C. Conference. The work in Malaysia has been primarily among the people who work on the palm oil and rubber estates. The conference is divided into North and South Districts with one pastor chosen from each district to act as the liaison between the conference and the Department of Foreign Missions. The liaison pastor from the North District is Lucas Devasahayam and from the South District is Thambusamy Devairakkam. Gain in membership has been very slow, primarily due to the area in which our people are working and the difficulty under which they work on the estates. There are four primary churches, each having its own satellite church. There are also numerous prayer groups and preaching stations.

by J. Edgar Hickel, Department of Foreign Missions

SHORT TERMERS TO JAPAN

September 6 was the date for the arrival of the Goodwins as short-term Advent Christian missionaries to Japan. Dan and Marjorie will be stationed primarily at the Asukano mission house in greater Osaka, Japan. Their main form of Christian service will be teaching English Bible classes and English conversation all the while lending their testimonial support to the outreach of the Gospel. As you remember, Mary Ellen Ingersoll spent some time as a short-term missionary in the Asukano mission home with good results. The Warriners have also been affiliating with the Asukano outreach as has also Sylvia Whitman. And we thank God for what seems to be evident leading in the work.

Dan and Marjorie are going somewhat as "tent-making missionaries." That is to say, they will be earning their own support by way of the fees charged for the English sessions. (It should be noted here that Japanese virtually insist on paying for such meetings not only due to the fact that they are able therefore to increase their knowledge of the English language but also the fact that they are spiritually discerning and are thus benefited.) The Goodwins anticipate at least two years stay in Japan. Dan and Marjorie are graduates of U.C.L.A. Dan has a degree in sociology and Marjorie in English. They have worked as short-term missionaries with Wycliffe in New Guinea and World Vision in Thailand acting in various capacities such as coordinating English lessons to refugees, as translators and houseparents in Papua, New Guinea and with developmental programs in Ban Vinai refugee camps among the Homong refugees there.

The Goodwins service in Japan is a good example of the Department of Foreign Missions strategy in relation to alternative means of recruiting missionary personnel. I would like to express my appreciation to John and Carol Palmer. You will see an article following this regarding the Goodwins written by Carol Palmer. Also, appreciation should be expressed to Louia Gransee, a member of the Advisory Committee to the Director of Foreign Missions, for taking care of the Commissioning Service of the Goodwins. You will also note the presentation of the commission by Louia Gransee following Carol's article.



Dan and Marjorie Goodwin and Rev. Louia Gransee.

*Re: Dan & Marjorie Goodwin,
Lay missionaries to Papua New Guinea
Members of the A.C. Church — Los
Angeles*

by Carol Palmer

It was 1976. We had just met Marjorie and Dan Goodwin, our new pastor in his first pastorate. Little did we then realize the "forever challenge" they would leave.

Love seemed to radiate through their smiles and kind words to everyone. Even Mike, one of the many winos in Los Angeles, was shown love in many ways — including baths, the occasional use of the downstairs bed (instead of his cardboard bed outside), a haircut, and much prayer for salvation and deliverance.

No effort seemed too hard for them, or too menial. More than once pockets were emptied to allow some needy person to earn a little money or to help a mother who needed some medicine for a child. Children all around loved them, because the door to the playroom was always open. They've been gone three years now, but the children still recall trips to the park, Bible Club, a slumber party and much more. Every conversation with either a child or an adult included Jesus.

Was all this preparation? Probably...because one day we heard they were going to Papua New Guinea to serve Jesus, and would be helping in the care of Wycliff missionary children. They found themselves doing many additional jobs. For instance, Marjorie worked in the mail room, cooked, washed clothes, taught English, etc. Dan loaded and unloaded planes, helped to build 2 airstrips with hand tools, worked in the industrial department offices, taught Bible to natives and preached occasionally.

Continued on page 31

Those Ever Enticing Secrets

(Part 2)

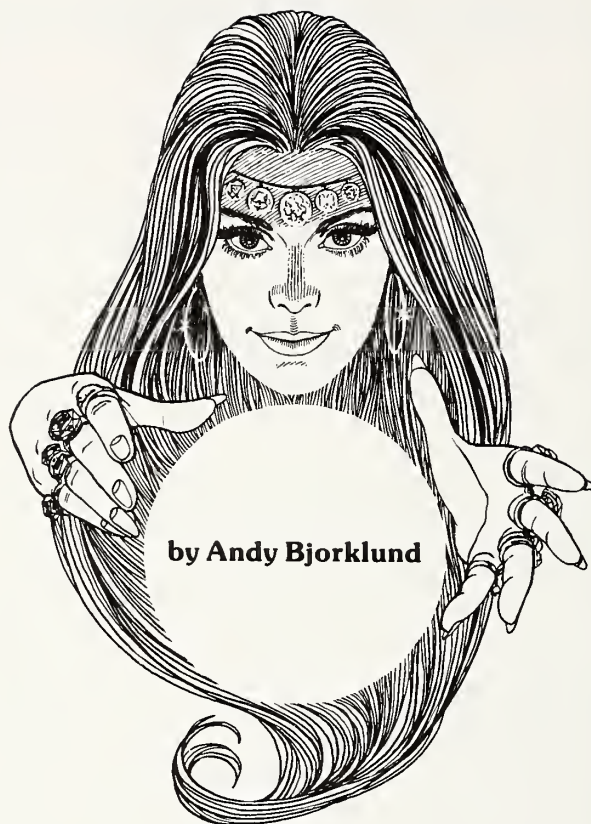
This is the conclusion of a two-part article. Last month we considered the basic nature of occultism and its implications from a Biblical perspective. In this second part, we will explore in detail the contemporary indicators of occult activity.

Spirituality of the Western World

The Church made tremendous progress in the first eighteen centuries of its existence by surviving great internal struggles including heretical disputes and by absorbing the political empire that tried to destroy it. In the middle ages, it was the focal point of Western civilization and dominated almost every aspect of daily life. The Scientific/Industrial Revolution of the 18th and 19th centuries, however, caused a unique chain of events that significantly undermined this previously assumed dominance. The credibility of Biblical authority was greatly shaken by new ways of thinking such as Darwin's evolutionary theory, Marx's denial of a God-centered history, and a revival of the Renaissance born humanistic hope. Western society was cast upon a sea of spiritual doubt and by the 20th century was becoming increasingly controlled by scientific principles in interpreting almost every kind of question.

As we have entered into the Nuclear Age, we find a planet full of people equipped with awesome capabilities and equally proportionate spiritual hunger. Western civilization has more often been referred to as being "spiritually bankrupt." The civilization that divorced itself from a Christian heritage a century before is now realizing an emptiness that cannot be filled by jet age productivity. The fervency of its search is symbolically expressed by the onslaught of non-scientific and non-Western techniques for problem solving and searching for the meaning in life. Let us examine just a few of these current trends.

The infiltration of Eastern mysticism into the West was encouraged by popular music and greatly assisted by the endorsement of highly visible figures such as the Beatles in the late 1960's. Allied with Maharishi Mahesh Yogi and



welcomed by the hippie counter-culture of the U.S., this divergent value system was a big hit. The younger population took noticeable delight in a new symbol for their disillusionment with corporate prosperity and the Vietnam War. Maharishi's Transcendental Meditation is a form of Hindu yoga, and like many other Eastern religious practices that have drifted into the fabric of Western life, is built upon a concept of reality that is essentially occult.

The popularity of modern psychology in the past decade has ushered in another category of false teachings which also conflict with a Biblical perspective. An emphasis on self-awareness, self-confidence, self-assertiveness, and even self-selflessness, has allowed a large collection of enterprisers to market their related training programs. The profits have been enormous as searching souls dole out hefty fees to unlock the "inner secrets of their being." Sadly, however, these methods rarely address personal sin and separation from God. Occasionally, these purchased services are effective in helping an individual overcome psychological problems, but more often these operations serve as a cover for occult activity. Psychiatrist Elizabeth Kubler Ross has gained considerable notice in recent years for her study of death and related out-of-body experiences (OBE's). She established herself as an authority in 1969 with a book, *On Death and Dying* and is currently the medical director of the Family Services and Mental Health Center of Illinois. Unfortunate-

ly, she is also actively pursuing communication with the spirit world through seances to gain more "professional knowledge." Much of this interest is directed through her psychic friend, Jay Barham, who founded the Church of the Facet of Divinity, a spiritist cult in California.²

Werner Erhard's est (Erhard Seminar Training) has become a very lucrative business by assuring troubled people that life as it is with all its pain and suffering is perfect. In true Hindu tradition, he conditions trainees to believe that there is no objective reality and that everything outside of "self" is an illusion. Therefore, we are all "God" and can make our own rules for living. Along very similar lines, the newer Lifespring methodology promotes that man is perfect, that the individual's subjective experience defines true reality, and that self is the object of worship. Thanks to these and other popular elements in the new human potential movement, occult philosophy and its related practices have gained greater acceptance by the public.

For those who are not directly involved with these occult disguised activities, our surroundings are still noticeably saturated by occult themes. "Do your own thing," "If it feels good, do it," and "May the Force be with you," have not become routine expressions for a lack of innovative slang. Other indicators assume the full gamut of the media. In October, 1980, Phil Donahue featured two very earnest witches on his nationally televised program to give them an opportunity to present "modern witchcraft" as a compassionate and open-minded religion. Comic book heroes were once known for courage, honesty, and other chivalrous traits. Two years ago, a cult ministry newsletter carefully noted that certain human characters in the comics were now exhibiting the unique ability of being killed and returning to life through their own magical power and with distracting frequency.

Another effective way of measuring the temperament of American culture is to monitor the content of popular music, particularly in its rock, soul, and disco forms. Here we will focus simply on the album cover designs used to catch the buyer's eye. There is always a temptation to place most of the blame for questionable design content on the advertising industry, but we must also confess that what is selling is also indicative of what America wants and chooses to pay for.

The Christians' Challenge

The effects of the occult upon those around us have both short- and long-term implications. The short-term concerns are focused upon individuals, and the long-term concerns involve the society that surrounds us. Not only is the occult a disobedient abomination to God that contributes to an individual's spiritual death, but it also inflicts limitless fear, suf-

fering, physical deterioration, and other forms of bondage on those who get involved. It usually appears harmless at first, then enticing, followed by gradual stages of entrapment. Those who have engaged in exorcism repeatedly remind us that demons *hate* humans. Yet many an undiscerning individual pursues their luring assistance for what they estimate to be a greater gain. As we are motivated by Christ's love to introduce others to Him, we also need to be sensitive to the very real dangers that the occult contains and help to prevent individuals from waltzing into exotic destruction at their own hands as manipulated by Satan and his servants.

Even if you do not know an individual who is involved in some form of the occult, our battle is still profound. As the world around us becomes engulfed with occult related terms, values, art, music, health practices, and organizations, we need to be alert to the ways that it affects our values and attitudes. The New Testament prophecies indicate that the general population will not comprehend the distinctions between Biblical truth and other philosophical and religious perspectives. Christ's people must develop a keener discernment of their own to be properly equipped for articulate and effective evangelism. The task of winning people to a Biblical way of thinking will become more and more difficult as an occult saturated society educates and conditions them away from such an orientation. Vigilance within the Church will also become increasingly vital. Many counterfeit Christian cults thrive on their recruitment of members away from established denominations. This shows that too many churches are inadequately equipped to prevent the destructive consequences of spiritual deceptions.

Consider prayerfully, then, what part the Lord may have for you in discernment ministries. Individually you can begin by keeping up-to-date on these developments through regular and detailed study. If your interest expands, you may consider being a resource person for your church and community. If you can find other interested Christians in your area, you can join together and offer literature, prayer support, counseling, and teaching resources. As the occult/cult problem has been growing, so too have the number of specialized Christian ministries throughout the U.S. in the past decade. These organizations can certainly gain from your diligent prayers, referral of information, and ultimately, financial pledges. The possibilities for service are endless if you make yourself available to the Lord. Your willingness is the key, not some already available expertise. He will honor your faith with the essential resources. ■



NOVEMBER 21, 1982

Executive Council action 82-16: *VOTED* that the Executive Vice President be authorized to disperse World Hunger Funds, exclusively for dire hunger needs, through the Department of Foreign Missions and the organization of World Relief, and through other organizations if designated by donors...

Both Advent Christian Foreign Missions and World Relief are appreciative of your continued contribution toward the hunger needs of the world. Be assured that your money will be handled properly and that each dollar will be accounted for. Advent Christian Foreign Missions and World Relief can be trusted. Our Advent Christian foreign missionaries and the personnel of World Relief will see to it that your donations towards hunger needs are dispersed accordingly. More detailed information can be obtained from your pastor who will be receiving the Leadership Packet from the Advent Christian General Conference Headquarters in Charlotte. We would like to share briefly some information in this issue of the Witness for your use.

WORLD RELIEF FILMS

Strangers At Our Door - Color 16 mm film/17 minutes

A compelling film which journeys into the world of Southeast Asian refugee camps revealing the conditions hundreds of thousands of people are forced to call "home."

The film explores the ups and downs of refugee sponsorship, and explains how churches can get involved in an active missionary venture right at their own doorstep.

HAITI: Mountains Beyond Mountains - Color 16 mm film/20 minutes

Just 800 miles off the coast of Florida, another world exists. The world of Haiti. The poorest country in the western hemisphere. Swamped by the recurring problems of massive unemployment, drought, over-population, illiteracy and malnutrition.

"Mountains Beyond Mountains" provides a glimpse into the daily lives of people in Haiti.

BANGLADESH: Darkness Into Light - Color 16 mm film/18 minutes

Once known as "Golden Bengal," the tiny nation of 75 million people is now better described as "Battered Bangladesh," following civil war and tidal wave/cyclone which claimed the lives of over one half million people.

The miracles that can happen when one man pursues an "impossible dream," amid the anguish and agony of incomprehensible suffering, forms the focus of this film.

AFRICA: The Beat Goes On - Color 16 mm film/9 minutes

The continent of Africa is haunted by continuing problems of drought and starvation. The beat of suffering goes on.

What are evangelicals doing to alleviate the suffering and untangle root problems facing 65 million Africans? "The Beat Goes On" vividly portrays the stark reality of the needs.

WORLD RELIEF FILMSTRIPS**Survival '80s** - Color filmstrip with manual and automatic cassette/13 minutes

Survival is the name of the game...only it isn't a game for 3/4 of the world's poor. This unique filmstrip looks at the world of poverty through the eyes of children.

Facts Have Faces - Color filmstrip with manual and automatic cassette/10 minutes

When faced with the enormous stack of statistics on world need, it's easy to forget the faces behind the facts. This filmstrip highlights the human aspects of the world's condition.

Films are available for churches, schools, service organizations and concerned individuals on a free-will offering basis.

The filmstrips are available for \$5.00 each to cover costs. If a special offering is taken to help World Relief's ministry to hurting people, the first \$5.00 of the offering will go toward the cost of the filmstrip. The filmstrip becomes a permanent part of your church film library. Address: World Relief, 450 Gunderson, P.O. Box WRC, Wheaton, IL 60187, Phone: 312-665-0235.

OTHER FILMSTRIPS

1. **Bread for the World** - 15 min./1975/color/free with cassette/order from Bread for the World, 207 East 16th St., New York, NY 10003.
2. **I Was Hungry...** - Study/action kit on world hunger/\$15/Curriculum Order Dept., Room 1132, Wither-spoon Building, Philadelphia, PA 19107.

OTHER FILMS

1. **Beyond the Next Harvest** - 28 min./color/1975/rental: \$25/order from Mass Media Ministries, 2116 N. Charles St., Baltimore, MD 21218. A brief overview of world hunger with some solutions.
2. **Give Us Daily Bread** - 23 min./16mm/color/order from Mennonite Central Committee, Box M, Akron, PA 17501, or MCC (Canada) 201-1483 Pembina Highway, Winnipeg, Manitoba R3T2C8.
3. **How Do We Live In A Hungry World?** - 33 min./color/rental: \$20/order from United Methodist Communications, 1525 McGavock St., Nashville, Tenn. 37203. A balanced treatment of the joys and problems in attempting to live more simply. Presents voluntary restraint in consumption as an option containing its own rewards. Documentary look at several family efforts around the U.S.
4. **World Food: Simplification of Life Style** - 7 min./16mm/color/rental: \$12.50/order from Mass Media Ministries, 2116 North Charles St., Baltimore, MD 21218. Show how waste of inputs for food production, and of food itself, complicates the global shortage of food. Suggests alterations in consumption habits of the affluent.

BOOKS

- Beilen, Aileen Va. **Hunger Awareness Dinners**, Scottsdale, PA: Herald Press.
- Freudenberger, C. Dean, and Paul Minus, Jr. **Christian Responsibility in a Hungry World**, New York, Abingdon Press.
- Monneyham, W. Stanley, **What Do You Say to a Hungry World?** Waco, Word Books.
- Simon, Arthur, **Bread for the World**, Grand Rapids: Wm. B. Eerdmans Publishing Co.

Consultation '83 held its Review Conference this summer in Grand Rapids, Michigan. Out of this discussion, we developed a list of topics that will help people more fully achieve the intentions of the Consultation with regard to development and aid for those less fortunate than we. A part of the list follows:

1. "Development: Its Secular Past and Its Uncertain Future" by Tom Sine.
2. "A Biblical Theology of Social Transformation" by Ed Dayton.
3. "Justice, Freedom and Social Transformation" by Robert Wall.

Continue to make plans for the World Hunger Sunday in the Advent Christian Denomination designated by the Executive Council to be **November 21, 1982.** ■

It Matters How You Say it



Barbara White
Missionary to India

David loves Jesus and wants his life to be a testimony for Him. He has grown up on our Guindy Compound where he finished 8th grade in our school.

Recently he got a job in a nearby children's park. We knew the job consisted of caring for the grounds in some way but did not know his specific duty.

One evening, a man appeared on my verandah with David in tow. He explained that while putting the auditor in a hole for the night, David had suddenly gotten sick and dizzy. I thanked the man for his help and then laid David on a mat on the verandah floor.

While I was taking care of him a puzzling question came into my mind, "Why in the world was David putting the auditor in a hole?" Since the boy was too sick to be troubled with the question just then, I tucked it away in my mind.

A couple of days later David was his cheerful self again so I put my question to him. Grinning, then chuckling and laughing at the joke he said to me, "Oh that man didn't know how to say it. It's my duty to look after the 'aunt-eater' and I was putting him to bed for the night."

It was my turn to chuckle as I said to him, "David, you don't mean 'aunt-eater' because that would mean the animal would eat your Big Mother (as an aunt is called in India). What you mean is ant-eater."

It didn't take David long to learn to say the animal's name in the right way. It really does make a difference how you say it!

How do you say the name of Jesus?

In the village of Mannivakkam, Jesus is a new name. The people there are learning to know by the way we say the name of Jesus that He is a God of love, that He loves us and we love Him and want to share His love with them.

In another village called Madipakkam the people are just learning that at the name of Jesus the witchdoctor's curse is broken. A dry buffalo cow gave milk and a young lad was delivered from an evil spirit when Jesus' name was spoken with authority in that village.

In the far away hill town of Kodaikanal, the people have been experiencing that when the name of Jesus is said in faith God really answers prayer.

In the tiny village of Manabakkam boys and girls and mothers and fathers are realizing that when the name of Jesus is spoken in worship it brings them great joy and peace and fills their hearts with love.

How do you say the name of Jesus? Do you say it carelessly or when you use His name does it convey a special message?

It **MATTERS** how you say it! ■

Leaders and Automobiles



Wilfred and James, young adult Advent Christian leaders in Malaysia

God has seen fit to again supply the needs of the Christians in Malaysia as they strive to cope with the usual problems of evangelism and the government. Their dire need of some mode of transportation has been met as the Lord provided through Wilfred and others an automobile for the use of the Advent Christian people. You will see the Devairakkams, missionaries to Malaysia from India, standing in front of their new "dauxhelldiva" auto and James and Wilfred, upcoming young adult leaders in the Christian faith.



Thambusamy and Victoria Devairakkam and their "set of wheels"



Advent Christian Women Organized for Service

Caroline Michael,
Director

OUR TASK BELIEVING GOD

One sentence in the autobiography of Dr. Basil Miller seemed to jump off the page when I read it more than four months ago. It has been haunting me ever since: "I worked at the job of believing God."

If we were to search for the key to Dr. Miller's long and fruitful ministry, no doubt this would be it. And it also must be the secret of any success we may have today as we do our part in fulfilling Christ's great commission.

Our Lord is not seeking mere followers, adherents, or hangers-on, but rather men and women who are willing to enter into a vital partnership with Him, *disciplined disciples* who will *work at the job of believing God*.

He wants to do more through us today than has ever been accomplished before in the history of the church. What keeps it from happening? Our limited vision? Our over-concern with the realities of the external world? Our obsession with statistical trends? Our contentment with "easy believism"?

Do we just "believe" — or do we hold God to His promises and put Him to the test? These days we need to be like the father who asked Jesus to heal his boy of an evil spirit: "I do believe; help me overcome my unbelief!" (Mark 9:24, NIV), or as the Living Bible puts it, "I do have faith; oh, help me to have more!"

The divine indictment is quite clear: "You do not have because you do not ask God" (James 4:2, NIV). So is the divine promise: "According to your faith will it be done to you" (Matthew 9:29, NIV).

It's a new day when we realize that our primary task is believing God. When we truly learn that, like Basil Miller and a host of other history changing Christians through the centuries, we will expect great things from God and attempt great things for God.

by Merv Chaplin, managing editor of
World-Wide Missions

Used by permission.



Christmas in October

After last year's Christmas in October checks had reached our missionaries, nearly all of them responded. Here are a few of their comments. "We appreciate the gifts of the Advent Christian people." "We want to thank all who have given to help make Christmas a special time." "Thank you again for remembering us at Christmas."

By this time each Advent Christian Church should have received the specially prepared bulletin inserts explaining the Christmas in October program. As it is stated in the insert, we will again be sending each missionary a gift of \$300 with lesser amounts going to our retired missionaries and missionary children. Monies will also be given to our Indian national workers.

Besides the monies sent as love gifts to our missionaries, all other donations for Christmas in October are used to augment our foreign missions income. Along with the Penny Crusade and Minute Men, Christmas in October plays a very important part in supporting our overall missions program. Let us give *generously as unto the Lord*. CMM

Please send your contributions to:

CHRISTMAS IN OCTOBER
Department of Women's Ministries
P.O. Box 23152
Charlotte, N.C. 28212



King's Jewels

Mrs. Hazel Blackstone
Box 9
Friendship, Maine 04547



(The conclusion in a series of teacher training articles for King's Jewels leaders.)

VI. How can I help parents know the importance of King's Jewels?

The importance of the teacher-parent relationship cannot be overemphasized. Together they must work in the missions education of the child. Get to know parents and families through home visitations, chatting at church, and helping in crisis situations. Try to keep parents informed about King's Jewels events.

- A. A quarterly or monthly newsletter is one good way to keep in touch with parents. Include in it items of interest about each child, areas of study, etc.
- B. Write parents a letter about up-coming events or activities. For example, in September write about the Christmas in October offering.
- C. Schedule visits in the home of each child.
 1. Look at the child's favorite toys.
 2. Talk with the child (if he is old enough) and parents about happenings at King's Jewels.
 3. A good ice-breaker might be to bring a Polaroid camera and take the child's picture. The child will be pleased with the instant picture.
- D. Make use of the telephone to build good teacher-parent relations. Call parents and be reassuring about their child. There is no need to mention the unpleasant behavior of a child. Tell of positive actions and the things he seems to do well in King's Jewels. Ask parents to use their talents when a special need arises. For example, if a mother knows sign language, ask her to teach the King's Jewels "Jesus Loves Me" in sign. Or, if you hear that a certain missionary has a special health or personal problem, call the Christian parents and ask that the missionary be remembered in family prayer-times.

VII. How many parent-teacher meetings should there be and how should they be structured?

Parent-teacher meetings should be a means of fellowship and a way to help parents understand the function of King's Jewels. The number of meetings are up to you as leader, but at least one should be held each year. Here are different types of meetings you may try.

- A. Question and Answer Meetings. Prepare a list of questions parents can ask. Parents can ask the prepared questions or voice their own.
- B. A Workshop Meeting. Take parents step by step through an actual King's Jewels session. By doing this, they can see more clearly what their children learn each week.
- C. Lecture. (A talk prepared by the teacher, or a King's Jewels conference, regional or national superintendent)
- D. A Story and Song Meeting.
- E. Cookout or Banquet Meeting.

King's Jewels Leaders !!!

Be watching in your mailboxes for a very important survey sheet. We feel this survey is so significant that we are offering a gift to each leader who responds. The gift will be a book that you as leaders of children will find filled with ideas.

If you don't receive a survey but have a King's Jewels, please write for a survey form—King's Jewels, P.O. Box 23152, Charlotte, NC 28212. When you return your survey, you will also receive our gift.

We want King's Jewels to meet the needs of your children. Hopefully your responses will suggest ways that we can better do that. THANK YOU!

REMEMBER: King's Jewels' future is affected by the past.

Reporting Across the Country...



Floyd Powers at Eastern Regional Meeting

ALTON BAY, NEW HAMPSHIRE...

The Eastern Regional WHFMS Convention was held at Alton Bay in July. Based on Matthew 19:26, the theme was **Mission: "Possible."** Phyllis Stinson of Minturn, Maine, wrote lyrics with that theme which were sung to the tune of "Happiness Is." Beatrice Moore, the Regional President, presided and the arrangements were made by the Maine Conference under the leadership of Ernestine Eaton.

The day and a half session was packed with inspiration, challenge and activity. The speakers included Alice Brown, Floyd and Musa Powers, missionaries on furlough; and Caroline Michael, the National Director of Women's Ministries. Sharon Marshall of Rochester, New Hampshire, was the song leader and soloist. Workshops were held each afternoon and the evening services were open to everyone.

Other special features included a craft exchange, a banquet and a punch party. A meaningful devotional and communion service was led by Floyd Powers and communion was served by missionaries Alice Brown, Laura Putnam, Vesta Clothey and Beulah Purkiser. Ruth Flewelling, our National Spiritual Life Chairman, conducted a memorial service.

NORTH CENTRAL CONFERENCE...

Representatives of all six locals of this Conference met last spring. Churches included are Chetek, Baraboo, LaValle, Minneapolis, Magnolia and Watertown. The treasurer's report shows the Chetek WHFMS was the largest giver in the North Central Conference for Christmas in October last fall by giving nearly \$400. Money is given through the Central Region WHFMS for the support of a child at Dowling Park. Plans were discussed regarding a retreat to be held this fall. Present officers include: Paula Lange, President; Elsie Kelley, Vice President; Verona Frederick, Secretary; and Denise Cedras, Treasurer.



Luncheon at Eastern Regional

DOVER, FLORIDA...

This active WHFMS group meets twice a month for business and workdays. One project is making cancer pads for the Cancer Society. Margaret Helms' speaking there while on deputation last spring generated much interest in missions. They gave \$200 for the Tallahassee Mission and are preparing to send packages to some of our missionaries. Current officers are Linda Dean, Pauline Connor, Betty Williamson and Annie Gay. Their oldest former member, Ruby Williamson, is now residing at the Advent Christian Village.



Waiting for Bible study at Beebe, Quebec

INTERNATIONAL CONFERENCE...

The Beebe, Quebec, Advent Christian Campground was the setting for an afternoon meeting of this conference under the leadership of Dorothy Taylor. Besides their business session, there was a public service in the tabernacle featuring Alice Brown, missionary on furlough from the Philippines, as the speaker. Greetings were given by Laura Putnam, also on furlough from the Philippines, and by Caroline Michael, Director of Women's Ministries. There were ladies present from all conference locals including Beebe and Danville, Quebec and Morrisville, Newport, Newport Center and North Hyde Park, Vermont.

Does Your Church Have A Revolving Back Door?

When one is passing through revolving doors, he is neither in nor out of the building. Likewise visitors or new people who may come to church may find it hard to enter the friendship/fellowship circles. Dr. Lyle Schaller, a highly regarded church consultant, says that on the average it takes three to four years for this to happen...and few people are willing to wait that long. There are many people today who are lonely and need a loving, caring group for fellowship and support.

How can we shorten this period of three or four years to integrate new people into church circles? One way is to improve our opportunities for fellowship. Fellowship in the Bible always meant participation, sharing, involvement! It can cost people time and also money to be this involved.

Key opportunities for fellowship are through Sunday School groupings. In a small group setting, either for teaching or for social times, there is a basis for getting to know people. If a particular Sunday School class is large, that class could be divided into smaller groups, "flocks" of no more than twelve or fifteen. Or you may come up with your "flocks" in many other ways. Then challenge someone (even call this person a shepherd) who really cares about people to coordinate and cultivate a real caring and closeness among this "flock." There needs to be regular scheduled opportunities for socializing as well as for interaction and teaching. "Flocks" should always have open spaces for new people and should watch for those who need to be invited into a real fellowship group.

However, none of us should wait for such a structure to be developed in our church before we start showing love to someone who is new or lonely. Invite someone from your church, perhaps a single or a single-again, into your home. Cultivate the gift of hospitality.

As Dr. Bob Pierce of World Vision asserted, "Don't let the fact that you can't do everything keep you from doing something." *Don't let people revolve at your church doors, but encourage them to become involved and absorbed into the fellowship.* CMM

Getting More Done in Less Time... & Having More Fun Doing It!

This is the title of a new Bethany House book by Mike Phillips. It is an immensely practical book about successfully coping with your busy schedule...and then moving beyond coping to successful goal-reaching!

(Paperback at \$3.95 — available through Venture Bookstore, P.O. Box 23152, Charlotte, NC 28212.) ■

Churches That Grow.....

Utilize such principles of church growth as listed below:

1. Goals and Planning — set reachable goals and plan how to best attain them.
2. Mobilization — gather together all resources. There is a strength in togetherness.
3. Gifts — help each one of the church family discover his gift(s) and start using it.
4. Equipping — teach how to do the job of evangelism. Prepare the members to build the church.
5. S.T.P. — See the People (visitation). Have a core of trained people participate in planned community evangelism.
6. Identification — Identify in the community, segments of unchurched people. Show concern for others and sensitivity to outsiders.
7. Program — on the basis of the needs of the various segments of the congregation.
8. Excellence — make the better best! Don't rely primarily on buildings, but at times buildings will need expanding or renewing.
9. Records — keep accurate and concise records of various areas of church work.
10. Supreme Law — Psalm 127:1 "Except the Lord build the house, they labor in vain that build it."

Martin Luther — An Early Advent Christian ??

When I recently read the following quote from Martin Luther, I knew it was something I wanted to share with you as Advent Christians!

"What is our death but a night's sleep? For as through sleep all weariness and faintness pass away and cease, and the powers of the spirit come back again, so that in the morning we arise fresh and strong and joyous; so at the Last Day we shall rise again as if we had only slept a night, and shall be fresh and strong."

Are you "standing on the promises"? Martin Luther knew something about standing on God's promises. He said, "I have held many things in my hands, and I have lost them all; but *whatever I have placed in God's hands, that I still possess.*" Does that seem a bit risky to you? Luther also understood riskiness when, before the Diet of Worms, accused of heresy, he could say, "Here I stand. I can do no other. So help me God." That kind of affirmation comes from standing, not sitting, on God's promises. CMM

Have You PRAYED for Beryl Joy Hollis TODAY?



Beryl Joy Hollis is a New Zealander working with the Advent Christian Foreign Missions in India, a career missionary with exceptional abilities in almost all phases of the work. She has worked with literature (tract writing and articles for the Tamil magazine) and serves as Treasurer of the Field.

Along with two India Advent Christian nationals, she does "Team Work" in the greater Madras area using films, speaking engagements, music and other means of ministry for outreach. The Team engages in large-gatherings-meetings something like our stateside revivals. Many souls are won through this service for the Lord.

As you pray for her, please include the following:

Perservance in body and spirit in the face of all odds

Physical protection as she ministers in the villages and cities

Godly wisdom as she deals with the Indian mind and culture

Spiritual guidance as she discerns the future of her ministry in India

Continued reliance on the Scriptures as her daily food. ■



OCTOBER

- 14, 15 & 16 - **PRAY** for ED HICKEL as he discusses registration of the Advent Christian Conference of Malaysia with government officials and other nationals on these particular days.
- 17 **PRAY** for a Spirit of Unity among the National Leaders of the Advent Christian Conference of Malaysia.
- 18 **PRAISE GOD** for DAN and MARJORIE GOODWIN's willingness to follow the Lord's leading and go to Japan as self-supporting short-term missionaries.
- 19 **PRAY** for HOWARD and ANNA MAY TOWNE that they will again find ready acceptance among the Muslims of the Philippines.
- 20 **PRAY** for BESSIE SMITH, treasurer of the Philippine Field Council, as she makes adjustments necessitated by the recent 20% cut in Field Operations remittances.
- 21 & 22 - **PRAY** for ED HICKEL while he is in the Philippines discussing policies with the Philippine Field Council and the National Conference on these days.
- 23 **PRAISE GOD** for the evident influence of FLOYD and MUSA POWERS among our Advent Christian people here in the States.
- 24 **PRAY** for BARBARA WHITE that she will be able to adequately explain the meaning of the name "Jesus."
- 25 **PRAY** for MARION DAMON as superintendent of the India Field Council and pray for her physical protection and perservance in body and spirit in the face of all odds.
- 26 & 27 - **PRAY** for ED HICKEL as he meets with International Christian Leaders regarding policy in the Pacific Islands.
- 28 **PRAISE GOD** for the good remarks we hear about MARY BROWN's "push" for support for Foreign Missions.
- 29 **PRAY** for MARGARET HELMS as she fulfills her responsibility as Superintendent of the Philippine Field Council.

- 30 **PRAY** for MELODIE DEAN's good health as she waits the arrival of their third child.
- 31 **PRAY** for DAVID DEAN.

NOVEMBER

- 1 **PRAISE GOD** for LAURA PUTNAM as she ministers to churches and individuals. Pray for her as she finalizes her plans for stateside ministry.
- 2 **PRAISE GOD** for our freedoms and pray for His Providence in the affairs of our National Government.
- 3 **PRAY** for BERYL JOY HOLLIS, treasurer of the India Field Council as she makes adjustments necessitated by the recent 20% cut in Field Operation Remittances.
- 4 **PRAY** for LUREE WOTTON's good health.
- 5 Continue to **PRAY** for AUSTIN and DOROTHY WARRINER in their efforts to establish a church in Asukano.
- 6 **PRAY** for DAN and MARJORIE GOODWIN, short-term missionaries to Japan, that they may have a fruitful ministry at Asukano, Osaka, Japan.
- 7 **PRAISE GOD** for ALICE BROWN as she shares, "with joy," her ministry in the Philippines with the stateside churches.
- 8 **PRAY** for the National Leadership of the India Advent Christian Conference that they will have the courage of their convictions in disciplinary matters.
- 9 **PRAISE GOD** for the attendance of several hundred people at the recent revival meeting of BERYL JOY HOLLIS.
- 10 **PRAY** for SYLVIA WHITMAN, treasurer of the Japan Field Council, as she makes adjustments necessitated by the recent 20% cut in Field Operation Remittances.
- 11 **PRAISE GOD** for the opportunity ED HICKEL had for site visitation and evaluation of the India and Philippine Fields.
- 12 **PRAISE GOD** for the good reports of conversions and baptisms in Malaysia and for young adult leadership.
- 13 **PRAY** for the People's Republic of China.
- 14 **PRAY** for God's leading as we contemplate our giving for World Hunger on November 21.
- 15 **PRAY** for ED HICKEL as he returns to his office and plays "catch-up."

**...You shall receive power.....and then
You shall be witnesses ...to all the world.**

Acts 1:8

MISSION DIRECTORY

INDIA

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

Barbara White (January 14)*
Guindy, Madras 600032
India

Marion Damon (March 27)
Guindy, Madras 600 032
India

JAPAN

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan

PHILIPPINES

Margaret Helms (September 18)

David E. Dean (December 20)

Bessie Smith (March 27)

Melodie Dean (August 9)

Luree Wotton (August 29)

Address for all listed above:

Box 223, Cagayan de Oro City 8401
Philippines

MALAYSIA

T. Devalrakkam
Victoria Devalrakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia

ON FURLOUGH

Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Howard Towne (May 5)
Anna May Towne (June 11)
308 Fordham
Aurora, IL 60506

Laura Putnam (August 22)
c/o Mr. Mayo Putnam
Rt. 3, Box 4290
Morrisville, VT 05661

Floyd Powers (October 8)
Musa Powers (February 28)
22 Granite St.
Portland, ME 04102

*The missionaries' birthdates follow their names.

Short-Termers to Japan**Continued**

During this time, prayer for revival was started. They walked (partly on purpose, but also because they had no vehicle) everywhere (maybe 10 miles), greeting natives and loving them. Two years went by and that was the time promised to Wycliff. Should they go home?

One day a young man from Aionora Village made an offer. "If you'll stay, we'll build you a house like ours," he said, "and you can teach us about Jesus." In November 1979 Dan and Marjorie moved into their "new home" with its woven bamboo sides and thatched roof. Boxes are their furniture and a barrel is used to cook over. Their Pidgin English is now much improved...and Bible studies, singing and a children's ministry are currently a part of their service.

Love still radiates. The Goodwins buy canned mackerel and make even exchanges for homegrown vegetables, firewood, etc. It is no exaggeration to say that 80 to 100 people per day come, even now, to their door.

Friends and/or family send used clothing or material. Often Marjorie is able to double the wardrobe of a mother or child by giving them one garment.

Why all this effort? Why live as the natives do? Why leave four cherished children and 4 cherished grandchildren? To show the love of Jesus...that is why! The now bearded Dan is the "Jesus Man". He has a new name, "Maus gras", which is Pidgin for beard.

Prayers for a revival are presently being answered. They write: "Meetings continue at several village churches night after night. Card playing and beer drinking have been greatly reduced and nearly eliminated in some villages. Some of the Wycliff Summer Institute people are getting involved, too. Many of them had been praying for a revival here for years."

Many natives in Aionora Village, Kainantu, Papua New Guinea, will "forever-remember" the man and wife who

loved them all so much...and who also loved Jesus so much!

PRESENTATION OF THE COMMISSION

Dan and Marjorie, you have heard the command which Christ gave to His first disciples, and which constitutes the mission of the Church in all ages. This command applies to all followers of Christ today, and it is incumbent upon them to devote their lives to the extension of his kingdom throughout the world.

You, Dan and Marjorie, have heard the call of God in your hearts summoning you to serve Christ in the mission field of Japan. This call has been confirmed by the circumstances of your life, the opinion of your friends and the judgment of the Department of Foreign Missions of our General Conference.

In recognition of these facts, and following, as we believe, the leadership of the Holy Spirit, we set you apart to the work of teaching and witnessing in conjunction with our mission field in Japan. We bestow upon you this commission, confident that you will give yourselves unreservedly to the work of Christ in Japan in complete harmony with the missionaries there and in keeping with the program outlined.

Do you hereby pledge yourselves to be faithful in word and deed, relying upon God's help through the Holy Spirit and walking in humble companionship with Christ your Lord?

Do you so pledge?

CANDIDATES: (Dan and Marjorie) "I Do"

By virtue of the request from Rev. Edgar Hickel, Director of the Department of Foreign Missions, to commission you to this assignment, I present to you this commission.

Presented by: Louia Gransee

Japanese Christian Population

Seoul (MNS)—According to the Kansai Mission Research Center, the church in Japan has grown just 5% between 1970-1980, much less than in the previous decades.

The total Christian population in 1980, including 416,300 Roman Catholics, was 1,155,235 or slightly under 1% (0.98%). Out of 738,930 Protestants, only 564,585 were active, adult members of the church. Mormons and other cults are included in the Protestant figures.

Full-time Christian workers in the Protestant churches in Japan in 1980 numbered 13,330 including 2,745 missionaries. Protestant churches have 1,000 kindergartens, 500 nursery schools, and emphasized literature production and high quality theological education.

Penny Crusade Update

Good news! As of August 10, 1982, our Penny Crusade income is \$164,741.76. With a goal for Penny Crusade 1982 of \$175,000.00, we have only \$10,258.24 to go. Several churches have not reported their Penny Crusade as of today.

For a little comparison, on July 30, 1981, Penny Crusade total stood at \$147,605.88 and on July 30, 1982, Penny Crusade income stood at \$148,141.20, a bit ahead of last year. Though this income by no means alleviates the severe financial crunch for United Ministries, it does lighten our hearts as we recognize the ongoing contribution of the Advent Christian constituency for Penny Crusade/Foreign Missions.

JEH

Letters to the Editor

In fits and starts, the Advent Christian Church is beginning to come to grips with a momentous theological question: Who is Jesus Christ? Is He man, God, or some form of spiritual hybrid that makes Him half of both and all of neither?

For many Advent Christians, this question belongs in the realm of unimportant theological trivia, but before you set this aside as irrelevant for your daily Christian life, consider the following related questions:

1. **Who lives within you?** The Bible assures you that "Christ within you" is "your hope of glory" (Col. 1:27). If Jesus is God, then the unlimited power and resource of God Himself are at work in your life. If Jesus is something less than that, then something less than that is at work in your life.
2. **What is God like?** If "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19) then we know what God is like; He is characterized by the self-sacrificing love and mercy of Jesus. If Jesus is something other than the full expression of God's nature, then our picture of God is less clear. For many Christians, separating Jesus from God makes it easy to slip into the notion that God vengefully

demanded the sacrifice that Jesus was compelled to offer on our behalf. Unfortunately, these Christians fear God and love Jesus.

3. **Are you saved through Jesus?** If Jesus is God, then He is greater than the devil and has destroyed his works, rescuing us from his grip (see 1 John 4:4, 1 John 3:8). If Jesus is a created being, as the devil is, then it's an evenly matched contest and our eternal fate is uncertain.
4. **Can Jesus change?** If Jesus is God, then He is the same "yesterday, today, and forever" (Hebrews 13:8). If He is a created being, then He is changeable like the rest of creation and we can have no confidence in His constancy.
5. **Is the Bible true?** The Bible testifies concerning Jesus that "He existed in the form of God" (Phil. 2:6) and that He is "the image of the invisible God" (Col. 1:15). "In Him all the fulness of Deity dwells in bodily form" (Col. 2:9). If Jesus is something less than God, the testimony of these and many other passages of Scripture has been nullified.

The question before us, "Who is Jesus?" is not arcane or irrelevant. It is the heart and core of the Christian faith and it is high time that we Advent Christians answered it clearly and unequivocally; Jesus Christ is God.

Craig Spooner

PACT

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from the editor



Christmas is coming! Once again, all of us will be engulfed in the mad rush that comes with every year-end holiday season. Presents to buy...overtime at work...relatives and friends to visit...special concerts and activities at church. I wonder if most of us get to the point where we wish Christmas would come and go in a hurry so that we could get back to a slower pace.

Maybe, this year can be different! Maybe it's time that Christians realize that Christmas is much more than trees, presents, extra activities and Santa Claus! That is what we hope this issue of the *Advent Christian Witness to the World* will help us to do. It is easy for Christians to become caught up in the materialism and consumerism that enslaves our country. In the midst of this, we forget why we celebrate Christmas. Then, when the holidays finally pass, we realize that all of our new presents have not made us happy, all of the pressures and activities have not made us content or rested and all of the food we have eaten has added ten useless pounds to our bodies. The true joy of the birthday of our Lord and Savior Jesus Christ is lost amidst the frustration and tension of "celebrating" by worldly standards.

As Advent Christians, let's try something different this year. Let's covenant together to make this the best Christmas that we have ever had in our churches and in our homes. First, let's take some of the ideas presented in this issue and use them in our Advent and Christmas celebration. Second, let's not allow ourselves to become wrapped-up in the consumerism and overeating that our culture fosters during this season. Plan your purchases carefully. Consider making some of your gifts. Take time to schedule dinner parties and get together. Get plenty of rest and exercise. Third, let's focus on our relationship with Jesus Christ! Spend time in the Scriptures and prayer. Pick up a copy of Richard Foster's excellent book, *Celebration of Discipline* at your local Christian bookstore and begin to discover the joy and excitement of walking daily with Jesus Christ! Fourth, let's celebrate Advent in our churches. Celebrating the four Sundays of Advent in each of our churches will remind us each week of the true meaning of Christmas and will confront us with the need to draw close to Him. Prepare an Advent wreath and candles, plan a short program and set aside a few minutes of the worship service to prepare for celebrating the incarnation of our Lord Jesus Christ. The Advent meditations in this issue will provide a starting point for you.

Christmas as usual? No, not this year! Our family is going to have a real Christmas this year! We are going to discover what God would say to us. Then as His children, we are going to celebrate and know the joy and peace that comes from being citizens of His kingdom and not of this sinful world! Will you join us?

Shalom,
RJM

On the Cover:

Three young boys near the Santa Cruz Advent Christian Church, Mindanao, Philippines as seen greeting Adrian Shepard on his trip to the area. Here are three examples of the need for the Gospel in the Philippines.

Photo by Adrian Shepard

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Editor-in-Chief

Robert J. Mayer

Missions Editor

J. Edgar Hickel

WHFMS Editor

Caroline Michael

Graphic Arts Designer

Rickie Hickel



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How Shall We Celebrate?

by Rev. Gordon MacDonald

I couldn't believe it! But there it was: a fire truck careening across the shopping center parking lot, lights flashing, bell ringing and siren screaming. That was bad enough, but what made it an occasion to groan was the fact that Santa Claus was sitting right on top. There at the entrance to the storeway arcade were hundreds of children, craning their necks for their first view of the man in the red suit. And this was the day after Thanksgiving.

I shook my head. How early must Christmas begin each year, I wondered. This is why we all get tired of Christmas before it even reaches December 25. That's why we finally get to the point where we are so relieved not to hear another Christmas carol or see another plastic tree. It begins too early! Or does it?

Maybe the shopping center people know something that I don't. You see their aim is to squeeze the greatest amount of dollars out of people. If they don't start early, they might miss a few bucks here and there. If they don't get a jump start on things, perhaps people will get interested in something else that does get into their minds. In fact, if they do not get the minds of people on a commercial Christmas, it just might be that people might get their minds on something as strange as a Christian Christmas. And that would cost someone a little money.

That silly scene in the shopping center parking lot caused me to do a lot of thinking. I scanned my notebook of Christmas sermons that I've preached over the past twelve years. I noted a theme that seemed prevalent. It had something to do with the fact that our Christmas was not as Christian as it ought to be. I sensed that many of my sermons did little more than to send people home with guilt feelings. We've blown it again. We got too preoccupied with buying and receiving things, arranging decorations, going to parties that we forgot Jesus. Now it's too late. Sorry Jesus!

"The merchants started vying for the minds of people on November 26. Few Christians got underway until the 20th of December. No wonder our Christmases are rarely Christian."

The fact is—my sermons seem to indicate—that we got into the race long after the gun went off. The merchants started vying for the minds of people on November 26. Few Christians got underway until the 20th of December. No wonder our Christmases are rarely Christian.

How shall we celebrate Christmas? Good question! But this one thing I know: it won't be a Christian celebration unless we get a jump start on it...early in the season, while people's priorities are still up for grabs.

When it comes to special celebrations, many people celebrate in ignorance. They join in on all the contemporary forms, but they have no idea of what's behind it all. Office parties, booze, bonuses, days off with pay; they are all part of the mosaic of a modern Christmas cut off from the original meaning that set Christmas in motion in the first place.

Some people deliberately pervert the meaning of a celebration—changing its central thought to objectives of their own design. The Christmas card industry was celebrating Christmas last Spring when it designed and produced the cards you and I are buying right now to send. The tree people were cutting down the trees you are buying now and hauling them southward from the tree farms weeks ago. They measure your Christmas and mine not on the basis of how much we worship but how much we spend. That's what's important to them.

I watch that fire truck with Santa Claus perched on top, and I ask myself several questions about the celebration of Christmas. For example, I ask....

I. WHAT IS A REAL CELEBRATION?

Is a celebration what many of us have made it? Fun? Or is that a result rather than an objective?

A look to the Old Testament might be of help. The People of Israel were great celebrators. They had some special celebration going almost every month of the year. There was the Feast of the Passover, that was a big one. There were all sorts of commemorations. It was a filled-up calendar. But there is something to be learned by studying these celebrations that might be helpful. Inevitably three things emerge from a celebration which are worth noting.

First, a celebration usually looked backward into history to detail an event where God had been active in a special way. Thus, it was important to rehearse in minute detail what that event had been about and what its message was. Consequently part of the family exercise was to sit and listen all

over again each year to what had happened. Passover is the prime example. An important part of that celebration was for fathers to tell their children what happened when the people were miraculously delivered out of the bonds of Egypt. "You shall tell your son of that day, 'it is because of what the Lord did for me when I came out of Egypt'" (Exodus 13:8).

That's important. Every celebration should refocus the mind on what events originally cause the day to become worth celebrating. Christmas is not really a good example, but how many holidays do we celebrate in a given year where our command of the historical realities behind the day are well-known? Thanksgiving is enclosed in so many myths that it is almost impossible to sort out fact from fiction. How many people know what is behind Veterans Day, Memorial Day, or even Easter? National celebrations or religious ones; few people know.

"Hopefully, out of the celebration came an experience of renewal and reaffirmation. Without it the day was useless."

A second dimension of a celebration always seems to include a present tense commitment. The nature of a celebration is to examine one's heart in the perspective of what God did in the past. To make a recommitment following a reappraisal of one's heart attitude. Holidays were a time of repentance for Israel as a nation and as families. Hopefully, out of the celebration came an experience of renewal and reaffirmation. Without it the day was useless.

A third aspect of celebration pointed toward the future. A completion of the event started in the first place. For the Jews, Passover was just the beginning. It pointed them toward the great hope that one day God would fulfill all the promises He set in motion at the Exodus, and Israel would become a great nation. They affirmed this great hope in celebration and polished up their sense of expectancy.

The tragedy of these celebrations is in the fact that as the years went by, the people of Israel became cut off from that sense of three dimensional exercise. Everything became form and ritual; meaning, commitment, and hope were irrelevant. People went through the exercises and had a great time but hardly knew what they were trying to say.

That's why Isaiah, speaking on behalf of God, writes:

"What to me is the multitude of your sacrifices? says the Lord; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls or of lambs or of he-

goats.

"When you come to appear before me, who requires of you this trampling of my courts? Bring no more vain offerings; incense is an abomination to me. New moon and sabbath and the calling of assemblies—I cannot endure iniquity and solemn assembly. Your new moons and your appointed feasts my soul hates; they have become a burden to me, I am weary of bearing them."

(Isaiah 1:11-14)

"I stand in the parking lot watching Santa Claus climb down off the truck and I wonder how God might speak through Isaiah to the Christmas celebration of today. Is God "weary of bearing" our Christmas?"

Strong words! But that is how God apparently feels about celebrations which deny their original roots. I stand in the parking lot watching Santa Claus climb down off the truck and I wonder how God might speak through Isaiah to the Christmas celebrations of today. Is God "weary of bearing" our Christmas? Good question! I think. But one question asked in a parking lot breeds another, and so I think through a second one....

II. WHAT DO WE CELEBRATE?

Christmas, silly! But what is Christmas in its broadest possible aspect? Is it the manger, Mary, Joseph, shepherds, innkeeper and all that sort of thing? Yes, but much more. In fact, much, much more. Given my theory of celebrations I begin to brood on the fact that there may be actually three Christmases worth celebrating in our hearts.

The first Christmas that seems meaningful to me might surprise a lot of people. But I would like to suggest that the overarching Christmas message is this: that God has touched time and space, and that each time He does it, He gives a special message and requires a special response.

If that is acceptable, then the first Christmas for me is included in the words, "In the beginning God created the Heaven and the earth" (Gen. 1:1). God first told us He loved us when He created and set in motion the entire spectrum of created things. This world is God's first love letter. The first thing we know about God is that He is creative, and creativity is a major expression of a nature which is loving.

When He placed Adam and Eve into the Garden setting, He gave them a purpose: "be fruitful, multiply and subdue the earth." In other words, your design of life is to enjoy this expression of my creativity, the world. Bring it under your control to experiment, discover, and reflect the glory of the one who has created you. The whole world was God's first Christmas message and present, and our response was to live in it under His laws and ways.

If that was the first major touching of time and space on the part of God, the second Christmas may be a little bit more obvious. John quotes Jesus, "For God so loved the world that He gave His only Son...that whoever believes in Him should not perish but have eternal life" (John 3:16).

That's the second Christmas when God gave not only His creative word in Genesis but His loving word in His Son, Jesus. In this second Christmas — as in the first — God walked among the human race, demonstrating His love and style of being. All we need to know about God came through His first and second Christmas messages. We celebrate the fact and the meaning of those messages.

But wait! There's a third Christmas—if a Christmas event is that moment when God makes a special touch in time and space. But that Christmas is future. Paul makes reference to it in Ephesians 1:10 when he describes God's future plans in this sense. God will "unite all things in Him, things in heaven and things on earth."

Union, peace, tranquility, harmony, and a host of other words describe a time in the future when God will complete all His plans set in motion at Creation. Persons, the environment, the Heavens, will stop warring against one another because God has finally intervened in a final stroke of healing and reconciliation. All men—whether in obedience or in judgement—will acknowledge that God is Lord, and the ages-long rebellion will be over.

This is not a world in 1982 which is united. Crime in the streets, civil war, international conflict, convulsing natural catastrophies set forth fear and isolation in the hearts of human beings everywhere. We need a Christmas which heals the world and the rage and rebellion which exist in it.

When we sing the carols, we sing not only of a past—"Silent Night"—but of a present—"Come let us adore Him"—and of a future—"He rules the world with truth and grace." These three affirmations are worthy of our Christmas celebration: God created; God gave; God will unify and bring to peace.

III. HOW SHALL WE CHRISTIANS CELEBRATE?

The shopping center Santa is off the truck now, and he struggles through the crowd of children throwing teeth-eroding candy in a wide path. There are endless cheers and outstretched hands wanting to touch the fat man. And as I

stand there watching this spectacle, I smile and ask a third question....

Perhaps if we start early, we can actually compete with the merchant. If we set our Christmas celebration priorities early, they won't have to be jammed into a busy schedule later because they will be the schedule. We won't have the normal guilt trip about a wasted Christmas because we will have done our planning for celebration early enough to make it the most prominent part of our Christmas.

So I begin to catalog various possibilities for my family's celebration, and these are some of the things I come up with for my Christmas celebration—the one I'm going to get a jump start on.

1. My family is going to use the "stuff" of the first Christmas of creation and build an altar to God. It will stand right in our living room, in a prominent spot. I have no idea how that altar will look right now because the kids and my wife will have to help me think its architecture through. It may include a copy of the Scriptures, perhaps some symbols of the Nativity, but most certainly some of the beautiful component parts of creation.

When that altar is built, we'll gather around it regularly during this season and read and pray about the things which God has done, is doing and will do. The altar will be a witness to anyone who enters our home. In the past, they've always seen the tree around which we gather. Now in addition to the tree, they'll see something else. An altar, and it will say something about what is important in our family.

2. We're going to think through our use of Christmas cards this year. Rather than just having our name stamped on a card to be sent out as a matter of form, we're going to make sure that each card contains a special message sharing our faith, and beyond that, a message of encouragement, affirmation, or love. We'll use this season to build in the lives of other people, their value to us, their friendship and what it means, their gifts of ministry and how we've benefited from them. Our cards are going to be a medium of Christian communication and proclamation.

"Our (Christmas) cards are going to be a medium of Christian communication and proclamation."

3. We're going to tithe our Christmas money. For every dollar we spend on presents, we're going to set aside ten percent of that amount and give it to those funds which are providing food for people in the world who can't afford a Christmas like ours this year. Hopefully, our Christmas will put a few others in a position to have their Christmas. So a special offering will be given to our church on Christmas

Sunday to be transferred to one of the relief funds which sends out food in Christ's name.

4. We're going to create a Christmas banner, expressing our family's praise and thanks to Jesus for what He has done for us. It will have our name on it, and we will use symbols to make our message plain. On Christmas Sunday, it will hang with other family banners on the side walls of our sanctuary as a way of saying, we agree with the angels, the shepherds, and the wisemen. Our whole family will work on the banner together. But we're going to have to start early because it's too easy to forget in the busyness of the world's Christmas.

"...if Christmas is a time of healing relationships, I'm going to give special attention to one special relationship which needs healing. I'm asking the Holy Spirit to bring one person to my mind that I've neglected, perhaps even hurt, and I'm going to make things right...That's part of what Jesus came to do, isn't it?"

5. Finally, if Christmas is a time of healing relationships, I'm going to give special attention to one special relationship which needs healing. I'm asking the Holy Spirit to bring one person to my mind that I've neglected, perhaps even hurt, and I'm going to make things right. I'm going to renew my love and commitment to that person and make sure that they know that my Christmas is a genuine one. That's part of what Jesus came to do, isn't it?

Many people are going to waste this Christmas. Sadly, I think that there will be a lot of Christians among them. They all remind me of the story of the Reims Cathedral in France.

A bomb in World War II had dropped close by, and the beautiful, centuries-old stained glass window was shattered. It lay in pieces all over the ground inside and outside the church. But the undaunted townspeople who loved the window—and had for generations—got down on their hands and knees. Painfully they examined every square inch, collecting each sliver, each piece, each pane of glass until nothing was left. Then the experts put the window back together again, like pieces of a jigsaw puzzle.

You can see a beautiful stained glass window now at Reims. Its color is brilliant, and its message clear and plain just as the artists centuries ago meant it to be portrayed.

I see Christmas as something like that. God gave us a series of messages, but the facts and the meaning have been distorted and shattered. The pieces of Christmas lie broken all over the ground of 20th century life. It's time for Christians to get started early, putting the pieces back together again in time for a restored Christmas. Maybe this year—if we start early enough—we'll get the message.

"This is one Christmas I'm not going to regret. I'm starting early. I think that's the way God wants it. Let's celebrate!"

When I first saw that Santa on top of the fire truck, I was disgusted. But as I leave the scene I grow strangely thankful. He didn't know it, but I got something out of his coming to the shopping center. It was the idea I was seeking for a sermon, but it was much more than that, it was the basic thrust of my Christmas. He wanted me to start spending my money early—and maybe I will—but I'm going to do a lot of other things early also. This is one Christmas I'm not going to regret. I'm starting early; I think that's the way God wants it. Let's celebrate!

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Grace Chapel, Lexington, Massachusetts



PEACE





World Vision Photo

50 Ways You Can Change A Hungry World

Getting started is usually the hardest part, so here are 50 practical ways that you can become involved in the world hunger war:

BECOME INFORMED—the most important thing you can do to solve a problem is know what the problem is.

1. Be curious. 2. Read the newspapers and publications such as *World Concern* magazine. 3. Ask your friends what they know about world hunger and the problems of the poor. 4. Read books such as *Rich Christians in an Age of Hunger* by Ronald J. Sider, *Food First* by Joseph Collins and Frances Moore Lappe and *The Mustard Seed Conspiracy* by Tom Sine.

JOIN WITH OTHERS—5. Find other people in your local area who are concerned about world hunger. Your county or city government should have a listing of non-profit organizations in your area. Some of the agencies listed may deal with hunger problems and almost all of these agencies will gladly welcome you as a volunteer. Your church may also have a listing of local groups.

6. If you can't find other interested people any other way, try putting an ad in the newspaper. Arrange a meeting of concerned individuals to discuss what can be done.

7. One national group that you might want to join is Bread For The World, 207 E. 16th St., New York, NY 10003. This agency focuses its efforts on convincing our government leaders that the battle against world hunger is important. A newsletter informs supporters about what hunger related bills are currently before Congress and encourages them to write to their legislators.

TELL A FRIEND—8. Involve the people you know well in the drive to end world hunger and injustice. If you're married, get your husband or wife to join you. The more people who are thinking about the problem, the more answers we can come up with. 9. Ask a friend to work with you on cutting costs or raising funds for contributions to the poor. Two heads are better than one and an accompanying smile helps to keep us motivated.

When we look at the vastness of the universe, we miss the significance of one tiny star. When we trace the expansive dunes of the desert, we forget the importance of each single grain of sand. And, when we gaze at the immense blue sea, we seldom ponder that without each drop it would cease to be.

This is the way it is with world hunger. If we dwell on the overwhelming nature of the problem, we lose our sense of what we can do. If we think only of the great airlifts of food and the millions of dollars and dedicated lives that are needed, we lose sight of what our lives and our dollars can do.

An often-quoted phrase among people who serve the poor is that people don't die by the thousands or even the hundreds; they die one at a time. And, we can help them one at a time.

But how can we help? Aside from giving part of our salary to an organization such as World Concern, what can you do to be a part of bringing bread and life to our world?

The answers to these questions are as varied as the people asking them. All over our country and around the world, people are coming up with new ways to battle poverty and its ally hunger. In every home, every community, something can be done to help put a stop to the malnutrition and disease that afflict the poor.

LOOK FOR THE POOR—In our American communities, the poor and hungry are often “invisible”—and we do not see them unless we look for them. 10. Visit a church in one of the poor sections of your city or county and ask the pastor or church leaders if they know of anyone who needs assistance. Believe me, they’ll know.

11. Again, ask your county or city government for a listing of agencies that serve the poor. Call them up and ask how you can help. 12. With the recent cutbacks in federal support, resettled refugees in our country are especially in need of help right now. Find out where they are living in your community and offer them your services.

13. **BE WILLING TO HURT**—Mother Teresa of Calcutta refuses to accept money for her ministry that is not given out of sacrifice. Sacrifice need not always be large. In fact, true sacrifice must start out small and build as the spirit of giving grows.

Sacrifice is giving up that ice cream cone after dinner, taking an afternoon walk instead of a drive after church, passing up the opportunity to buy a new bracelet or set of earrings. The fifty cents, dollar or five dollars that are saved seem small, but they are the beginning fruits of that giving spirit. They are the drops that when added together begin to form an ocean.

GIVE INTELLIGENTLY—Once you have become aware of the suffering in the world, you will want to give a part of your income to help alleviate the pain. Be careful about who your money goes to. 14. Ask for an independently audited financial statement from the organization. 15. If it is a Christian agency, find out if it is accredited by the Evangelical Council for Financial Accountability, Suite 200, 200 L St., N.W., Washington, D.C. 20036, or sponsored by one of the major denominations. 16. Check the Book, *Your Money, Their Ministry* by Edward J. Hales and J. Alan Youngren for other tips on choosing an organization.

SHOP SMARTLY—In America, we spend a great amount of time shopping. We can use this time more wisely by thinking about our purchases ahead of time.

17. When buying clothes, know in advance what you need and then 18. choose styles and materials that will last.

19. When buying groceries, make a list before you go to the store and then stick to it.

20. Buy a newspaper. Read the ads and clip the coupons. A 25¢ investment in a newspaper can yield many dollars in savings.

21. Know your stores. Most supermarkets use a rotation system for sales—meat is reduced every other Wednesday, fruit is specially priced every Thursday, canned vegetables go on sale every third Monday, etc. Learn the local systems and 22. buy sale items in bulk.

23. Contribute to a local food bank or start one if your community doesn’t have one. Food banks are a good hedge

against economic plunges and unemployment.

24. **“CELEBRATE”** World Food Day with a hunger awareness booth at your church or community center. Many organizations give out free material for just such a purpose.

USE YOUR CHURCH—Churches are an excellent storehouse of ideas, manpower and resources. 25. Pester your pastor for a sermon on hunger and its causes. 26. Be willing to help him or her with research.

27. Ask for or organize a Bible study or discussion group to talk about what the Bible has to say about hunger and injustice or to discuss what you as a group can do to help the hungry.

28. Attend congregational meetings and be concerned about where your church contributions go. The money designated for that new landscaping project might feed a couple of families for a year or two.

29. Have your church’s youth group do World Concern’s Refugee Camp program, a 24-hour simulation of life in a refugee camp. Write to us for details.

30. Ask the adult group, women’s group or men’s group to donate the proceeds from their next fund raiser for a project in the hungry lands of the Third World. Any type of fund raising can be used to fight world hunger, but 31. try creative approaches that focus attention on the things others don’t have. Bake sales focus on the luxury foods others do without; jog-a-thons focus on our healthy bodies. Make the focus evident in your fund raising.

32. **TEACH YOUR CHILDREN WELL**—We may not end world hunger in this generation or the next, but if we don’t teach our children what we have learned, we will never end it. Don’t be afraid to introduce your children to the realities of life—they help your children develop a thankful, giving attitude toward life and other people.

33. **STUDY THE BIBLE**—Find out what Jesus and his Father have to say about our treatment of the poor. Read Ronald J. Sider’s book, *Cry Justice*, as a guide.

GROW IT YOURSELF—You do not need acres of land or even a half acre of land to raise your own crops. In fact, you can grow things right in the middle of the city. 34. Put aside a small patch of your yard or, if you do not have a yard, buy a couple of barrels or small planter boxes, fill them with dirt and place them on your deck or patio. Ask your librarian for books on beginning gardening or leaf through **ORGANIC GARDENING** magazines for hints on getting the most out of your “crops.”

By growing part of your own food supply, you can save money for donations and also have tastier meals.

35. **LEARN ABOUT CASH-CROPPING**—Many of the fruits and vegetables we find in the stores during the off-season such as tomatoes or lettuce in winter are grown in Third World countries such as Mexico. More exotic fruit

"To Be or Not To Be"

by Dr. Clyde E. Hewitt

Editor's note: The non-return of Christ on October 22, 1844 posed many problems for William Miller and his followers. One of the chief of these was how best to carry on the message and advance the cause. It was one of the most difficult and important the Millerites had to face. It is the subject of this month's article based upon the forthcoming book by Dr. Clyde E. Hewitt on the Millerite movement and the founding of the Advent Christian denomination, Midnight and Morning.

With the numbness of the Great Disappointment beginning to wear off in the weeks and months following October 22, 1844, the moderate Millerites slowly started to face the reality of their situation.

Christ had not returned. They might still be within "the circle of a few years," as Miller himself put it, until He did. But, until that happened—and most certainly if he delayed His return beyond those few years—what should they do?

As a diverse people drawn together solely by a common belief in the immediate Advent of Christ they represented many different denominational backgrounds. Should they—could they stick together? Or, should they quietly return to their former churches and suppress further mention of their blessed hope? That would be the price many would have to pay if they went back.

If they stayed together would it be as a denomination like those they already knew? These they had often recently characterized as no better than "Babylon, mother of harlots." Perhaps there was something about denominations that led them sooner or later to become "Babylons"—organizations that were anti-Christlike in their policies and practices.

To avoid that fate for themselves could they perhaps organize only as individual churches along the vague lines of "New Testament order"? And, if they did that, would they be strong enough to carry on the faith?

Like Hamlet they came to face their dilemma as though asking the question, "To be or not to be?" Immediately after the Great Disappointment their question really had been, "What shall we do?" The majority had answered that by saying, "Remain strong in the faith; surely He is coming soon."

Such an answer might encourage individuals to remain steadfast, but it did not of itself give helpful direction to group activity. Fearing that their message of Christ's near return would be lost beyond hope of recall if they did not take measures to consolidate their movement, Miller and his top lieutenants called a meeting of their associates for Albany, N.Y., to commence on April 29, 1845. The an-

nounced purpose was to "strengthen one another in the faith of the Advent at the door, and to consult on the best mode of unitedly carrying forward our work...."

Probably they didn't realize it, certainly they didn't admit it, but their central question was changing from "What shall we do?" to "What shall we be?"

"If we remain outside the established churches, shall we or shall we not become a new denomination of our own?" In one form or another that was the question which the moderate Adventists could not escape. Whether they were dealing with statements of their common beliefs, licensing ministers, providing for worship, or concerning themselves with the many other aspects of their common religious life, they were constantly coming up against Hamlet's dilemma. "To be or not to be a denomination," that was indeed their question.

To fail to answer it was to answer it—and go out of existence. Perhaps to answer it incompletely was equally disastrous. If so, it was a fact not apparent to many Adventists in the spring of 1845. Realization for them that a loose association of believers could not effectively maintain and nurture the faith would be slow in coming. Time would demonstrate this. But, on-going time was what many could not believe was critical. The nearness of His return was what had kept virtually all of them from thinking of ecclesiastical organization prior to October 22, 1844. Now the presumed continuing nearness of the Lord's Second Advent still made it psychologically impossible for many to see the necessity for an effective organization. He was coming so soon that one should not spend energy and money building a denomination. The emphasis should continue to be simply on proclaiming the Second Advent to both believers and non-believers.

Nevertheless, there were other considerations. There were criticisms of the actions taken at Albany by the top leadership. Both directly and indirectly, the objections centered around the question of "being"—of becoming or beginning to act like, a denomination. There was considerable opposition in Millerite ranks in the spring of 1845 to either. The arguments against denominationalism when contrasted with the theoretical and practical considerations in its favor set forth the dilemma facing Miller's followers after the Great Disappointment.

Joseph Marsh opened his editorial attack on the Albany Conference by freely acknowledging that the gathering had done much good and stating that he hoped its work would continue to be productive. "But," he added,

while we thus hope and pray we are not free from our fears. Though we find much in the acts of the conference to approve, admire, and recommend, we think we see some things incompatible with our profession as strictly a Bible people, and the word of the Lord.

Marsh's objections were four in number. First, there was the matter of the name, "Adventist" when used to describe a group of believers as, for example, in the report of the conference. This had been issued under the title, "Mutual Conference of Adventists at Albany." To Marsh this sounded as though "Adventist" was "the title or name by which our brethren wish to be designated from other religious bodies." Such a name was anathema. Christians were members of the *church of God*. Any other name was of human origin, non-scriptural and dishonored God himself. There was seeming logic to his words.

As to Albany's declaration of "great truths" Marsh saw this as making a creed whereas the Bible in its entirety and the Bible alone ought to be the basis for fellowship and cooperation. But to single out a few of its principles "upon which we can unite and act" was unforgiveable.

Thirdly, and similarly, for a religious body to vote certain things as true or false, as the Albany Conference had done, was improper unless, of course, "we can prove the infallibility of our resolutions and that they are called for to strengthen the truth of revelation."

Finally, Marsh objected to the forming of a new sect which he felt his brothers had done by their actions. On the other hand, to have come "to the order of the New Testament under the name given there to the true church" would have been permissible. Earlier he had pointedly advised his readers in a piece of "boiler plate," or short filler item,

Forming a *new* organization and *coming* to the order of the *New Testament*, are two very different things. Let us avoid the former and scrupulously observe the latter, — One is opposing Christ, while the other is obeying him.

If a simple faith in the Bible ("Bible names for Bible things"; "no creed but the Bible") governed the Christian Connexion conscience, a rationalistic approach to exercising that conscience made strong appeal to them. Indeed, the "common sense" approach to discerning truth appealed both philosophically and practically to many Americans of the day.

It would be this sense of the practical, of justifying and doing what was necessary to preserve the proclamation of the great truth of Christ's approaching return, which eventually would drive the moderate Adventists into full-blown denominational organization.

In the months that followed the Albany Conference it led them to reaffirm actions taken there and to reply to their critics in what were essentially common sense, practical arguments.

At the time of the conference in 1845 Miller and most Adventists were not ready to speak of themselves as the Adventist church, but they had no objection to being called "Adventists" or collectively, even, as "the churches of the Adventists."

All believers were known as "Christians" in apostolic days, Miller was wont to recall yet the apostles addressed letters to the "Hebrews," to the "Romans," to the "Galatians." "If therefore it was right for Paul to speak of the 'churches of the Gentiles,' " (Rom. 16:4), he continued, "it may not be so very wrong for us to speak of the churches of the Adventists, or the churches of the Congregationalists, etc. Albany did not coin the name, 'Adventist.' It was already upon us," he pointed out.

Obviously Miller did not want even at that late date to create a separate denomination nor appear to do so by applying a denominational designation to himself and fellow moderate Adventists. Nevertheless, continued usage of the term "Adventists" in a collective but *unorganized* fashion would help to make it easier in another decade for the ex-Millerites to apply it to themselves as an organized denomination.

To the objection that the Albany statement of ten "Important Truths" was a "creed," Miller's reply was again based on common sense. He thought that for one man to write down what he believed, or for a group of men to do the same, and declare it to the world, was perfectly justifiable. To be sure the whole Scriptures were a sufficient creed, as Marsh pointed out, but all denominations said the same. Their differing beliefs lay in their differing interpretations of what those Scriptures meant. Thus, Miller held, it was necessary that men declare to each other what they believed the Word of God meant. Their respective declarations would be their individual creeds. But, they should never make those creeds a test of Christian fellowship with, or salvation for, others.

Until almost his dying day, Miller argued against forming a new church. Marsh and a few other men of some prominence continued to rail against the establishment of any ecclesiastical organization even while stoutly insisting that Adventists should separate from the existing churches.

And so the debate continued. Even as it did, however, the practical need for organizations strong enough to nurture and further the Adventist message became increasingly apparent. Within a dozen years several denominations of ex-Millerites and their adherents began to emerge. The Advent Christians were organized in 1860. ■

May Jesus Christ Be Praised!

by Joyce K. Thomas

"Praise to the God of Israel! For He has turned to His people, saved them and set them free, and has raised up a deliverer of victorious power from the house of His servant David" (*Luke 1:68,69*).

"You shall say on that day: I will praise Thee, O Lord, though Thou hast been angry with me; Thy anger has turned back, and thou hast comforted me. God is indeed my deliverer. I am confident and unafraid; for the Lord is my refuge and defence and has shown Himself my deliverer. And so you shall draw water with joy from the springs of deliverance" (*Isaiah 12:1-3*).

In many ways the Advent season marks a new beginning. If Christmas is celebrated as the birthday of the King, the coming of the Savior, then the four weeks of Advent mark the preparation for that coming. From the first Sunday of Advent until Christmas in every Christian's heart these words should ring, "The King is coming! The King is coming!"

A true heartfelt preparation for His coming will include self-searching. Genuine self-searching should include a look at the attitude towards giving. In this respect we cannot do better than to study 2 Corinthians 8 and 9 prayerfully, and let the apostle's words speak to us concerning the needs of others.

He called liberality in giving a "gracious work," or a work of grace. He compared the Corinthians with the Macedonians. Although the Macedonians were poor people, they gave liberally. The reason for this is that the Spirit of God had got hold of them. They had given themselves to the Lord first in consecration. Now he reminded the Corinthians that they are the kind of people who can give. "You are so rich in everything—in faith, speech, knowledge, and zeal of every kind...surely you should show yourselves equally lavish in this gracious service!"

The rich young ruler also was blessed with many things. He had many graces for which he could be commended. But he did not have the willingness to give, and for this his heart was saddened. And if we follow to the end the question that he asked of our Lord, "What must I do to have eternal life?" it would suggest that the answer concerning generosity has a very important thing to say to us about salvation and things eternal.

Jesus reminded the rich ruler that God had blessed him materially and that he had much with which he could bless many in need. In the same way, Paul reminded the Corin-

thians that they have an abundance out of which to give, and thereby they can bless many in need. No doubt the Corinthians had the same kinds of temptations that we have—to add more "things" to their inventory of possessions, or they were intent upon building up a reserve fund as security for the future. It was hard to part with money then, too, especially if it did not serve self.

If Paul were speaking to us in this Advent season of 1982 he would say many of the same things because human nature does not change much. We have an abundance of everything—churches, Bibles, books, materials. And there is evidence that the grace of God has been at work in faith, in utterance, in knowledge, in all earnestness, and in love." We have much that we can share. Paul would tell us, "See that you excel in this gracious work also."

A genuine self-searching will remind us of what we have been given. "For you know how generous our Lord Jesus Christ has been. He was rich, yet for your sake He became poor, so that through His poverty you might become rich." And like the Corinthians, we need to be reminded. Because God's gift is one of grace, He exacts no promises; He doesn't even expect a "thank you." But if we do not respond to Him with love and gratitude we impoverish ourselves. We cheat ourselves of the joy and happiness that comes from a grateful response to God's great gift of love in Jesus Christ His Son.

God does not stop with His gift of salvation. He daily loads us with blessings and benefits for which we should return thanks. His gift means very little to us if we do not receive it with thanksgiving. Our thanksgiving begins to be meaningful when we seek ways to express it in loving service and sacrifice.

Self-searching, then, in a spiritual sense leads us away from self-expression towards a Godly expression of love. The Scriptures teach us that a genuine love must express itself in very real ways. Were Paul here today he very likely would challenge many of our giving practices. He challenged the Corinthians to look at the impoverished Macedonians and see how the Lord blessed them as they gave liberally out of their poverty, and then take a lesson from that example. Jesus saw the poor widow give her last two coins and exclaimed, "Look! Did you see that?" thus challenging the disciples to learn a lesson in liberality. Elijah and the widow were led together by God at Zarapeth so that they and her son could learn a lesson in liberality and how to trust the Lord in the face of human extremity.

Self-searching leads us to say as Charles Wesley did,
 Come, thou long expected Jesus,
 Born to set Thy people free;
 From our fears and sins release us;
 Let us find our rest in Thee.
 Israel's Strength and Consolation,
 Hope of all the earth Thou art;
 Dear Desire of every nation,
 Joy of every longing heart.

Self-searching leads to a sober contemplation that as we have been blessed so much, then we are bound to give liberally and lovingly of the tithe and of our time and talent, into His great Kingdom work in the earth.

I do not thank thee, Lord,
 That I have bread to eat while others starve;
 Nor yet for work to do
 While empty hands solicit heaven;

Nor for a body strong
 While other bodies flatten beds of pain.
 No, not for these do I give thanks!

But I am grateful, Lord,
 Because my meager loaf I may divide;
 For that my busy hands
 May move to meet another's need;
 Because my doubled strength
 I may expend to steady one who faints.
 Yes, for all of these I do give thanks!

For heart to share, desire to bear,
 And will to lift,
 Flamed into one deathless Love—
 Thanks be to God for this!
 Unspeakable! His gift!

Anonymous



World Vision Photo

Used Clothing Wanted!!

There is a clothing shortage among our Advent Christians in Nigeria! Yes, that's right. There are other needs in Nigeria, but one need is for clothing. In a letter recently from our friend, Pastor Etuk Akpan of the Advent Christian Conference of Nigeria, he informed me that yes, they could use clothing in the greater Uyo area for distribution among the needy. This would become an outreach ministry of the Advent Christian Conference there and your contribution of used clothing for this purpose would be much appreciated.

Now, for some details: ***Please do not send the used clothing to the Department of Foreign Missions in Charlotte!***

We will not forward it on to Nigeria!

It is not possible for us to handle the clothing and mailings here in Charlotte. However, all you need to do is check with your local post office for details on mailing and packaging, etc. and send the clothing to Rev. Etuk Akpan, who has pledged to supervise the distribution of the clothing. This, of course, can be sent surface mail at the cheapest possible rate from your local post office. Be sure that it is properly and securely packed, taped and wrapped. Mark the outside of the package "Used Clothing No Commercial Value." Send it to the following address:

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 EDIENE IKOT OBIO IMO
 C/O USE IKOT EBIO P.A.
 UYO, CROSS RIVER STATE
 NIGERIA

50 Ways You Can Change

Continued from page 9

such as bananas and pineapples usually come from the Third World, too. When farmland is used to grow these crops for export to countries such as the U.S., it can't be used for growing the food the local people need to survive. 36. Try to avoid these foods as much as possible, substituting locally grown produce instead.

Some other foods that are usually imported are: coffee, tea, sugar, cocoa for chocolates, coconuts and coconut oil, mangoes and papayas.

AVOID MEAT—While meat is a useful source of many vitamins and minerals needed by our bodies, too much meat can harm our bodies and indirectly cause hunger in other lands. Approximately five percent of the beef eaten in our country comes from poorer countries in South or Central America. The land used for grazing this beef consequently cannot be used to grow crops for the native people. 37. Try substituting chicken or fish for beef or go without meat at all once or twice a week.

38. Invite friends over on these meatless nights and share what you have learned with them. 39. Put meatless recipes in your church bulletin along with an explanation of how just one meatless meal a week can help us and the Third World poor. For some creative recipes or further information on meatless meals, consult Doris Janzen Longacre's book *More-With-Less Cookbook* or Frances Moore Lappe's book, *Diet For a Small Planet*.

GIVE CREATIVELY—Resist the American ploy of giving expensive gifts on Christmas and special days. 40. Develop a talent such as sewing or cooking and give your creations. 41. If you must buy a present, make it something useful like a needed sweater or shirt. The money saved can be used to help those who have no choice about what to give to others.

42. You can help the Third World poor directly on holidays by purchasing Third World handicrafts from outlets such as WORLDCRAFT, World Concern's marketing division. 43. Or ask us about sending World Concern Christmas cards instead of presents this year. These cards allow you to help the poor while still showing your appreciation to friends and relatives.

44. **GIVE A WORLD DINNER**—Invite some friends or church members over for dinner and use the experience to educate them about world hunger. Have three different tables set up and serve different foods to each. The first table will hold about one-fifth of your group and serve them plenty of soup with some bread. Seat the remaining members of your party at the third table or on the floor. Give them only a crust of bread, if you give them anything at all.

Then leave them alone. If all goes well, people will begin to share with one another. Unfortunately, things don't go as well in our world at large.

45. Visit an Indian reservation—We have many small, poor Third World nations right inside our own country. Some Indian groups have thrived, but others are in desperate need of help. Ask the tribal leaders how you might be able to help.

46. **INVITE** missionaries over to your house for dinner. Ask them to tell you and your children about the conditions in the country where they work. 47. Support them directly with donations and letters when they return to the field.

48. **FAST**—One of the spiritual disciplines of the early church was fasting—going without food for one meal or one day or longer. Fasting can help us understand how a hungry person feels.

If you do fast, use the time when you would normally eat to read from the Scriptures. Isaiah 58 is a good place to begin. Then, donate the cost of the meals you skip to help the hungry.

49. **PRAY**—God cares about his people and listens to the cries of the poor and the pleas of the caring. It's important to pray with your family, church group or group of friends and also to spend time with God in personal prayer.

50. **THINK**—Keep your eyes and your mind open as you move through your world. Opportunities to help are all around us if we will only recognize them and reach for them. You finally are the answer to world hunger. As the Apostle Paul said, you are "like stars in the universe as you hold out the word (and the bread) of life."

Reprinted with permission from WORLD CONCERN UPDATE magazine. By Mike McGregor.

The Advent Christian General Conference is committed to the relief of hunger throughout the world. NOVEMBER 21, 1982 HAS BEEN ESTABLISHED AS WORLD HUNGER SUNDAY FOR THE ADVENT CHRISTIAN DENOMINATION. Observance of our annual offering for World Hunger on or around November 21 is one way in which we can express our willingness to help hungry people. Let me assure you that your contribution for World Hunger needs will be distributed appropriately in its entirety as specified by you. Your offering can be sent directly to the Advent Christian General Conference Headquarters for disbursement. Your efforts to alleviate World Hunger will not go unblest.

JEH

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Box 794
Wheaton, IL 60187

The Parable of the Cuckoo

by Marion Damon

A loud, strident “Kwee! Kwee!” sounded outside my study window. Trying to concentrate on preparing a sermon, I paid no attention. “Kwee! Kwee!” rang out again. This time all the birds in the garden joined in the chorus. Something was happening outside.

I opened the kitchen door just in time to see a gorgeous Paradise Flycatcher alight on the branch of a shade tree. From above him came again the desperate cry of a baby cuckoo. Deserted by its mother as soon as she had laid his egg in another bird’s nest, he had somehow survived. Now he was hungry, and like many another despairing soul, had come to the mission compound to see what he could find.

The Paradise Flycatcher was beautiful. Its steel blue head shown above its white body. Foot-long tail feathers added to his grace and charm. But he was nervous. His body twitched as he darted sidelong glances at the baby bird. “Gracious,” he seemed to say. “What a commotion! Why cannot parents look after their own children? Some birds just shouldn’t get married. I hope that no one connects me with this disgraceful situation. It just won’t do to be seen here.” And the Paradise Flycatcher fled the scene.

“Tap! Tap!—Tap! Tap!” resounded from a nearby tree. A Red-crested Woodpecker had discovered a likely place to investigate for bugs. But the insistent “Kwee! Kwee!” of the baby cuckoo disturbed even him. The Woodpecker peered around the trunk of the tree. “Well, it’s really too bad. (Tap! Tap!) Babies shouldn’t be left to shift for themselves like this. (Tap! Tap!) But I really have too much to do as it is. No one could expect me to do anything about a hungry baby cuckoo.” Woodpecker flew off to a more isolated spot.

Immediately overhead soared a pair of green Parrots. They were busy discussing the world situation in harsh voices as they flew. They didn’t even hear the cry of the lonely baby in the tree below.

A little Finch dropped from nowhere onto a twig beside the baby. The cuckoo was already three times its own size. “I’m so sorry that baby is so hungry. But I’m too little. There’s nothing that I can do about this problem.” Twittering in a weak, helpless voice, the Finch disappeared from sight.

Suddenly with a rapid fluttering of wings a flock of seven birds arrived in the tree. They all looked alike, an uninteresting beige and brown. They even sounded the same, just like rusty, squeaky wheels. Because they congregate in flocks, they are often called The Seven Sisters. Because of their busy squeaky voices, they are also called The Common Babblers—a most disrespectful name!



Though ignored by most of the world, the Seven Sisters did not ignore the baby cuckoo. One Sister perched beside the little one: “Cheer up! You are not alone. I’ll stay here right near you.” Another Sister appeared with food in its bill. The hungry baby opened its bill. The hungry baby opened its mouth. One after another the Seven Sisters continued the feeding. If there was a pause in the process, “Kwee! Kwee!” again rang through the air.

Food had arrived, but so had danger. A crow flew into an adjacent tree. He demanded in raucous tones the whereabouts of the baby cuckoo. The crow is the deadly enemy of the cuckoo, but this the baby did not know. “Kwee! Kwee!”, he cried again.

At once the Seven Sisters flew into action. They all left their bug hunting and landed beside the baby. With their loud, rusty voices they drowned out the cry of the baby cuckoo. One Sister induced the baby to leave its perch. All seven birds flew with him to the dense foliage of another part of the garden. The crow landed on our shade tree and peered all around—no baby cuckoo! Thinking he was mistaken, he flew off into the distance.

As the little drama unfolded itself before my eyes, suddenly for a moment the scene changed. I thought, “I am watching people, not just birds.”

What do you think?

This is an actual account of a scene Marion witnessed in her backyard in Guindy, India.)

MEDITATIONS FOR THE

First Sunday — November 28th

Thinking About His Coming

Matthew 22:27-39

“Jesus replied: ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself’ ” (Matthew 22:37-39).

God sent His Son to earth.
That's what Christmas is all about.

Advent is a time for *remembering*

- that God sent His Son to show us Himself.
- that our total being (heart, soul and mind) is a love gift to God.
- that tinsel, overused charge cards and bountiful tables of food give temporary satisfaction.

Advent is a time for *preparing*

- gifts of self as tokens of appreciation in Jesus' name.
- myself by loving myself so I can love others.
- my priorities regarding God, myself and others.

Advent is a time for *sharing*

- news of the greatest gift—eternal life through Jesus Christ.
- gifts that never wear out: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.
- a bit of ourselves to friends, neighbors and relatives who need a listening ear, a helping hand, a word of encouragement, a smile.

Prayer: Dear Father in heaven,

For this special time of year when we remember
that Christ came to earth to be with us,
All: We thank You, Father.

For the sounds and activities around us as people
prepare for celebrating the birth of Christ,
All: We thank You, Father.

For the gift of eternal life given to those who
believe in your Son as Savior,

In Jesus' name. Amen.

Hymn: O Come All Ye Faithful (Advent Christian Hymnal No. 99)

For Use in H

Second Sunday — December 5th

Being Like a Child

Mark 10:13-16

“The Kingdom of God belongs to such as these...” (Mark 10:14).

There is an unofficial motto that crops up every Christmas, “Christmas is Kids.” Indeed, Madison Avenue wants us to believe that. And unfortunately we reinforce the concept. Often, after our children are full grown and our homes devoid of the clutter that children bring to the Christmas season, our whole celebration seems to diminish. We don't decorate as elaborately, the preparation is less vigorous. Many a home that once vibrated with excitement now settles for a plastic tree on the coffee table and dinner at a nearby restaurant. Surely the absence of children from the home ought not have a negative effect on our celebration. This is one of the times in which we can incarnate the words of our Lord. Concerning children our Lord says in Mark 10:14 “...the Kingdom of God belongs to such as these” and in Matthew 18:3 He says, “Unless you...become like the little children you shall not enter the kingdom of heaven.” Have we seen so many Christmases that the surprise element is gone? Have we been so busy with the importance of growing up that we've lost the art of anticipation? Has the cacophony of activity drowned out the carols of Christmas? Has the glare of reality brought dullness to the lights, the tinsel, the decorations? This Christmas let's give notice to the world that the Kingdom of God belongs to us. Let's become like children again, with excitement in every new day, with eyes filled with awe as we see the many ways of celebration, with anticipation and expectation that this is going to be the greatest Christmas ever. Let the lights shine, the bells ring, the carols be sung, tell the old stories...let's be children, and experience again the words of our Lord “...For the Kingdom of God belongs to such as these.”

Prayer: Thank You Father, for Your Son. May we radiate excitement and joy in our lives because we know Him.

Hymn: *What Child is This?* (Advent Christian Hymnal, No. 106).

ADVENT SEASON

and Church

Third Sunday — December 12th

Celebrating
Matthew 5:13-16

“You are the light of the world....” (Matthew 5:14).

On this third Sunday in Advent, the expectation of Christmas becomes stronger and stronger. We as God's People will celebrate the coming of the One who breaks the bond of sin over our lives, who restores the broken relationships with other people that we have struggled with and who promises us eternal life in His kingdom.

People in our society are celebrating too. They are now caught up in buying more presents, having more parties and rushing through busy schedules. For most of these people, Christmas Day will only be a time of recuperating from the hectic pace of the previous weeks. Christmas for God's people is much different. Instead of recuperation, Christmas Day brings renewal and refreshment. It is a special day for Christians to spend time with God and deepen their relationships with Him. It is a day that brings joy and peace to Christians because they once again recognize the birth of their Lord and Savior, Jesus Christ.

Jesus says to us, His church, that we are “the light of the world” and “the salt of the earth”. How we as Christians celebrate Christmas makes a real difference in how people in our world view the claims of Jesus Christ. Do they see a difference in our lives and in our churches? Do they see a carefree attitude toward the pressures of this world? Do they see Advent Christian churches that are characterized by love for Jesus Christ and love for men and women who do not know Him? Let's continue today to prepare for Christmas through prayer, study, meditation and worship with God's people.

Prayer: Father, we come today asking you to fill our lives with the joy and peace that come only from you. We're happy that you have freed us from slavery to the sinful ways of this world. Be near to us as we prepare to celebrate the birth of Your Son.

Hymn: *O Come, O Come Emmanuel* (Advent Christian Hymnal, No. 92)

Bob Mayer



Fourth Sunday — December 19th

Are We Friends of Jesus?
John 15:12-14,17

“This is my commandment that you love one another as I have loved you” (John 15:12).

In our busy buying of gifts to recognize family and friends in a special way at Christmas, we need time to reflect carefully on the current state of our relationship with the Person whose birthday we are celebrating. Are we friends of Jesus?

To answer that question honestly, let's take a thoughtful look at what Jesus said is involved in being His friend. Consider John 15:14 in its context.

First of all, being a friend of Jesus is a costly relationship motivated by His love for us, measured by His example of self sacrifice for us, and mandated by His clear command that we “love one another.” Are we willing “to lay down our lives for the brethren” (1 John 3:16)?

Also, being a friend of Jesus is a conditional relationship. We must obey His command to love one another. (Is that our real motivation in exchanging Christmas gifts?) In order to reflect His love, we must be sure that we have received His love through the Holy Spirit and that we are continuing to allow His love to flow through us.

Furthermore, being a friend of Jesus is a corporate relationship. Our individual commitment to Jesus which brings us into an intimate communion with Him also brings us to the blessing of an interpersonal community in Him (the Church). Here is where we “show our real colors”—the extent of His love in us for other believers, and thereby, the genuineness of our friendship with Him!

Prayer: Lord Jesus, I open myself as fully to You as I know how. Fill me so full of the Holy Spirit that Your love for other people, especially Your people, can flow through me, even if it costs me everything! Amen.

Hymn: *Wonderful* (Advent Christian Hymnal, No. 163)

William H. Coughlin

PROPHECY PAGE

A Vision of the Throne of God

Discussion of Rev. 4:2,3

by **Everett S. Ransom**
Pastor, Advent Christian Church
Acushnet, Massachusetts

"And see, a throne was set in heaven, and on the throne a Sitting One, and the One Sitting was like in appearance to a jasper and to a sardius stone, and there was a rainbow round the throne like in appearance to an emerald.

—Author's translation

The Apostle John has come in vision into the very throne-room of Heaven! And what a marvelous sight fills his eyes! Though the Almighty Himself is not described, the brilliant colors are. Since God veils Himself before men, lest they die, we are led to believe the reality is even more wonderful than this.

We are shown two beautiful precious stones: jasper and sardius.

In Exodus 28:15-21 we read of the breastplate which the High Priest was to wear. This interesting article was to have set in it four rows of stones, three in each row. Each stone signified a tribe of Israel. When the High Priest wore the breastplate, he carried the tribes "upon his heart," (vs. 29) into the Holy place before the Lord.

The first stone was a sardius. The twelfth was a jasper.

The Sardius was a red stone. We are told that the same letters in the Hebrew which mean "sardius" also are in "Adam," or "man." Since it was the first stone it signifies Judah, which always led the line of march. Judah means "praise," as is well-known. The color red probably signifies blood, or could mean wine; but both speak of our salvation from sin.

The Jasper has many lusters. We have signified the unity of the many in Christ!

The Jasper was last in the fourth row of stones on the breastplate. The last tribe is Naphtali. Naphtali means "wrestling, prevailing." God has the victory! He is the all-prevailing One.

Now, since John's impression was of these two stones in particular, we see how the Alpha and Omega, the first and last One, must prevail in wrestlings on our behalf, and how praise comes forth as well. The victory is ours! *The great theme of Revelation is the ultimate victory of Jesus Christ.*

There is another symbol worth looking at. That is the Rainbow around the throne, having the appearance of an emerald.

Of course, since the days of Noah, the rainbow is the universal symbol of peace. God gave it stating there would never come another flood. Now, in the great climax of Holy Scripture, the rainbow is still in God's presence and we are reminded that His promises are sure.

Interesting, however, that this is a green rainbow. "Emerald."

In the High Priest's breastplate, the emerald was the stone symbolizing Reuben, the firstborn of Jacob, the beginning of his strength. We read in Genesis that Reuben went up to his father's couch and took one of Jacob's concubines. For this he was demoted from firstborn, that privilege being given to Joseph.

Now, in God's realm, we realize His Firstborn was our Lord Jesus Christ, who made up for the failure of the other firstborn—Adam and lived the perfect life, winning salvation for all of Adam's race. Thus this emerald rainbow again points us to our Lord Jesus Christ.

The rainbow is not simply a bow, however, but in modern speech we would say it made a circle or a "halo" around the throne. The bow is only a part of the rainbow-circle. When astronauts circle the earth they can see that our world has a halo completely around it.

There is no space to study further the stones which John speaks of in the rest of this book, nor of the twelve tribes and twelve apostles often referred to. Not only is this of interest to all serious Bible students, it also lifts us into praise and adoration of our wonderful God who has done and continues to do so much for us.

From the least to the greatest of us, salvation is free, available, and all-powerful. God has built into Revelation a picture of meaning and of rejoicing that ought to lead us to worship Him (as those who are pictured by John were earnestly doing) and serve Him forever.

Praise God and serve Him: Judah and Naphtali. All is peace between us and God—and the beautiful green rainbow shows it.

God is still on the throne. We shall see the King some day! Moreover, we can be assured that He is present with us now as we serve Him by serving others around us!

What's Your Prophetic Question?

by David A. Dean

Question: Daniel 12:2 says that "many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to everlasting contempt." I thought that everyone was going to be raised from the dead when Christ returns. Why does Daniel say "Many"? What will happen to the others?

Answer: You are quite right in your expectation that all the dead will rise as a result of our Lord's return. Jesus promised, "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:28,29).

You will notice how closely the words of Jesus resemble the words in Daniel 12:2: the righteous rise to everlasting life

and the wicked to everlasting contempt, or damnation. Most likely Daniel wants to convey the picture of the fact that many (that is, large numbers) of the dead shall rise again. He certainly does not tell us that some *will not* rise. He simply emphasizes the large numbers of those who will.

—DAD

Do you have questions on prophecy? As a regular feature of this Prophecy Page, members of the denominational Task Force on Prophecy will answer your questions. Please send questions to:

Prophecy Page
Advent Christian Witness
P.O. Box 23152
Charlotte, NC 28212

We will publish as many answers as possible in this column.



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“How?” In India and “Why?”

Teamwork

Do you remember praying for a three-day evangelistic meeting we had in July 1981? The draw at that time was the Grace Lodge Orchestra, and the very acceptable speaker was Vethanayagam Sastriar. Immediately after the meetings were over, local people (including Hindus) began asking us when we would have them again. Some Christians who knew Vethanayagam Sastriar's reputation asked us to arrange a Kalakshebam by him.

A “Kalakshebam” is a very Indian method of teaching. It consists of story-telling in both song and speech, bringing out the spiritual truths from the story. When we approached Vethanayagam Sastriar he told us that he had never before tried using the method in an open evangelistic meeting, but he also said that the area where we intended holding the meeting (the same place as last year) would be one where it would be a very acceptable method, as there are a large number of Brahmans resident there.

Begavathar Vethanayagam Sastriar's great-grandfather was a poet-singer in the court of the Sarboj Maharaja of Thanjavore. The story is told that when he was singing the praises of the Lord Jesus Christ, one of the ministers asked him to sing also songs in praise of one of the Hindu gods. He replied that the lips that had praised God could praise no other god. Some of the ministers wanted him dismissed, but the king stood for him. Since then four generations of the family have had a singer who has sung songs of praise to the Lord Jesus.

Vethanayagam Sastriar is the first one, however, who has combined preaching with his singing. He is now in demand in other countries also, as Malaysia, Singapore, and Sri Lanka. He is a very gracious man. “Sastriar” is a title indicating a learned man. His area of learning is in the musical arts, of course. “Begavathar” indicates that he is a religious preacher.

R. David, driver and lay-pastor, almost single-handedly made all the arrangements for the meetings while I was in the hills at Coonoor, though I have seen the government authorities for permission to use the playground, and signed papers for police and handbills, the stage and pandal, the final arrangements for loudspeaking and lighting, the chairs and other seating, besides other smaller matters related to the meetings. He also finalized the arrangements with the harmonist and tabalist—the men who accompany the singer on the Indian harmonium and double drums. He personally saw and invited the counsellors to the meeting which we held immediately after my return.

At our day of fasting and prayer, we were joined by Samuel Thirumeni, a young man who has just completed his Bible School training at the Advent Christian Bible School in Velacheri, and who is joining our team as a full-time worker. That was his first day with us. Next evening we had the Counsellors' meeting.

Last year we had problems with rain, so we had brought forward the meetings almost two months this year to avoid it. I admit to a little consternation when the North-West monsoon (of which we get only the fringe here in Madras) began to threaten us with evening thundershowers from the first of June! (Our meetings, four nights this year, were arranged for 3rd to 6th.) However, again the Lord was good to us. We had a few spots of rain just before the meeting began on the third, then nothing at all the rest of the time. But on the eighth night there was a wind of 70 km per hour, and a heavy downpour following. It was a wind which blew down many billboards in the city. How thankful we were that everything had been dismantled and taken away on the 7th! How we thanked God for His goodness to us!!

At a Kalakshebam it is customary for the first song to be one of praise to God. For this song Sastriar donned his “crown,” a god turban indicative of his position, and passed down through the generations. He accompanied himself on his violin. After this song the turban was carefully put away. On the four nights he took four themes from the Bible—Naaman, Abraham's sacrifice of Isaac, the Prodigal Son, the woman of Samaria. The gospel was clearly outlined and given through these stories. On the last evening his young son (11-years-old) also sang two songs.

We had ordered 300 chairs, as last year, but by the second night it was obvious these were not enough. Another 100 chairs were ordered for the last two nights. Besides these, the woven mats we had for the use of the children were fully occupied by adults by the final night. So we know that there were well over 400 present. Praise God.

No open invitation was given, but people who wanted to inquire more or to receive some Bible portion were asked to see the Counsellors afterwards (identified by their ribbon badges). In this way we received the names of twenty or so people, which gives us contacts with as many families. Already these have led us to other families.

Pray for God's power to be upon us, and for his guidance as we three continue this follow-up work. ■

Beryl Joy Hollis
Missionary to India

Dear Friends,

We would like to introduce ourselves to you as the "Damon-White Team." You will be hearing from us regularly in this capacity and we earnestly request your prayer support.

As a team, our ministry aims to evangelize new areas, prepare and train workers, reach as many people as possible through literature, medical help to the poor and making use of any other means that open to us to preach the Gospel. We also aim to minister deeper life to any individuals or groups who may call upon us to meet this need.

During March, we held a three day public meeting in a town called Saligraman. A young pastor named Paul Isaac is working there and has a small but growing congregation. During the meetings many inquirers came for prayer and counsel each evening and as a result, several new families have begun to come to Isaac's church. A number of his present church members have been trained in our Team lay-worker's classes and are good, active personal workers. At present we are trying to buy land for a church for this town as the existing one is too tiny to hold the numbers the Lord is faithfully adding to the congregation.

Towards the middle of April we held street meetings in a village called Manabakkam. A small work has also begun there. A young man from Isaac's church began a Sunday

School there. When the Lord began to move through this spirit-filled young man, several children were wonderfully healed. As a result, their families have developed a real hunger to know more about this God who is alive and has power today to help them.

In another large village, Mannivakkam, a Christian family has called us to start a church. They are the only Christians in a village of about 500 families and have an earnest desire to evangelize their area. We held one outside meeting there and found many hungry people who are eager to learn more of Christ. Our team workers are now ministering to them each week.

Please pray specially for these ministries. We need more workers. Pray that the Lord of the harvest will send more laborers into His field. We are looking forward with hope and joy for much fruit in the days to come.

In some areas of Madras State, groups have been stirring up trouble against minority religious bodies. The government has wisely asked that all religious propaganda be withheld for six months. This includes all open-air public meetings unless prior permission is received. Please also keep this in your prayers. ■

Sincerely in Christ,

Marion Damon & Barbara White
(Missionaries to India)



Laying on of hands at Noritoshi Ishiguro's Ordination.

Ishiguro Ordination

Praise the Lord for His leading. On July 18 about thirty people met at the Fukai Advent Christian Church. The occasion was the ordination into the Christian Ministry of Noritoshi Ishiguro. Mr. Eiji Teranishi, the chairman of the Ordination Committee, had charge of the ceremony. The ordination certificate was given by Austin Warriner. There were six ordained ministers who took part in the Laying on of Hands. After a short message by Teranishi Sensei, greetings were given by some present and telegrams from other churches were read.

After the ceremony there was a short time of fellowship with those present.

It has been about one year since Mr. and Mrs. Ishiguro came to work at Fukai. Please pray with us that the Lord will continue to guide them and the church as they work together. ■

Sylvia Whitman

A Family of Workers In Malaysia

The G. Ed Peter family of the Advent Christian Conference of Malaysia has served well throughout the past years and their ministry is continuing. Ed has recently moved from the Rompin, Malaysia area to Serembin. He is a public school teacher and has served as interpreter for Ed Hickel, Director of Foreign Missions, on each of his visits to the great country of Malaysia. You will notice the picture of Ed and his family along with his mother at the farewell party. Another picture shows Ed and some friends seated before a blackboard which in Tamil wishes them a very happy experience in the Christian ministry and in his teaching experience in their new home. G. Ed Peter will serve again as official interpreter for the Director and his traveling host through most of his upcoming site visitation and evaluation trip in Malaysia this fall. Ed has served the Conference well and continues to believe that God will complete the work which he has started there in his homeland. ■





Commissioning Prayer for Dan and Marjorie Goodwin, short-term missionaries to Japan. Left to right—Ronald Bezanson, Dwight Carpenter, Louia Gransee.

JAPAN Bound

Application for missionary work in Brazil—but actual service in Papua New Guinea via Manila. Summer Institute of Linguistics group house in Manila and then to Port Moresby, Lae New Guinea and Ukarumpa in the Eastern Highlands of New Guinea. Pidgin-English lessons and host and hostess in a guest house. Converts — sermons— English Bible classes — bamboo chairs and oil drum stoves.

These would be words and experiences with which Dan and Marjorie Goodwin, our new short-term missionaries to Japan, would be very familiar.

They applied for work in Brazil but because of a change of policy by the Brazilian government, they were led of the Lord to apply for work in New Guinea with Wycliffe Bible Translators. From New Guinea they went with World Vision International to a refugee camp in Northeastern Thailand where they developed programs at the Ban Vinai refugee camps as well as teaching and preaching to the people plus ministering to their physical needs.

At this printing, all systems are go for the Goodwins. Their work will be in the greater Osaka area, housing themselves in the Asukano Advent Christian mission home. Their activities will include preaching, teaching the Scriptures, teaching English Bible classes and English conversation classes, working with the Conference officials and missionaries. It almost sounds like a “multi-blended thing.” And I am sure that both Dan and Marjorie would witness to the fact that theirs is a service of love. More material concerning them will be published in the December Witness. Look forward to that issue. In the meantime, pray for Dan and Marjorie that the Lord will continue to use them. Their address in Japan will be:

3-18 Asukano Kita 2 Chome
Ikoma Shi, Nara Ken, 630-01
Japan

Conversion is Followed By Happiness

Pastor and Mrs. Yano and family of the Kongo Advent Christian Church exemplify the happiness that follows conversion to Jesus Christ. It is evident in the picture as they praise God for His blessings at Asukano. God has called the family into commitment for ministry and the outreach of the Gospel is strengthened by their steadfastness in Jesus Christ.



Pastor Yano and family in Japan

“This is what missions is all about” is the phrase which I often hear when I discuss the reality of the converted life among non-North Americans. This, of course, is another reason why I am committed to Foreign Missions and I believe the main reason why most of you continue to contribute to the outreach for Christ beyond our national borders. For people like the Yano family, we give praise to God. ■

Ed Hickel

“CORRECTION” In the September, 1982 issue of the Witness there was an article entitled “Led Ten People to Christ” regarding Austin Warriner’s annual report from Japan. It was interpreted that Austin had led ten people to the Lord in 1981, but it should have read that this is Austin’s goal for 1982—to lead ten people to Christ in Asukano and baptize five of them.

Outreach in India

They are forming congregations faster than they can build churches to house them. That's a problem. However, it's a problem for which we give God praise. Therefore, the Executive Council has taken action as follows:

82-14 India Capital Funds Drive: "The missionaries and nationals in India have requested a Capital Funds Drive for the physical improvements of churches and pastor's residences.

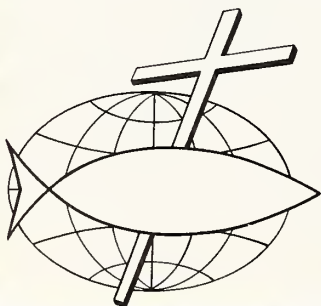
VOTED that the Department of Foreign Missions mount a Capital Funds Drive for India in the amount of \$30,000 to be divided equally between our mission field council and the India Conference.



The India Advent Christian Conference is the largest and fastest growing Advent Christian Conference in the world. Therefore, it is felt that special funds should be raised to assist the ministry there. The pastor's residences are atrocious. They desperately need new roofs and other repairs. The churches need improving and there are some churches that need to be built. This has been thoroughly discussed with the nationals and the missionaries

and the Executive Council. Therefore, we plan to launch a Capital Funds Drive in the amount of \$30,000 as stated above. We would hope that this Capital Funds Drive could be launched and completed as soon as possible after the turn of the year. We will keep you informed on the progress of the Capital Funds Drive. However, as this year comes to a close, perhaps you may wish to make contributions toward this effort now. If so, simply stipulate that your contribution is for the India Capital Funds Drive and it will be used appropriately with appreciation. ■

Ed Hickel, Director of Foreign Missions



United Ministries

...we are doing it together!



Advent Christian Women Organized for Service

*Caroline Michael,
Director*

Reporting from across the country...

Mt. Olive, North Carolina...

Because of their desire to develop a lifestyle of evangelism, the WHFMS at the Salem Advent Christian Church has a Bible study on evangelism taught by Margaret Holloman. Enthusiastic reports have been given in their monthly newsletter by President Fannie Jackson. In September a mission conference included a slide presentation on Japan given by Mrs. Marion Polk from the Advent Christian Village and a missions message by their pastor, Dr. Larry Withrow. In mid-November Caroline Michael, Director of Women's Ministries, will be their guest speaker using an evangelism theme, "Good News—Too Good to Keep."

Beals, Maine...

The Maine State Conference convened at Beals with the theme, "Caring: The Atmosphere of Renewal." Workshops were conducted by Rev. Clayton Blackstone and Rev. Roger Brown on various aspects of the theme. Rev. Richard Searles, pastor at Ashland, centered his message on the atmosphere, attitude and aptitude of caring. Ernestine Eaton introduced Caroline Michael, Director of Women's Ministries, who presented a seminar in witnessing and then involved the conference participants in small group interaction. There was an air of expectancy and joy in the Lord throughout the conference. The Maine pastors are developing a caring ministry to one another which is proving valuable.

Alton Bay, New Hampshire...

Janet Hammer of Wolfeboro, a graduate of Gordon College who is presently attending Wycliffe's Summer Institute of Linguistics in Dallas, spoke at the August WHFMS meeting, which was open to all on the Campground. She was introduced by President Phylis Shattuck. Janet showed slides and told of her experiences in Peru where she had been for six months earlier this year.

Portland, Maine...

Arrangements for a well-attended picnic at Cape Elizabeth for the August meeting of the WHFMS were made by Janet Michael. The program was an informal presentation by Caroline Michael, Director of Women's Ministries. Ruth Flewelling, the National Spiritual Life Superintendent, spoke in mid-September at a special pot-luck dinner. Ladies from neighboring societies had been invited by President Gladys Dingley.

Swainsboro, Georgia...

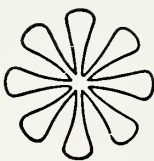
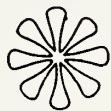
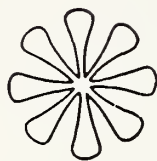
Mary Weatherford reported that the ladies presented a program on the life of David for the evening service on WHFMS Sunday. They applied truths for our lives today in building our church and getting the "whole job done together." They used a large box beautifully decorated with Christmas paper in the front of the sanctuary for collecting money for Christmas in October. The service closed by all forming a circle and a dedication prayer was offered by Pastor Jack Hanley.

Dowling Park, Florida...

For WHFMS Sunday at Bixler Memorial, several ladies paid tribute to Bertha Cassidy. Elsie Kirby, Lyril Reas, Loa Holland and Lillian Singleterry each presented different aspects of her life's work. The Southern Georgia and Florida WHFMS held a retreat at Camp Suwannee in mid-September. Joy Wallace, whose husband, Steve, is the director of Camp Suwannee, was the retreat leader. President Inez Kirtsinger and her committees had also planned a get-acquainted time, a noon fish fry and a concert by the Village Kitchen Band.

Center Haverhill, New Hampshire...

The ladies of the WHFMS provide a service to their church each month by meeting there to clean the church before having pot-luck dinner, their devotions and meeting.



DISCOVER THE JOY OF SHARING

by Marie Campbell

I was looking forward to discovering the joy in sleeping! For a week my husband and I had traveled around Los Angeles and Southern California, attending a week of convention meetings. We had lost hours of sleep.

Now headed for home in Connecticut, we waited for our flight to arrive from Hawaii, refuel and take us on to New York. It was a four hour wait for us at the Los Angeles airport. As we had been up since seven that morning, by ten p.m. I was desperate for sleep. Oh, THE JOY of a comfy pillow!

After an hour delay our flight to New York finally arrived. We tried to be patient as we watched the procedures for unloading and loading luggage, fuel, meals, etc. Warily, we stood in the long line of passengers slowly boarding the plane. Maneuvering our luggage around the congestion we managed to stow away the carry-ons and struggle into our seats.

"No sense getting too settled until the other passenger sitting near the window arrives," I said to my husband as I forced myself to keep awake.

Soon a young college age girl arrived, stored her luggage above us and smiling pleasantly spoke to us.

"Would you like me to pass you a pillow?"

"Love one," I answered emphatically.

Her name was Sandy. I didn't know that as I laid my tired head back on the pillow, closed my eyes and relaxed. Soon the plane was taxiing out to the runway.

"I'm going to Connecticut," Sandy said enthusiastically.

"We are too," I answered politely....not opening my eyes.

"I'll be going to Israel next week. My father thinks it will be good for me."

I smiled, eyes still closed, nodded toward her and wondered if the takeoff was making her nervous. Maybe she is talking so much because she is alone and frightened, I reasoned.

"I'm Jewish..." My one eye opened as she spoke. Lord, I thought, You know how tired I am...did You arrange this meeting (our seats HAD been changed twice).

"My boyfriend is Protestant...evangelical...do you know what I mean?" Of course, I knew. "My boyfriend cannot marry me if I am not a Christian...I guess my father is afraid I will change..." O.K. Lord, but I don't really feel like waking up, I submitted.

"What's your name?" I asked as I opened my eyes, sat up and put the pillow away. By now we were airborne safely and Sandy was still very talkative. I introduced myself and found out that Sandy was in college bound for law school. Sandy had received bar mitzvah, the initiatory ceremony which recognizes a 13-year-old Jewish boy as attaining the age of religious duty and responsibility. This is an honor newly bestowed on Jewish girls. She had never read the New Testament, but had attended some Bible studies with a girlfriend. It was obvious God wanted us to add some water to this seedling.

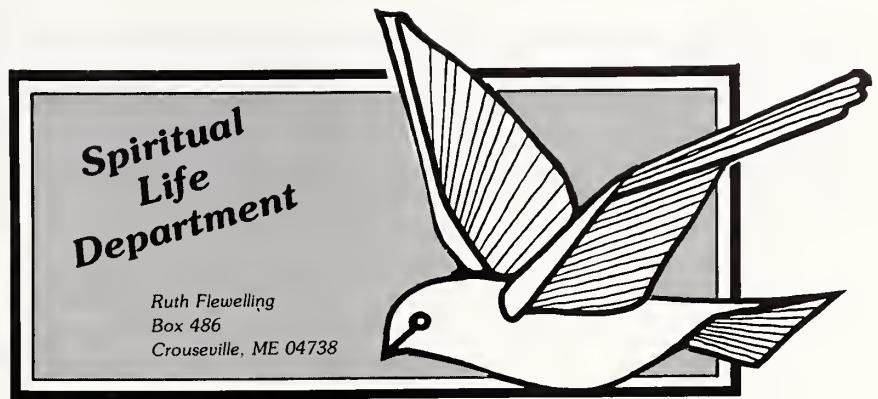
Since Sandy found it difficult to believe that Jesus was the Messiah, I asked her if she knew who Paul was. "Not really," she answered. Using the New Testament we had with us, I showed her the book of Acts and the story of Paul's hatred for Christians and his conversion.

"Paul even murdered Christians," I said and showed Sandy the verses. If Jesus was an imposter, He was certainly one of a kind considering how He changed lives. Sandy agreed. She was impressed, yet not convinced.

After feeding Sandy with much food for thought, I gave her some tracts and we all took our pillows and rested. We knew God was working in Sandy's life and would continue to draw her to Himself. No doubt her boyfriend and friends were praying for her salvation.

After receiving sincere thanks from Sandy and giving our promise to her to pray for her, we parted in New York. We had had the joy of sharing! It far surpassed the joy we missed in sleeping. ■

Marie Campbell is a pastor's wife, mother of two grown children, grandmother of two, and a choir director. She has had articles published by Scripture Press.



How recently have you attended your local WHFMS meeting and evaluated it through the eyes of a visitor? What would be their first impressions? Would they sense a warmth and caring that would draw them back again?

These questions were raised recently as we discussed a membership meeting. Enclosed in our program packet is a well-written invitation that describes WHFMS as "an organization of Advent Christian women involved in mission work for over eighty years, involved in sending the Gospel throughout the world and in deepening the spiritual life of members." It further states, "Our women engage in study, prayer, service and good fellowship, and we believe you would enjoy being a part of our organization. We are a vital arm of the Advent Christian Denomination and faithfully support the outreach of our denomination in finances and programs. You are invited to the next meeting to make an evaluation of our organization."

Have I just described your mission society? Or have I described what should be your goal as a society? In making a correct evaluation, there are three areas of concern that we should examine.

1. Is your society a vital arm of the church? Are your leaders prayerfully seeking to know God's ways or continually doing things their way? If Christ isn't in control, it can become a "sore toe" instead of a vital arm.

2. Does it offer opportunities for spiritual growth as well as avenues of service? How well balanced are you in this area? The natural tendency is for service to keep us so busy we have little time or energy left for the opportunities for spiritual growth! But unless there is growth taking place in the individual lives of our members, all that service becomes tiring work. Our service should be a product of our growth. Paul says in Philippians 2:12-13 that God must be working in us before He can work through us. This is why study and prayer must be a vital part of our meetings.

This invitation also mentions the good fellowship we have in our meetings.

3. There is a great tendency to try so hard to have good fellowship that we leave out its very Source. This is especially true when we are trying to attract new members. Have you ever heard, "Let's keep the devotions brief so we'll have lots of time for the program"? Yes, we need interesting programs, but we need first to remember who we are (women with a mission) and what that mission is (to lift up Christ). Fellowship means sharing the life of Christ and where this is being done, others will be drawn in naturally. They will sense this to be a place where their needs can be met. Is your society a loving, caring group who share Christ freely? Would a visitor sense Christ's Presence in your meetings?

I trust you find these thought-provoking questions and that you will keep them in mind as you attend your next WHFMS meeting—as a visitor who has been invited to evaluate your organization! ■

ATTENTION SPIRITUAL LIFE CHAIRMAN:

Correspond with Ruth regarding any ideas or problems! Try to effectively utilize in your church both the "Call to Prayer" and the "Mission Prayer Partnership" from the *Advent Christian Witness*.

Announcing...1983 WHFMS Program Kit

*The theme for the program material
for 1983 is*

*“Woman
At Her
Best”*

SPECIAL FEATURE: Each month's program will include a brief incident related by one of our missionaries. These will be a real highlight!

1983 Program Committee: Jean Balser, chairman, Madge Finke, Pam Lord and Nancy Winslow

Other contributing writers: Ruth Arthur, Faye Chambers, Dorothy Crouse, Charlotte Dillon, June Dilworth, Nancy Oaks, Marilyn Parolini, Esther Reed, Mary Jane Stone, Judy Tidwell and Kendra Winslow.

What woman doesn't want to be at her best? Do you have problems with personal identity or role expectations? God gives each one of us special gifts and He wants us to use them in the best possible way. A very important key is how we respond to the potential God has given us.

Each program looks in depth into a phase of womanhood. There are programs dealing with woman as a *witness, a stabilizer, a peacemaker, a student, a member of the family of God, a citizen of the world and as an innovator.* Other programs deal with understanding what constitutes a *committed woman or how one matures in her emotional life.* To round out the topics we recognize *our humanity, how a woman is wise and also how she can fulfill the purpose of God in her life.*

A great variety of writers have used their talents to make these worthwhile studies for you to utilize. We thank them for their time and willingness.

Presidents: The 1983 Program Kits will be mailed during November to every local president unless you have requested otherwise. Involve leaders who will be creative in their use of these programs. We encourage you to peruse the supplemental materials also included in the Kit.

NOTE: **Five annual report blanks for each local will be sent with the Kit.** The minutes from the WHFMS Executive Board Meeting will also be included with the Kit this year.

A Feminine Answer

My June article concerning the Equal Rights Amendment to the Constitution brought both positive and negative responses. (Glad to know people are reading!) *Christianity Today* (September) says "Women stopped the amendment because they wished to protect the distinctive rights of women...women opposed ERA because its feminist supporters too frequently identified it with an image of solid opposition to Judeo-Christian morals on which our society is built...(feminists) fought for 'freedom of choice' and abortion on demand. Too many women consider these not advantages to covet but evils to shun." The confrontational approach of ERA proponents was also a large factor in alienating support...of both men and women.

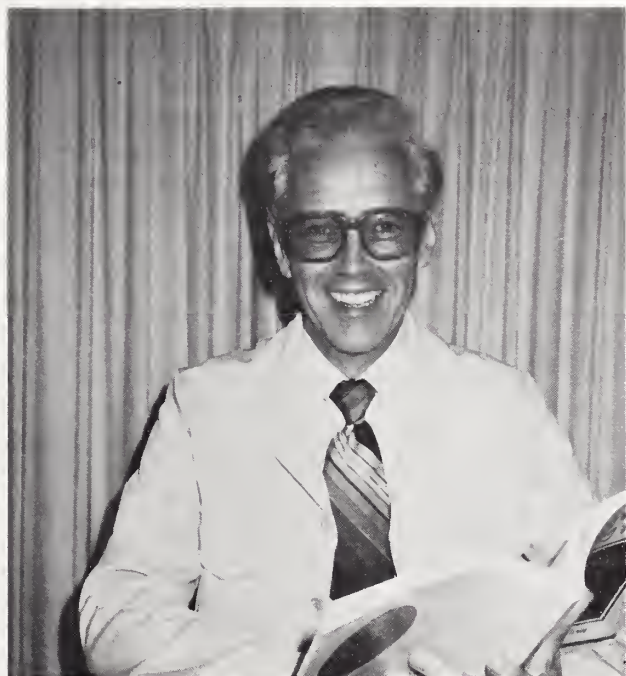
We need to recognize that women were created in the image of God—equal to men, but *not* identical (Genesis 1:26-27). Both sexes became sinners, have the opportunity

of salvation (Galatians 3:28) and may receive the gifts of the Holy Spirit (Romans 12:5-6).

Much of history shows women have been treated as non-equals in business, government and the church. Such situations need to be rectified. There needs to be equitable and righteous laws that can be enforced to free and protect women.

There seem to be two segments of the feminist movement: one, the radical feminists who emphasize abortion on demand and related options; and two, the women who work for equal opportunities for women. I suggest that these opportunities in education, jobs and pay can be realized by suitable legislation, but not accompanied by the "evils" that may come with a loosely defined constitutional amendment.

Have You *Prayed* For Austin Warriner Today?



Austin Warriner is a Christian. He is a career missionary to Japan. He places the time of his "challenge to the mission field" in 1946 at Camp Nooksack, Washington, after Mrs. Ruth Banks presented the overseas ministry challenge. Austin is a graduate of Harvard University (Cum Laude) during which time of study he conducted a Bible class at the University and held offices in the Inter-Varsity Christian Fellowship. He did social work in the Boston area in obedience to his call for Christian service. Austin graduated from Fuller Theological Seminary with a Masters Degree in New Testament. He supplied at various Advent Christian churches in the state of California and worked as Assistant Pastor at Pasadena. He was ordained into the Christian ministry in 1953 and, though appointed to the India field, the Lord opened doors for his work in Japan. He was commissioned in 1959 and left for Japan that same year. After his language study and some other work in Japan, he began the task of establishing the Shijonawate Bible Institute. He now serves as Superintendent of the Japan Advent Christian Field Council and associates in various capacities with the Japan A.C. Conference. Austin is a firm believer in using his God-given gifts in that phase of ministry and takes seriously the commission of Acts 1:8.



NOVEMBER

- 16 **PRAISE GOD** for BESSIE SMITH's ability to work with the National Government and for her abilities as Business Manager of the Philippine Field Council.
- 17 **PRAY** for HOWARD and ANNA MAY TOWNE as they pick up their work at Dansalan College in the Philippines.
- 18 **PRAISE GOD** for the opportunity LAURA PUTNAM had to be in North Carolina this month for deputation.
- 19 **PRAY** for MARION DAMON as Superintendent of the India Field Council and pray for her physical protection and perservance in body and spirit in the face of all odds.
- 20 **PRAY** for God's leading as we contemplate our giving for World Hunger Sunday tomorrow.
- 21 **PRAISE GOD** for World Hunger Sunday as we are given an opportunity to receive blessings from our giving (Luke 6:38).
- 22 **PRAY** for MARGARET HELMS' responsibilities of Superintendent of the Philippine Field Council and her work in "Operation 15/85" (15 new churches by 1985).
- 23 **PRAY** for AUSTIN and DOROTHY WARRINER in their efforts to establish a church in Asukano and also as they teach English and Bible classes.
- 24 Continue to **PRAY** that God will provide candidates for the Foreign Missions Fields.
- 25 **PRAISE** and **THANK GOD**, on this Thanksgiving Day for His love, guidance, strength and protection of our missionaries and all Christians.
- 26 **PRAY** for DAVID DEAN's spiritual and physical strength as he teaches at Oro Bible College.
- 27 **PRAY** for MELODIE DEAN as she encourages her husband, teaches and cares for her children, visits the sick, helps speak and teach at O.B.C.
- 28 **PRAISE GOD** for a favorable decision by the Executive Council for a \$30,000 Capital Funds Drive for India in 1983.

29 **PRAY** for a Spirit of Unity among the National Leaders of the Advent Christian Conference of Malaysia.

30 **PRAY** for BERYL JOY HOLLIS' physical protection as she ministers in the villages.

DECEMBER

- 1 **PRAY** for health, strength, wisdom and some more Indian workers for the Damon-White and Hollis' Teams in their outreach ministries.
- 2 **PRAISE GOD** that some India Team members were able to minister in a Hindu school for handicapped children.
- 3 **PRAY** for courage and stability for the believers in China on this denominational Day of Prayer and Fasting.
- 4 **PRAY** for SYLVIA WHITMAN as she carries out the responsibilities of Business Manager and Treasurer of the Japan Field Council and for her role as advisor to Japanese pastors' wives.
- 5 **PRAISE GOD** for DAN and MARJORIE GOODWIN's willingness to follow the Lord's leading and go to Japan as self-supporting short-term missionaries and praise God for the warm reception they have received from the Japanese.
- 6 **PRAY** for the Japanese A.C. pastors as they meet together for prayer and fellowship the first Monday of each month.
- 7 **PRAY** for FLOYD and MUSA POWERS as they continue their deputational activities in the Portland, Maine and surrounding areas.
- 8 **PRAISE GOD** that REBECCA POWERS' school has worked out so well for her.
- 9 **PRAISE GOD** for this time of rest and relaxation for ALICE BROWN after a full schedule of deputational activities this past summer and fall.
- 10 **PRAY** for LUREE WOTTON's good health and for God's guidance from day to day.
- 11 **PRAY** about the work of Pioneer Evangelism in Japan, Philippines and India.
- 12 **PRAY** about the financial needs in all areas of General Conference.
- 13 **PRAISE GOD** for MARY BROWN's good public relations for Foreign Missions.
- 14 **PRAY** for BARBARA WHITE that God will give her good health, strength and wisdom and some more Indian workers for their Team outreach.
- 15 **PRAISE GOD** for the souls Ruth (Devairakkam) and her husband, Wilfred, have led to the Lord in their ministry in Malaysia.

MISSION Directory

INDIA

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

Barbara White (January 14)*
Guindy, Madras 600032
India

Marion Damon (March 27)
Guindy, Madras 600032
India

JAPAN

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan

Dan and Marjorie Goodwin
Asukano Christian Center
3-18 Asukano Kita 2 Chome
Ikoma Shi, Nara Ken 630-01
Japan

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorong Sena Dua
Banting, Selangor, Malaysia

PHILIPPINES

Bessie Smith (March 27)

David E. Dean (December 20)

Luree Wotton (August 29)

Melodie Dean (August 9)

Margaret Helms (September 18)

Address for all listed above: Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

ON FURLOUGH

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060

Floyd Powers (October 8)
Musa Powers (February 28)
22 Granite St.
Portland, ME 04102

Laura Putnam (August 22)
Rt. 6, Box 193
Live Oak, FL 32060

*The missionaries' birthdates follow their names.

Hard Times — A Matter of Perspective

Hard Times! Hard Times? It seems to me that “hard times” is mostly a matter of perspective especially in the western countries.

This month we will celebrate Thanksgiving but for many people it will be just another day to complain about “hard times.” Now, I am not so naive as to think that nobody has problems. There is a song that a friend of mine sings, “Nobody knows the trouble I see...” and knowing him, I suspect that song is very true for him. However, poor as he may be by many standards, he does not feel that he is suffering from “hard times.” As a matter of fact, each time I see him he seems to be exceptionally happy for a man in his physical condition and faced with some of the perplexing problems of old age.

“I remember when”—hesitating to reveal my age, let me just say that I remember the effects of the depression on our family in the hills of West Virginia. Furthermore, I am familiar with what it means to be ashamed not to have all of the fancy clothes that other folk had, not to be able later on in my life to drive the kinds of automobiles that so many people seem to have even today to recognize that my social standing—if it is judged by my financial situation—is nothing to be envied. However—and I would like to emphasize that however—when I compare my situation with the great majority of the people of this world, “hard times” is a matter of perspective. That is, “hard times” compared to what?

If I look at the millions who are living on starvation wages, then I do not suffer “hard times.” If I recognize how great my financial blessing is compared to the majority of the people of the world, then I am not suffering from “hard times.” If I compare the amount of food which I ingested at a recent meal with the pitiable supply of food stuffs which millions of the people of the world have as subsistence, then I am not suffering “hard times.” If I compare my clothing with the great majority of the people of the world, then I am well clothed. If I compare my home with the homes of the great majority of the people of the world, then I am not suffering “hard times” in relation to my dwelling place. In fact, I’m exceptionally well-off and—by comparison—a very well to do person. When I consider the fact that I drive an automobile when a great majority of the Christians throughout the world can’t even dream of owning an automobile, then I must admit that I am not suffering from “hard times.”

Hard times seems to me to be a matter of perspective.

When I recognize that I can preach in a state conference free from police harassment, free from hoodlumism and

various forms of persecution, then I am not suffering from “hard times.” When I recognize that I was able to travel from the state of North Carolina to the state of West Virginia and return without being harassed at state borders, without being searched by the authorities, without having to be granted special police permission to travel, then I do not suffer from “hard times.”

When I recognize that most of my acquaintances are Christian people and virtually all of my friends have Christian backgrounds, then I am not suffering from “hard times.” When I recognize that I have an entire Bible all to myself, then I am not suffering from “hard times.” Believe me, it is no stretch of the imagination nor in any sense an exaggeration to remind you that relatively few people in the world have the whole Bible. I sit here and look at my bookshelf and recognize that I have over a dozen Bibles at my fingertips. Also, may I remind you that I can keep those Bibles without fear of having them confiscated and I can read those Bibles without fear of prosecution by the authorities.

When I talk with a doctor friend and realize what his income was for last year, and then hear him discuss the “hard times” through which he is going, I realize that “hard times” is a matter of perspective. When I talk with the man who picks up my garbage and discover what he earns per hour, then I realize that “hard times” is a matter of perspective. When I talk with the young girl living in our neighborhood who works at a cleaning establishment and makes more money in a week than most non-North American pastors make in a month, I realize that “hard times” is a matter of perspective. When I hear the people of a church in my neighborhood complaining about the “hard times” which they are facing in paying their bill at the church and then realize that they have paid out more for a carton of paper plates than most of our Advent Christians make in an entire month in India, I am sure that “hard times” is a matter of perspective.

When I discover that a friend has paid \$350.00 for a pet at the pet shop and then is complaining about “how in the world am I ever going to make it through the year,” I realize that “hard times” is a matter of perspective.

Perhaps my perspective is not proper. That’s always up for a debate. However, I would like to challenge you as I have tried to challenge myself to discover whether or not we are actually living in “hard times.” ■

Ed Hickel, Director of Foreign Missions



Old Folks At Home

Advent Christian Village

Dowling Park, FL 32060

Labor Day weekend was a busy and wonderful time for the residents of the Advent Christian Village, and we were privileged to share our family activities with a group of Advent Christians from North Carolina.

On Friday afternoon a large bus and two cars arrived, bringing forty-seven members and friends from the Calvary Advent Christian Church in Lenoir. The entire Guest Lodge had been reserved and was filled to capacity. Everyone came expecting a great time, and were not disappointed.

Pastor Jim Lee and his wife, Nancy, are former employees of the Village, so it was a homecoming for them. It was great seeing them again, along with their two daughters, and to meet members of Calvary Church who love and appreciate his leadership.

It was a first-time visit for most of the group and they were amazed at the togetherness enjoyed by our big family. Some had not realized the natural beauty of the grounds and the song-famed Suwannee River as it flows by on its way to the gulf. "I'd seen pictures for years but never dreamed it was so real and so beautiful" one lady remarked. "I guess since you live here you have gotten used to it and take all this for granted." We assured her that the beauty and the grandeur of the village and the blessings that come to us are new every morning and we feel secure in His love and care. They drove back home with many memories of their visit tucked away in the hearts, and promised to return next year.

More than two hundred senior residents, children, staff and guests enjoyed a Labor Day Pot-Luck Supper in the

cafeteria dining room. There was an abundance of food and it was all so good. The ladies always enjoy fixing a dish like they did "back home" and we find that it goes over just great. Then we shared Jim Humbles birthday cake which made everything just right.

Many of our folk here travel north in the summer, seeking a cooler climate. But when the chilly winds begin to blow they turn their thoughts toward Florida, and the migration begins. We are always happy when they are safely home and joining in the fall activities. There is never a dull moment, believe me.

When we turn the pages over on the calendar and November comes into view, our thoughts turn to the annual inventory of the blessings we have received all year. What a tragedy that many of us need a special day to remind us of the goodness and faithfulness of our Heavenly Father every-day of the year. We will have many new faces when our family gathers for Thanksgiving dinner this year. A number of new private homes have been constructed close to the village grounds and some new children will also enjoy the day with us. One of the great blessings of living at the Village is that we know so many of the folks who are coming to make this their home. Some of the new residents are very dear friends of the writer. Over the years we have served the Lord in different fields and now we find ourselves together in this retirement village.

From our Village family to all our friends everywhere, "Happy Thanksgiving!"

Ina Hart

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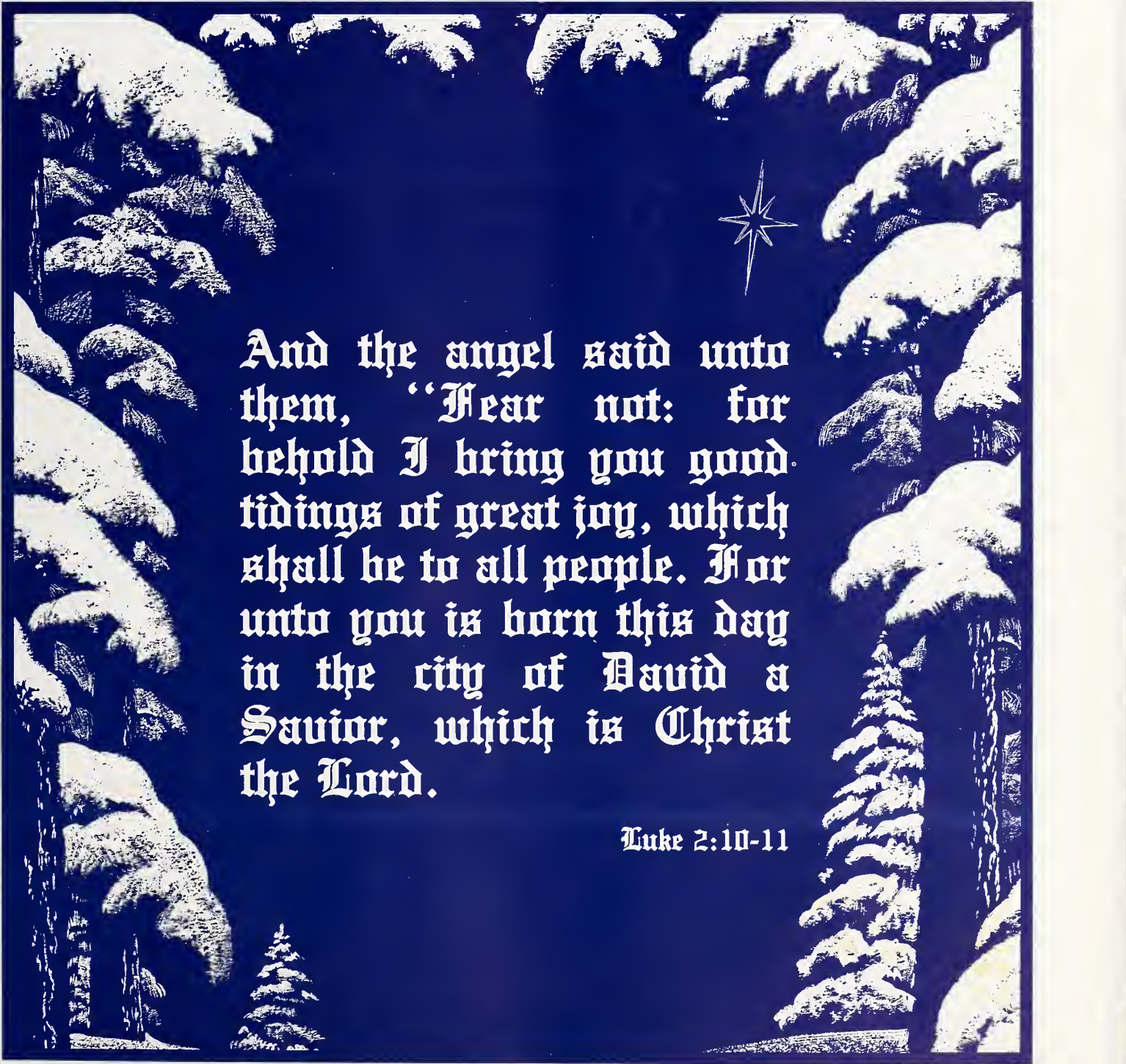
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WITNESS

December, 1982

TO THE WORLD



And the angel said unto them, "Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.

Luke 2:10-11



Through United Ministries
...touching God's world together

from the editor



As I write this, the senseless slaughter of over 1,000 Palestinian refugees still haunts our world. Innocent men, women and children were herded up and killed like animals. In light of this massacre, the traditional Christmas greeting "Peace on earth, good will toward men" seems like a sick joke.

I wonder how much we as evangelicals contributed toward these brutal killings? The evangelical church in the United States has a strong pro-Israel bias. Sometimes that bias causes us to overlook Israel's mistakes as well as the fact that Palestinians are also men and women whom God loves and cares about. Indeed, many evangelicals subscribe to a "Late-Great-Planet-Earth" theology that mistakenly sees Israel as the centerpiece of God's prophetic calendar. This view of Israel has allowed evangelicals to ignore and oppose some of the legitimate concerns of the Palestinian people.

Christians must not be selective in the application of human rights! We need to demonstrate love and compassion to those one million Palestinians wrongfully displaced from their homeland in 1948 in the same way that we would for those who endured the destructive genocide of Hitler's Auschwitz gas chambers. Moreover, we must remember that governments are human institutions subject to the power of sin and the government of Israel is no exception.

My Christmas prayer is that many of my Christian sisters and brothers will take off the rose colored glasses that blind them to injustice and that they will see the world as Jesus sees it. Jesus sees the world and He sees you and I, with love and compassion. I praise Him for that!

May this be a blessed Christmas for you and your family.

Shalom,
RJM

On the Cover: The joyous news of Christmas is captured in this brief passage from Luke's gospel.

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Editor-in-Chief

Robert J. Mayer

Missions Editor

J. Edgar Hickel

WHFMS Editor

Caroline Michael

Graphic Arts Designer

Rickie Hickel



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Touching God's World Together:

an interview with EVP Adrian Shepard



“He (Jesus) looked at our world with compassion and a willingness to sacrifice. For us to prosper as a denomination will demand that kind of an attitude on the part of Advent Christians.”

Bob: Adrian, you have been Executive Vice President for nearly eight years. What specific areas of progress have we made as a denomination in that time?

Adrian: There are three areas of progress that I will highlight. First, in 1974 the General Conference in its delegate session voted a reorganization of the national organization and it has been during my administration that we have been able to implement that action. I believe that the implementation of reorganization has brought about a more cohesive operation and has meant greater teamwork in the denomination.

A second area is the mounting of the thrust in evangelism under the banner of *Harvest Now!* This has been done, of course, in cooperation with regions, conferences, and local

churches. I believe that there has developed a stronger commitment to and a more positive attitude toward evangelism denominationally. *Harvest Now!* is happening!

A third area that I believe is of paramount importance is a new thrust in church planting. I believe that we are in a time when church planting is a major interest developing among conferences, local churches, and regions. In 1979 we established the Office of Church Expansion, which was designed not only to carry on some ministries that had already been in effect; but, in addition, to strongly enter into promoting and providing services for Advent Christian church planting.

Bob: Adrian, what is your vision for the future of the Advent Christian Church? What do you see the denomination accomplishing by the end of the Twentieth Century?

Adrian: My vision is found in the ten year objectives that we established in 1978. In those objectives we see a significantly stronger denomination through growth and particularly, growth through conversion; the reaching of new persons for Christ. In those objectives we see a significantly stronger leadership for local churches. We also see a greater base of support for the many institutions and ministries of the Advent Christian General Conference. Some of our ministries have outgrown their support base and I see us developing that base so that we may carry on our ministries adequately.

Bob: What is it going to take for the Advent Christian Church to prosper at the end of the Twentieth Century in your opinion?

Adrian: I speak like a preacher at this point. It will take Christians in Advent Christian Churches who look more carefully at our world as Christ did. He looked at it with compassion and a willingness to sacrifice. For us to prosper as a denomination will demand that kind of an attitude on the part of Advent Christians.

Bob: Some of this you have mentioned already in the second question; but, what kind of things do you see us doing now to help us prepare for the next century?

Adrian: I've had an opportunity to speak on one or two occasions and relate to a question similar to this. One of the

things that I think we've got to do as Advent Christians is read very carefully the signals of change that are around us. We tend to think of the future as a continuation of the past, but that is not necessarily so. There are tremendous changes taking place and Advent Christians must be aware of the changes. That leads me to the second thing. We must begin to respond rather than react to the changes that are taking place around us. When I think of response, I think of responding with the compassion of Christ rather than reacting to changes with our human emotions. Third, we must reap the benefits of the power of God within us. Again, it may sound like the preacher in me, but I suspect that we are not learning to reap the benefits of what God can do among us. I see us in the future depending more upon His power and reaping the benefits of His power within us. God is not an impotent diety lost somewhere in history. He is alive and powerful.

Bob: Those signals of change seem to be very apparent and many people are predicting that American and Canadian standards of living will gradually decrease over the next twenty years. For example, we are learning to live with double digit interest rates, double digit inflation and higher levels of unemployment. And it appears that there will not be as much money available to local churches and denominations as there was during the boom years of the Seventies. What will that mean to Advent Christians and how do you see us responding to some of these new realities in our personal and church life?

Adrian: In regard to our personal lives, I think this will demand of us a more simple life-style. I was listening to television recently when a reporter was interviewing a man who had lost his job and had not been able to find a new one. In his response to the reporter about what he was doing during this time, he indicated that he was discovering beauty of the things around him that are free. It may very well be that, in light of the economic situation, many of us may be forced to discover some of the beauty of the things that are around us that are free. I suspect that that will mean a significantly simpler life-style for some of us.

In regard to the church, I am not sure that in difficult times the church will suffer in proportion to the difficulty. One of the things that surfaces during difficult times is a stronger commitment on the part of the Christians; and, it may be that during these times Christians will rise to the challenges that are around us. It is possible that the church may find itself strengthened in these difficult times.

Bob: Many problems plague our society at this time. There is a threat of a nuclear arms race, famine and world hunger levels are almost obscene, abortion kills numerous unborn children, pornography, materialism and violence are becoming more woven into the fabric of American life—Can we as a denomination make a difference in the moral and spiritual climate of our nation and of our world?

Adrian: Being a small denomination with few churches and few people some would say we can make little or no difference in regard to the things that confront us. And I suppose there may be some truth in that. However, I suspect that if thirty thousand people have the right attitude about Christianity, it may be very surprising what kind of difference can be made. I was challenged last summer by one of our pastors, Ray Penney, who was speaking in one of our



“... I suspect that if thirty thousand people have the right attitude about Christianity, it may be very surprising what kind of difference we can make.”

camps. He pointed out that surprisingly in spite of the visibility of evangelicals, they seem to be making little impact on our society. He went on to point out that there is an overriding mentality among evangelicals that is found in a question such as, "What can I get out of it?" His point was that evangelicals must come to a place of obedience and sacrifice. I suspect that, if Advent Christians are at the point of obedience and sacrifice, even a small group of people can make a tremendous impact on society.

Bob: As a denomination we have some strengths and we have some weaknesses. Where are we weak right now and what can we do to address some of those areas?

Adrian: One of the things that has plagued me as a denominational leader is a story which reoccurs from time to time. It's a story of an orientation toward things at the expense of people. I hear a major weakness verbalized when children and youth become of less importance to us than pews and pew cushions. It seems to me that one of our weaknesses is preoccupation with things that we build that are pretty and nice, and tend to get priority over our real mission. When I hear this, I think to myself, "Christ is not coming back to take into His Kingdom our pews and our pew cushions; and yet, that may be all that some will have to offer to Him." People must have priority over our possessions.

Bob: All of us have heard the term, "United Ministries." What specifically does the term "United Ministries" mean?

Adrian: Specifically, United Ministries is the major avenue for doing Advent Christian ministries. It is the avenue through which most of our ministries are supported. To put it in a slogan, it is, "Doing the whole job together." Using a new slogan which will become visible in the near future, it is, "Touching God's World Together." United Ministries is Advent Christian churches and people from all over the country committing themselves to ministries beyond themselves.

Bob: What type of ministries do we support through the United Ministries emphasis?

Adrian: These figures are close estimates. United Ministries provides approximately 30 to 35% toward foreign missions, which includes Japan, India, Malaysia, Philippines and a small amount to Nigeria. We provide approximately



"Christ is not coming back to take into His Kingdom our pews and pew cushions; and yet, that may be all that some of us will have to offer to Him."

8% for our colleges and approximately 8% for the Advent Christian Village. Through United Ministries, people support our regional ministries by about 20%. In addition to those things, we support Christian education, youth ministries, women's ministries, publishing, church expansion, urban ministries by approximately 20%. Beyond that, a small percentage of United Ministries is given to administration.

Bob: Why is the United Ministries cause of such importance to us as a denomination at this time?

Adrian: I would offer two reasons. First, it provides support for all of our ministries, and each of those ministries has need of support. Secondly, our ministries are so interdependent. I think of a person who winds up on a mission field—he is trained in our Sunday Schools through materials provided; taught in youth ministries programs; trained in one of our colleges and then funded through the budget for foreign missions. So you can see, just taking an individual who serves us in one place, we find his life touched in many other places supported by United Ministries.

More than a Budget, it's People touching People!

Bob: How do people contribute to United Ministries?

Adrian: We encourage storehouse tithing to the local church. About 85% of the funds for United Ministries come through our local churches. The local church is the key to the support of United Ministries. Beyond that 85%, the remaining amount comes through individuals and endowments. We do have a small endowment which helps support United Ministries. We encourage people to remember the ministries of General Conference in their wills.

Bob: Where does most of the support for United Ministries come from?

Adrian: I would like to answer that question in relationship to our regional support. The region with the highest per capita giving to United Ministries is the Western Region. That region per member provides greater support than any other in the country. The region that gives the highest dollar amount to the United Ministries program is the Eastern

Region. That region has traditionally been a strong supporter of ministries beyond itself. The region that is growing the fastest in its support for United Ministries is the Southern Region. It is a region that has capability beyond where it is at the present time. In addition to those regions, we have major support through the Central and Appalachian Regions.

Bob: Adrian, is there anything else that you would like to share with our readers?

Adrian: Yes. Something that I have said in a number of places and to a lot of people but I would like to say it again. When we look at the ministries funded and supported by Advent Christians, it is amazing what we are doing as a people. I know that we have to confront failures in reaching all of our goals, at times, but the other side of the coin is that there are very few groups of people our size who support well the amount of ministries in which we are involved. Advent Christian people are people who are willing to give beyond themselves, and I believe that that is the secret to our success in the years ahead. ■

Good Thinking

All weekend I have had feelings of loneliness. Sitting in the worship hour Sunday morning, I looked about all the faces I know and love so well and told myself there was no reason for me to be lonely. Yet, as I counted my blessings, my sadness did not disappear. I remembered telling someone happiness is a choice. And here I was, feeling very sad! No matter how hard I tried to convince myself that it shouldn't be, my feelings did not change.

Not knowing what to do with my sadness, I prayed, "Lord, I am lonely. Right now I am not able to change that, so please show me what I can learn from this experience." Amazingly, my happiness returned. My loneliness did not disappear, but the peace Christ promises us was there.

I realized I was unhappy because I had been denying emotions that were not meant to be denied. I was assured that to feel lonely is okay; it is a human emotion we all encounter at times. There always will be circumstances outside of our control that can affect us, that we may react to with sadness and loneliness. In the acceptance of my feelings, I took a step forward in my personal growth, in the development of my self-esteem, and in the awareness of the kind of person Christ is calling me to be.

I thought of the many times Christ must have felt lonely. For instance, there was the time he prayed all night. He wanted His disciples to stay awake with Him, but they fell asleep. Do we read in the Bible that Christ denied his feelings—reminding himself that there was no real reason for his aloneness? No, rather we see him requesting that the cup be taken from Him.

I am not sure why I thought I should not feel lonely. God promises us we are never alone, but he does not promise we will never feel lonely. I think Christians today give the impression that everything should always be just fine—that sadness and pain should no longer be part of our existence. But nothing could be more unhuman. Christ never asks us to deny our humanity. Rather, he embraced it when he became so totally human Himself.

Feelings are neither right nor wrong. When I allowed myself to feel deeply, the promise Paul wrote to the Philippians, of a peace that passes all human understanding, burst through with a new and vibrant glow. ■

Kendra Winslow—Minister of Education, Aurora, Illinois

ONE MILE OR TWO IN MISSIONS

by Joyce K. Thomas

As the Christian stands in the world, he looks two ways. He looks first to the Lord who saved him and said, *"Go forth therefore and make all nations my disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit, and teach them to observe all that I have commanded you. And be assured I am with you always, to the end of time."*

He looks also to the hungry, the ill-clothed, the sick and the imprisoned and hears the same Lord say, *"Anything you did for one of my brothers here, however humble, you did for me,"* and then he determines what he will do about it. We must conclude, then, that whatever the Christian does in relation to the world need must be based not solely upon the nature of the need itself; but upon the relationship of the Christian with his Lord.

To be a Christian is to be a part of a missionary enterprise to reach the whole world for Christ, to be involved in Christ's continuing presence in all the earth. The New Testament is largely a book on Missions. Jesus came unto His own; but He extended out beyond them to the Samaritans, the Romans and the Greeks, for example. After His ascension, the Disciples went out to all parts of the world in obedience to His command. The missionary enterprise belongs to the very nature of the Gospel.

Thus, the missionary privilege belongs to all who are Christ's. We each must decide in what form and in what measure we will share in the church's missionary task. The stewardship movement is rooted in the need for funds to carry out the mission of the church.

Some may argue that we have personal needs and the local church has local needs for its own local ministry, especially in times of economic uncertainty; and, that we cannot really afford a wider ministry. The church exists for the purpose of moving in the world witnessing to the good news. While the non-Christian population of the world is increasing at a far faster pace than the Christian population, are we justified in thinking that we can relax our efforts in missions in order that we might provide more adequately for ourselves? "He has reconciled us men to Himself through Christ, and He has enlisted us in this service of reconciliation...He has entrusted us with (or made us stewards of) the message of reconciliation."



World Vision Photo

In contending for the cause of missions, Dr. Oswald J. Smith puts forth the question as to whether any should be privileged to hear the gospel repeatedly when there are so many who have never heard it once. He uses the Biblical account of the feeding of the 5,000 and asks the question, ***"Is it fair that those in the front rows of the multitude should receive second and third helpings while those in the back rows have not yet received the first helping?"***

It is time for us to take a longer look at what good stewardship may require of us in order for us to fulfill our function as Christ's ambassadors. Stewardship in relation to missions must take on a new dimension. Today, through modern communications and travel, we have the capability to know not only the physical suffering but also the spiritual emptiness in every part of the world. One has only to turn on the TV or to read the newspaper and there see the hunger and the emptiness dramatically and graphically displayed. Therefore, we are not at liberty to say, "I don't know" concerning the vast human needs of the world. And anyone who knows of the needs cannot conscientiously hide his head in the sand and disregard them.

First of all, as we see the need, our hearts and our pocket-books should be opened towards them. Jesus, when He saw the multitudes in their need, was moved with compassion. Many people are learning too fast one day a week or one day a month and the money that they would spend for food for that day is being sent to feed the hungry. Some are learning altogether new and simpler life-styles so that they may have more to send to missions. Some are giving a Bible a month so that others may read of the love of Jesus. If you don't know what the needs are, denominational headquarters can supply you with a list of the needs. United Ministries funds exist solely for the purpose of reaching and touching all parts of God's world where the Advent Christian denomination has a ministry for Christ.

A second principle is that congregations, as well as individuals, should give out of gratitude to God and not out of their surplus. The day will never come when we can believe that we actually have a surplus. We can always find a use for it at home. But congregations and individuals alike need to learn the simple economics of God as found in these words of the Master, "Give, and gifts will be given you. Good measure, pressed down, shaken together, and running over, will be poured into your lap; for whatever measure you deal out to others will be dealt to you in return."

In his letter to the Philippians, Paul the missionary assures this church that gave to his support that "My God will supply all your wants out of the magnificence of His riches in Christ Jesus." The Philippian church was one of those poverty-stricken churches of Macedonia that the Apostle referred to in 2 Corinthians 8 that was "*so exuberantly happy that from the depths of their poverty they have shown themselves lavishly open-handed. Going to the limit of*

their resources...their giving surpassed our expectations."

Is it any wonder that many of our churches, and individuals as well, do not experience the fullness of God's blessing upon them? They have not learned to give out of their gratitude and gladness. They are waiting for a surplus out of which they can give. It is the "first-fruits" that should go outside our own walls to the greater work of our Lord. And it is this that He blesses.

The third principle that I would point out here is that of going the second mile with our Lord. All too often, there seems to be exercised in the church the feeling that one mile for the Savior is quite enough. Instead of crying out "*How much will He ask?*" we need to say "**How much can I give Him?**" The whole missionary and evangelistic activity does not hinder, but rather stimulates to greater things. A consciousness or recognition of God's love and forgiveness moves to go beyond the requirements of the old law into the principle of Christ...going the second mile. Inadequate giving is positive evidence that this recognition is at a low level.

The missionary goal is to reach people. It is essential that we keep this priority high and that we give generously towards it. In the words of V.S. Azariah, "Missionaries and church leaders who complain of inadequate giving in our churches must ceaselessly agonize in prayer for an infusion of new life among Christians. A new vision of the love of God as shown forth on the Cross, a new assurance of the forgiveness of sins in their own hearts, a new gratitude and thankfulness for all the things that *with Christ* God has given them—these alone will in the long run result in generous giving." ■



Open Market in Cagayan

Adrian Shepard visited the open market in Cagayan and brought us home a picture during his trip to Asia and New Zealand in the spring. We thought you might want to get a glimpse of an open market. You will note in the background on the left that the pork-beef is hanging out in the open. You will also note the vendors as well as the ever present dog.

This is one of the better markets in Cagayan and one frequented by our missionaries as they procure their food stuffs from day to day. ■

JEH

Signs in the Sky and Other Wonders

by Dr. Clyde E. Hewitt

Once upon a time, so the story goes, three Wise Men looked up and saw a star. They followed it. It led them to where a young babe lay. There they fell down and worshipped Him. They presented Him with gifts.

There is hardly a person in Christian lands who does not know that the gifts were "gold, frankincense, and Myrrh." It is all part of the Christmas story so often and so beautifully remembered at this time of the year.

The vast majority of those who believe in this story can also recall that the appearance of the special star was not the first occasion on which God had chosen to communicate with His people by signs in the sky.

Noah saw a rainbow in the sky. Moses looked up and saw a cloud and a pillar of fire. Disciples at Pentecost heard a mighty rushing wind. Natural phenomena? Yes, but more. Portents. Announcements. Promises. Messages from God.

It is at the very least a strange coincidence that the resurgence of interest in prophecies concerning the time of Christ's return should be accompanied by certain unusual earthly and celestial phenomena. Eight centuries before the Christian era the prophet Joel had predicted of the last days, "And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord comes" (Joel 2:30-31).

A great earthquake in 1755 centering in Lisbon, Spain, was regarded on both sides of the Atlantic as the first of many harbingers of the approaching end of the world. People thought of it and remembered Rev. 6:12-13, "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." They remembered and shuddered—or rejoiced. Further, not only Joel and St. John, but Christ, himself, had prophesied these phenomena: "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of heaven will be shaken" (Matt.:24:29; see also Luke 21:25).

Small wonder people in New England and surrounding areas thought of the end of this age during the day and evening of May 19/20, 1780 when the sun was darkened all day from late morning on so that business was conducted by candlelight and farmers had to leave their fields for want of light. The night was as much darker than usual as the day had been. When the moon finally did rise at 2:00 a.m. *it was blood red!* Many now began to look in earnest for an



unusually heavy shower of meteors as the next event foreshadowing the end. And it came, not right away but in time to make people more attentive than otherwise to Miller's preaching.

On the night of November 12/13, 1833 occurred the most prolific falling of "stars" from the Leonid Meteoric Stream that probably has ever been seen before or since. Tiny balls of fire and orbs as large as the moon were observed from Canada to Mexico and from the mid-Atlantic to the Pacific falling "as thickly as snowflakes." It is possible that more than a billion flaming meteors fell into the earth's atmosphere that night. Heavy star showers had also been observed earlier that month in Europe and Africa.

In the minds of the devout the meaning was clear. Even some secular newspapers were not beyond recalling the "falling stars" of prophetic Scripture.

When one adds to these terrestrial and celestial phenomena, dramatically appearing in the very order mentioned in Rev. 6:12-13, the general belief, widely held in

Protestant circles everywhere, that the events of the French Revolution which saw the apparent beginning of the end of Papal power were a fulfillment of other prophecies about the last days, it did seem that the return of Christ was not far distant.

Truly, the Christian world, especially in the United States, was ready to consider a message that the Lord was coming again—and soon.

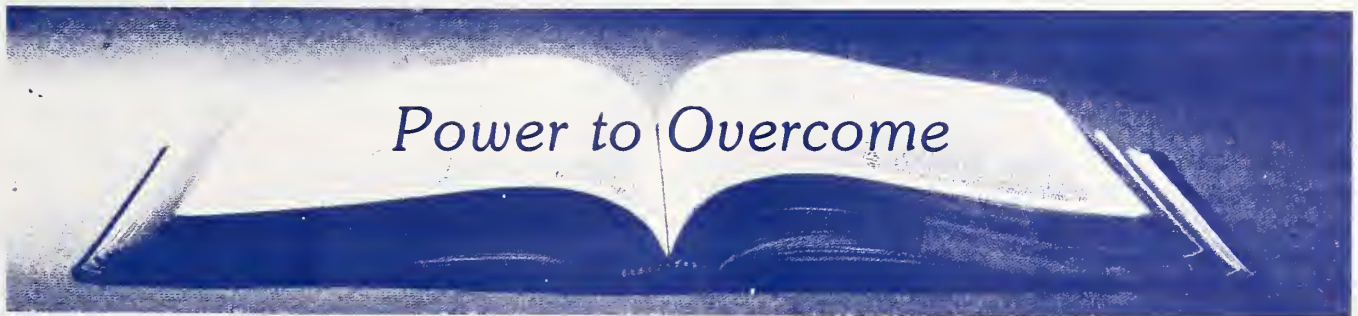
God had spoken to His people in times past by signs. His Holy Writ predicted that He would do so again. Millerites were sure that He had done just that in their own day. These signs, they felt, were the very ones to be expected given prophetic calculations that the return of Christ was imminent.

But, that was not all! As the fateful year of 1843-44 approached many of those who were persuaded, or half persuaded, that the year about to open would see Christ's return could not resist wondering if other unusual natural phenomena might also occur to announce His immediate Second Coming.

For some persons speculation gave way to near certainty in the spring of 1843, itself, with the appearance of the largest comet the world had yet seen. Its tail stretched

halfway across the sky. Furthermore, it was completely unexpected. The scientific world was taken by surprise. Surely it was a heavenly intruder into the normal affairs of men. To many of Miller's followers it seemed somehow further proof of the near end of time. Adventist leaders pointedly continued to rest their case on the prophecies of Daniel and St. John claiming they did not need this additional sign. But it was, at the very least, a strange coincidence. Believers and near believers were not so sure it was only that. The celestial visitor could not help but add to their mounting tension and excitement.

Readers of this article need no reminder that the heavenly signs the Millerites saw, as well as their prophetic understandings, were not followed by their Lord's return. Sincere Christians can only believe that some day, once again, the "powers of heaven will be shaken" as never before, that the sun will be darkened, the moon turned to blood, the stars fall—perhaps even great comets blaze across the skies. Then, for a certainty, Christ will appear to gather His faithful unto Himself. Until that time the prayer of the Apostles and of the Millerites can be ours—"Even so, Lord, quickly come." ■



In Psalm 42:5 I find these words: "Why are you downcast, O my soul? Why so disturbed within me?" In other words, why do I get discouraged and blue? Why do I get upset inside? Have you ever asked yourself these questions?

Many of us have our days when we are discouraged and downhearted. The danger lies in those periods of depression and inner turmoil which have such a hold on us that we can't seem to rise above them. Cy Young, a great baseball pitcher of the past, once said, "Back when I played, if a pitcher got into trouble out on the mound, the manager didn't rush out to talk with us or send in a relief. We just had to keep on pitching and pitch our way out of trouble." So it is in life. There are no relief pitchers to get us out of a jam. We just have to keep on pitching until we work ourselves out. We should not surrender to our moods of depression.

In times of depression remember that you are a person God made and loves. Put your hope and confidence in God. Let Jesus Christ enter the most personal areas of your life and enable you to rise above those negative feelings and thoughts. When you hit those turbulent spots in life, if you look up towards the heavens and move closer to God, it will amaze you how things will smooth out. When a person has a firm hold on God's hand, he has the power and strength flowing into him to keep him on his feet.

My prayer for you is that you will invite Jesus Christ into your life, and, by his authority, take action against your depression and fears. ■

Pastor Willie Batson
Torrington, Connecticut

The Three R's of Revival

Restoration — Rest — Refreshment

by Marion Damon

Christian brother and sister, how long have you lived now in a state of spiritual lassitude? You are busy in church work, serving the Lord, but the fire of your Christian life is only a bed of warm embers. Sometimes in a meeting, a spark of the old fervor you used to know flares up into life. A few days later, that spark dies again, leaving you with a feeling of vague discomfort. For you, prayer has become perfunctory. You read the Bible only to prepare for that Sunday School class or sermon. You are serving the Lord, but that warm feeling of His presence rarely comes any more. You chide yourself for desiring “feelings,” but scolding doesn’t help.

Perhaps you think revival is the answer—but that’s rather scary. Revival, for most Christians, seems to be a state of excited spiritual contagion which appears once in a long time, like Halley’s comet! But, my Christian friend, the Lord expects us to live in revival all the time. He lays down in the Bible three “R’s” for revival. These three are as basic as reading, ’riting and ’rithmetic, the three R’s of education. In the Greek language of the Word of God, these important words all begin with the prefix *ana*, which itself means renewal. Follow the Lord’s recipe for revival and live a renewed spiritual life.

1. **R**estoration in your spiritual life. Restoration (*anathallo*) means to grow green again or to cause to flourish again. The Lord has promised through the prophet Ezekiel: “All the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it” (17:27).

How many of us have become dry trees in our Christian life! That fruit of the Spirit, which grew so promising in our life, has now withered and died. There are no more tears in our prayers and no burden for souls in our heart. No one has been led to the Lord recently by our witness. Do you wish revival in your life? Allow the Lord to show you that part of your spiritual life which has become withered and dried. He shall cause it to grow green and flourish again.

But perhaps you feel, “No, I can never return again to the blessed spiritual experience I had before. That would surely be impossible.” The Lord showed Ezekiel some very dry bones in a valley, and asked, “Son, will these bones live

again?” Ezekiel had definite doubts about it; he had no positive answer for the Lord. But then the Lord demonstrated to the prophet the twin power of the Word and the Spirit. Through the power of the Lord, those dry bones lived again (Ezekiel 37). Read the Word of God constantly. Yield your life to the working of His Spirit. The Lord will remove the dryness in your heart. You shall surely find revival in your life and service.

2. **R**est for your body. Rest (*anapauo*) means a temporary ceasing of activity in order to renew one’s strength. The ancient Roman army, that traveled so widely and conquered so much, allowed its soldiers frequent periods of rest. Farmers alternately sowed their fields with light crops to renew the richness of the soil. But we modern Christians, how we love ceaseless activity—and how tired we become!

Jesus’ disciples must have loved busyness too. Jesus had stilled the storm on Galilee, delivered the demoniac of the Gaderenes and raised to life the daughter of Jairus. His disciples had covered the countryside with deeds of power and the words of life. Jesus was becoming well-known. People flocked to wherever he was. So many people were coming and going that He and His disciples could find no place even to eat (Mark 6:31).

You and I would love such a ministry. We would decide not to take another moment for food or sleep until our exhausted bodies forced us to do so. But was that the response of Jesus? He said to the disciples, “Come ye yourselves apart into a desert place, and rest a while.” What a wonderful privilege we Christians have of resting a while with Jesus. But how seldom we avail ourselves of the opportunity. We will add another meeting to our already overcrowded schedule, but we will not take a day to be alone with our Lord. No wonder we feel so spiritually dull. The Lord said to me one day, “I never pour my power into a tired body.”

The rest we need is a rest with Jesus. Jesus gives us that same invitation today: “Come unto me, all ye that labour and are heavy laden and I will rest you. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Matt. 11:28,29). When we rest with Jesus, He teaches us. Those priceless lessons we learn in quiet become the foundation of a rich public ministry. Rest for your body ensures revival in your life.

3. **Refreshment** for your spirit. Refreshment (anap-sucho) means to cool off and recover from the effects of heat. In our disturbed, high-pressure world our spirits often become overheated. In modern parlance we would call it "losing our cool." A constantly overheated spirit cannot live a life of revival. We need refreshment. We need an opportunity to recover from the effects of opposition and the contradictions of sinful people. We must have a chance to rest from our pressures and problems. But how?

The Apostle Paul had a need for refreshment. Often his spirit must have been depressed by the coarse contacts with his jailors in that Roman prison cell. His chains must have been a constant source of annoyance. How could Paul ever find refreshment for his spirit?

Paul wrote to Timothy the occasion for his refreshing (2 Tim. 1:16). "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but when he was in Rome, he sought me out very diligently, and found me." The Christian had heard

that Paul was imprisoned in that city. He sought through all the prisons until he found Paul. Paul testifies to the result: "He oft refreshed me, brought coolness and balm to my soul."

The fellowship of such brothers and sisters in Christ is the antidote for an overheated, overburdened spirit. You may be weighed down with burdens you feel too heavy to bear. Your ministry may be beset with opposition and conflicts. You may be living with persons who seem to contradict everything you say and do. How is it possible then to live in a revival spirit? You need the fellowship of your brothers and sisters in the family of God. Take time out for fellowship. Take time out to be an Onesiphorus (profit-bearer) to someone else. Coolness of spirit means revival in your life.

The Lord's recipe for constant revival is the three **"R's"**: **R**estoration of the dry places, **R**est for your body, **R**efreshing for your spirit. Come to Jesus and let Him renew your life. ■

Book Review

Doing Theology Across Cultures by Morris A. Inch. Published by: Baker Book House, Grand Rapids, Michigan 49506.

"The Christian faith alters culture" is a precept of Morris Inch in his book "Doing Theology Across Cultures." Some would agree and some would adamantly disagree with Inch.

Inch goes on to suggest that since we are "unable to probe the domain of God, we create gods from the stuff available: wood, stone, a fortuitous event for a human ideal." He goes on to suggest that "we are responsible to act upon what can be understood." Thus it is that you and I must shoulder the responsibility of sharing with other cultures what the Scriptures have to say.

This is not a book which you can speed-read. It is however an excellent book for the Christian who is sincere in a desire to reach other people for Christ. The concepts and examples given in the book need to be recognized as valid and also based upon a man's concepts of the other cultures which understanding is based upon his lecturing and other forms of communication with "those people."

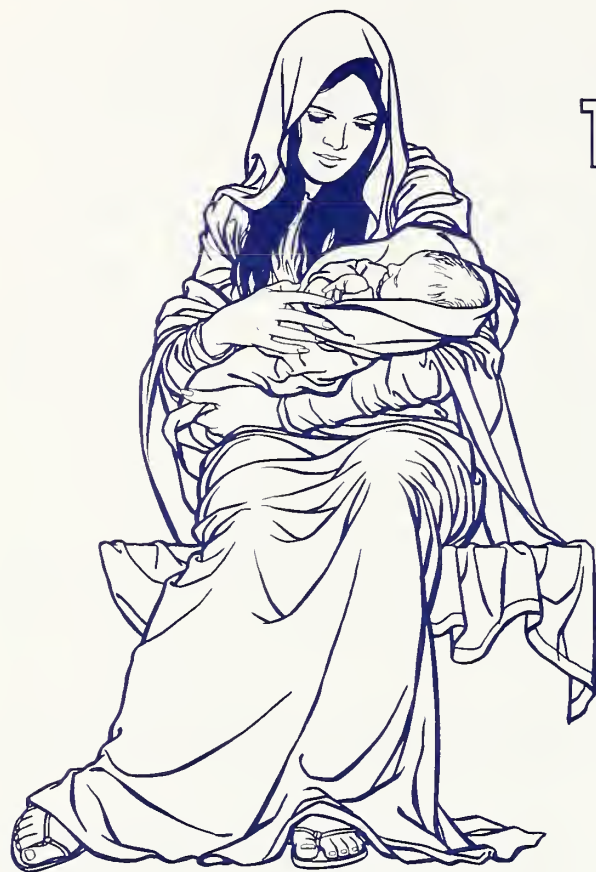
I personally like Chapter 10 best of all. In it he speaks of the church as a catalyst which I believe it is. I, with the author and with other Christians throughout the world, would agree with the fact that Christianity will transform a culture in that those who are of that culture will become Christlike rather than worldly. ■

JEH

Funding the Ministry In India

"Voted that the Department of Foreign Missions mount a Capital Funds Drive for India in the amount of \$30,000 to be divided equally between our mission field council and the India Conference. (Executive Council — 82-14:M.S. 81-6)"

The need is there! It's a viable ministry! Many people have said they wanted to do it! We are therefore making plans accordingly. The authorization was for mounting a Capital Funds Drive for the India Advent Christian Conference and the India Field Council (missionaries work) during the year of 1983. Look for further announcements and more details in the upcoming issues of the Advent Christian News and the Witness. Plan with us now to reach the goal of **\$30,000** which I believe we as Advent Christians and any other interested Christians can certainly do. ■



The Virgin Birth

by Ronald T. Fordham

(Note: This article is an exposition of Matthew 1:18-25. Be sure to have your Bible open to this passage as you read it.)

On July 25, 1978, the world's first test-tube baby was born in England. She weighed only 5 lbs. 12 oz.

Then on another occasion a 16 lb. 6 oz. baby boy was born. Now that was some baby! Do you know what the father did? He immediately went out and bought his son a football.

Some rather unusual births have occurred in recent years. But none of them comes close to the virgin birth of Jesus Christ. The virgin birth is unique. It has never been duplicated before nor since. God only made one virgin birth because that's all He needed.

A good place to learn about the virgin birth of Christ is Matthew 1:18-25. This passage gives us some tremendous insights concerning that miraculous event. Matthew affirms the virgin birth. He makes it very clear in these verses that Jesus is indeed the Son of God. Apart from the virgin birth of Jesus, there is no way to explain His supernatural life.

Matthew begins by introducing Mary, the mother of Jesus (v. 18). He tells us that Mary was espoused or betrothed to a man named Joseph. This meant that there was a legal, binding agreement between them which lasted up to 12 months. Joseph and Mary were considered married,

although their marriage had not yet been consummated. Mary was perhaps as young as 14 or 15 years of age. At that time it was quite common for women to marry at a very early age, some even as young as 12 or 13. After Mary's engagement to Joseph, she was found to be with child by the Holy Spirit. In other words Mary was pregnant. We read in Luke 1:26-38 that the angel, Gabriel, appeared to Mary and explained to her that she would conceive by the Holy Spirit and give birth to a son. This really didn't bother Mary as much as we might think because she was a Godly woman. Mary was a righteous person. Her response to God's revelation is amazing. She said, "Let it be to me according to Your Word." But still, how was she going to explain all of this to Joseph?

Apparently, Mary didn't tell him immediately. Instead, she left Nazareth and went to visit her cousin, Elizabeth (Luke 1:39-56). Mary stayed there about three months. When she got back to Nazareth, Mary told Joseph that she was three months pregnant. Joseph was shocked. He was angry and hurt. He probably said something like this: "Mary, if only you had come to me and explained it to me sooner, maybe I could have forgiven you. Maybe we could have gone ahead and gotten married, but not now. Mary, I just can't believe such a wild story." Verse 19 says that Joseph decided to put her away because he was a righteous man. Now there were two ways by which he could do that. Joseph could have publicly disgraced her by bringing her before the elders of the city and charging her with adultery (Deuteronomy 22:13-21). If he had done that, Mary would have been stoned to death. But Joseph loved Mary and he did not want that to happen. So he chose to write her a certificate of divorce (see Deut. 24:1). This method would have been private, except for two or three witnesses.

With a cloud of scandal and shame hanging over Mary, God sent an angel to Joseph (v. 20). Notice what this angel said to him: "Joseph, son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit." God wanted to put an end to all the gossip and to reassure Joseph that Mary had not been unfaithful. The birth of the Messiah was not the result of some cheap one-night stand. Jesus was born of a virgin, not a

prostitute. How can a child be born without a human father? This verse tells us that the Holy Spirit was in charge of the virgin birth. In verse 21 the angel continues by saying, "She will give birth to a son, and you are to give Him the name Jesus, because He will save His people from their sins." The name "Jesus" is the same as the Old Testament name Joshua. It literally means "Jehovah saves." Jesus came to save us from our sin and to begin the establishment of God's kingdom. That's the purpose of His coming to earth.

The gospel writer, Matthew, goes on and claims that all this took place in order to fulfill what the Lord had promised through the prophet (v. 22). Then he quotes Isaiah 7:14 in verse 23: "Behold, the virgin will be with child and will give birth to a son, and they shall call His name Immanuel." Matthew translates the name "Immanuel" for us. It simply means "God with us." This indicates that Jesus was fully God and fully man. Christ was actually God in the flesh (see 1 Timothy 3:16). God becoming man is beyond our human comprehension. But God doesn't ask us to understand it. He simply wants us to believe it because this is the whole point of the virgin birth. If Jesus Christ had not been born of a virgin, then He was merely a human being like us. If He was just a man, then His sacrifice on the cross for our sins

was worthless. If His death at Calvary didn't really mean anything, then we are still lost in our sins and doomed for destruction in the lake of fire. But the Baby in the manger was Immanuel, God with us (see Isaiah 9:6). The virgin birth plainly tells us this.

Finally, Matthew states that Joseph did what the angel of the Lord commanded him to do (vs. 24-25). He took Mary home as his wife. According to verse 25, she remained a virgin until Jesus was born. Joseph and Mary were submissive to the authority of God's Word. They both followed His will faithfully even when it didn't make any sense. As Christians we need to be trusting, humble, obedient, and available for God to use like Joseph and Mary were. God's way of doing things may not always seem reasonable to us, but it's the only way that works.

Our culture says that Christmas is parties, presents, fat men in red suits, music, trees in our homes, school holidays, and mistletoe. But for most people there really isn't much joy in all of that. Why? Because the real meaning of Christmas is often pushed aside. Christmas is much more than "Ho, Ho, Ho" and family gatherings. The true meaning of Christmas is the virgin birth of the Lord Jesus Christ. He came to save us from our sin. ■

A CONTINUING OPPORTUNITY PACT

Publishing Advent Christian Truths

When you make a contribution of \$20 or more per year, you will receive the ADVENT CHRISTIAN WITNESS and your name will be published as one who is part of a special group giving additional support for the spreading of the gospel through the Advent Christian Church.

We are making a **PACT** with you to continue our efforts to make A.C. publications the best ever. The support that you give will make it possible for us to produce more material such as tracts and books and to obtain new equipment.

The next time your subscription comes due, won't you join us in **P A C T**?

Special Offer - Renew your subscription before December 31st and you will receive the **A.C. Witness** for the low rate of \$8.00. Remember, after January 1, 1983 the new subscription rate will be \$10.00.

The World We Touch Through

When we think of United Ministries, it's easy to think of a budget, a program or an institution. While these things are a part of United Ministries, the primary focus is people! Because of United Ministries, people are able to touch other people in a significant way for the cause of Jesus Christ! United Ministries is a church planter in East Lyme, Connecticut establishing a new Advent Christian fellowship:

Dear Dr. Griswold,

Greetings in the name of Jesus. I am ever so thankful for your love and service to me this past year. Your work and concern for my placement upon graduation is greatly appreciated. I wanted to say a big thank you!

Thanks, too, for the telephone call and for changing my address on the mailing list for General Conference. Your recent gift of the 1983 Desk Planner is most welcome. I'm sure it will prove to be a valuable tool for the Harvest.

Ruthie, Andrew, and I are just beginning to feel like East Lyme is home. Now after three months we have met several people with a concern for the Spiritual Climate in East Lyme.

As you know, we are in the cultivation period here in East Lyme. On pages 18 and 19 of your book, **A Church is Born**, you invite orders for sample salvation and church promotional materials. Please send me a sample. Your material I believe could be of great assistance in the coming days ahead.

New and exciting things happen everyday. God's Word is most certainly true, (Romans 8:28) the "all things" has taught me a valuable lesson in relation to church planting. God is all ready at work in the community. The church planters job is to seek spiritual discernment and plug into God's plan for the community by becoming the most useful tool in His hand. This is my prayer for myself. Please join in it with me. Many thanks!

In the love of Jesus,
Rob T. Brown

United Ministries is the equipping of new Christian Education Trainers for service to local churches and conferences:

Dear Rev. Shepard,

Greetings in the name of our Lord Jesus!

I wish to express to you, and the denomination as a whole, my thanks and appreciation for allowing me the opportunity to participate in the Christian Education Trainers Seminar at Alton Bay. It was certainly a memorable experience and extremely beneficial to me personally as I continue pursuing my Master of Religious Education degree at Gordon-Conwell Theological Seminary. I am truly eager to begin using this training in the Haverhill Church, where I am Assistant Pastor, as well as in the nearby churches of my region.

Again thank you for this wonderful experience which will be used to help others and to bring glory to Christ!

In His Service,
Jill G. Curtis

Dear Adrian:

Last week I had the privilege of attending the workshop for CE trainers at Alton Bay. It was indeed a rewarding experience. For some time now I have been feeling that I have been sitting on the sidelines. I am happy for this opportunity to become active in the Lord's work. I feel indebted to the national office, the region, and the local conference for making this experience possible. Since I am now employed only part time, I am happy to make myself available for work in the conference and region, and I am writing the officials to that effect.

My warm personal regards,
Mrs. Esther S. Reed

United Ministries is a foreign missionary and a Japanese national touched by God in powerful ways:

Dear Friends,

Talk about the power of God! Let me give you a good example. Eiko Tokuhiko and her family live in an area of new homes near the Shinobugaoka A.C. Church in the suburbs of Osaka, Japan. When in junior high she had a desire to follow Christ and be baptized but her parents

gh United Ministries

objected. As time went on she became less and less interested, but sometimes felt a twinge of guilt that she wasn't obeying Christ. When it came time for her to marry, a husband was found through a computer system that matched them up. She was quite surprised upon first meeting to have him ask, "Have you ever been to a Christian Church?" He had attended a Christian university, but was not a Christian.

After they built a new home near Shinobugaoka Church, Eiko came to a few services and women's meetings but not regularly. She was a perfectionist and felt she had to keep her home and little daughter in perfect condition, so there was never enough time to go out. She and her husband did usually attend the New Year's Day worship service.

Then in May, 1982, Eiko came to the women's meeting during the special meetings with Evangelist Takimoto. She was stirred and made to think of things she had learned many years before. So she attended the meeting that night. The next day she came to talk with the pastor's wife, and Mrs. Shirotani sent material home with her to read. The following week when Mrs. Shirotani visited Eiko, she was full of questions and confessed to a deep feeling of guilt. But she was afraid to turn her life over to Christ. Mrs. Shirotani assured her that God loved her and had a good plan for her life. That very evening while she was preparing supper, Eiko felt she should not put it off any longer and took Jesus into her heart. She turned off the stove, gathered up her two daughters and hurried to the church. When Mrs. Shirotani opened the door she said, "Eiko, you've become a Christian!" It was evident on her face.

Eiko is a changed person. She is full of joy that she wants to share with everyone. She talked with her neighbors and invited them to the women's meetings at the church. When they hesitated she asked Mrs. Shirotani to come and have a meeting in her home so her friends would feel more free to attend. She never misses worship, Bible Study or the Women's Meeting and comes on time. She no longer has to have everything perfect at home. Studying the Bible comes before cleaning the house! Her husband is amazed at how relaxed and happy she is. Eiko was baptized in July and is a radiant example of the power of God.

Blessings to you,
Dorothy Warriner

United Ministries is men like Rev. Jim Smith who minister in Jesus' Name to local churches, conferences and Pastors:

Dear Friends,

The Western Region of Advent Christian churches reaches from the Canadian to the Mexican Borders and as far east as the state of Texas. Twenty-three churches are greatly separated from each other. Over the past twenty-seven years this number has been reduced from a total of 37, and today represents but 6% of the denomination.

Because of "United Ministries for Christ" the Western Region has for the very first time been able to put a superintendent on the field.

We are pleased to say that after less than three years we are taking the offensive. Soon we will no longer need to look back 25 years to point to the last existing new church. Today I find myself interviewing more trained pastoral candidates from outside our ranks and talking to young men and women who plan to prepare for the pastorate. A strong suggestion for bi-vocational church planters is being received with greater enthusiasm. Look for the announcement soon of new church starts in the state of Washington and perhaps Northern California.

Both pastors and churches alike appreciate having the counsel and encouragement of a person outside the local body. Lonely, even isolated "bodies" are discovering they are not alone. As a result, the Western Region of Advent Christian Churches find reason for joy in the future which is revealed in the highest level of per capita giving to United Ministries for Christ than any other region. We are gratified but not satisfied. As a region our thinking is beginning to change toward a serious effort of evangelism. We are determined to make a difference!

Pastor Jim

Yes, United Ministries involves raising a budget and maintaining a program. However, that is not the purpose or the goal. Advent Christians have been placed here by God to touch their world for Jesus Christ and United Ministries helps to make that possible! Encourage your church to support United Ministries. Together, we can make a difference for God's Kingdom in this world!

Holly and Mistletoe

Holly and mistletoe,
Carols, and candles, and stars,
Remembrance of a baby born in Bethlehem
These centuries ago.

But He was king,
And nothing that we do can honor Him
Unless we own His sovereignty,
Confess His power,
And follow Him.

Shepherds and wise men,
Angel visitants
Are meaningless to us unless we bow to Him
In adoration
And obedience.

—James Asa Johnson

Cancelled Christmas? We were tempted in 1963. Paul, our healthy college freshman had died of cardiac arrest without warning only six weeks earlier. Our wound was still raw.

Dave, his 16-year-old brother, shared our grief and would have understood, but Dan was only four. We owed him a merry Christmas.

A knock on the door Christmas Eve was accompanied by a Ho! Ho! The man in the white beard and the red suit played his role well. Childhood excitement and fear intermingled as he took Dan in his arms and talked with him. The little fellow didn't know whether to be happy or cry—nor did we. Santa was Ken the mortician.

His presence was a painful reminder of our loss. Yet he had gone out of his way to do something nice. In reflection, his thoughtful gesture has been a reminder that the One whose birth we celebrate is no mere babe in a manger, but the crucified and risen Son of God. He is the risen Lord who is coming again to raise the dead. He is the victor over death and the grave. Hallelujah! Luke 1:76-79

—Hannah and Nelson Melvin

Wishing You—



A
Blessed
Christmas

A Meditation for Christmas Day

Christmas Day — December 25th

Joy to the World

Luke 2:1-11

"For unto you this day is born in the City of David, a Savior who is Christ the Lord" (Luke 2:11).

Have you ever thanked God for the carols that add beauty to every Christmas. Perhaps today you will take a few moments to express gratitude to the Lord for the men and women whose music enriches our lives every December.

And as we pray let us also give thanks for those minstrels from the Glory whose anthem set the Judean hills ringing on the first Christmas. Their's was the original carol and their's the subject that makes Christmas unique among all religions of mankind.

What was the central theme of the angels' song? Was it, "Glory to God in the highest"? No, that is merely an embellishment of the theme. Was it, "Peace on earth, good will to men"? No, that is the effect of the theme. The central core of the whole matter is summed up in the line, "Unto you is born this day...a Savior, Christ the Lord."

A Savior who comes to deal with conceit and rescuing us from it, makes us humble children of the Heavenly Father.

A Savior who comes to deal with brutality and rescuing us from it, makes us gentle and kindly.

A Savior who comes to deal with our past and rescuing us from its guilt and tyranny, makes us conscious of forgiveness and reconciliation.

A Savior who comes to deal with our loneliness and rescuing us from it, makes us feel at home in a universe created for godliness.

No one else has appeared on the human scene and done these things for us, so it is fitting that we call Jesus, Savior. This is why angel voices sang in the skies over Bethlehem, and why millions since have echoed the glad tidings to the ends of the earth.

The most wonderful fact of history is not that a man has walked on the moon, but that a Savior has walked on the earth. "Joy to the World," indeed!

Prayer: Father, how we praise You for the best gift that You could ever give. We thank You that because of Jesus Christ, we can know You and enjoy the benefits of a relationship with You. Today, we once again commit ourselves to You and to Your work in the world realizing that You alone can bring justice and righteousness to our broken world. In Jesus' name. Amen.

Hymn: *Joy to the World* (Advent Christian Hymnal, No. 103)



The Christ Child is Ours

Right out of outer space
He dropped into our sphere,
As one of the littlest ones;
His footprints so very small
Were hardly visible at all—
Until he grew and grew tall,
To take his first manly step;
Into which mark on the sands
Of time, no other man can fit!

Where he walked upon our planet,
His single step upon our globe
Far outstrips the first astronauts
Walk on the moon's lunar surface!

For here in man's real world,
God walked around in our sandals
In the person of His only Son;
We shall never be quite the same,
For once having known, "God with us,"
We can never again live without Jesus!

—Rick Drew
Hemet, Ca.

Laura Putnam Terminates (Temporarily)



By this time, many of you are aware that Laura Putnam is not returning to the Philippines at this time. I felt that it could not be better stated than to simply quote from her recent Prayer Partnership Letter to all of us. We appreciate all of Laura's past service and we anticipate her continued service either here or over there. Please read the following carefully and pray much for Laura. Laura, we love you in the Lord and God will continue to use you.

Ed Hickel

Dear Prayer Partner,

If I could choose a theme for a good number of these past years, I might pick some topical word like "change point." Do you like change? Ever fight with God about it? While God is a God of stability and total trustworthiness, yet I find that He is also a God of change and flexibility. In the past several years, in seeing the countless variety of sea shells, of flowers, trees and other vegetation, of peoples, cultures and yes, even of spiritual experiences as we grow in Him—what a God of variety we do worship! Yet He alone is God; not our conception of Him in any one situation.

Now another change appears to be coming nearer, as I find the Lord putting up at least a temporary block against my returning to the Philippines this fall, as would have been expected. Surely the need for missionaries there has not changed—far from it! Certainly it is not because I do not wish to return—that has been my home, my second home, for too long! Then why? Well, I find that the Lord does not always explain all of my why's—at least not always when I might most desire full explanation! But I do want, and intend, to follow my Savior and when *He* says I am to return there, I plan to do so.

It has been a beautiful springtime, moving into full summer, and as I have driven throughout New England, it has been refreshing to converse with the Lord as I drive, and to admire his handiwork, as well as to visit with brothers and sisters in the Lord in our churches. I find many congregations growing, others planning and praying for growth—oh, that all of us would seek the Lord's vision and concern for people around us as well as far abroad.

News from the Philippines has seemed to indicate that the Lord's spirit is moving within our A.C. Conference and that, they together with us, can move forward to build "15 new churches before 1985 ends." If we will all pray and if they will indeed work!

In God's Word, I find increasingly more indications of God's eternal concern for all nations, for all peoples and of His plan from creation for all nations to be included in salvation and the worship of Him, the one True God. Are you doing your part to win all peoples (at home and abroad) to Himself? Do you know what your part is? Are you willing for Him to instruct you so that you can obey?

Thank you for continuing to pray for world missions, for our work in the Philippines and for me as I find just where the Lord does want me in 1983. Change is hard, but also exciting; frightening, but also very possible with Him. Obedience has its own reward as we follow our Shepherd and Friend.

Sincerely,
Laura Putnam

Prayers Are Being Answered



The Yamaguchi family with her father who made the cross and signboards for the Asukano Christian Center.

There is good news to report from Asukano Christian Center in Ikoma, Japan. *Prayers are being answered.* The Lord is building His Church in His way and in His time.

When services were started in the fall of 1981, no one from the community came. Sunday after Sunday, Austin and Dorothy Warriner held the service in English, praying much for the people of Asukano. It was a time of disappointment and testing. The Saturday night English Bible Class was moved to Sunday morning at 9:00. Two high school students came and stayed on for an informal worship service in Japanese. Starting with the new year, a different member of the Shinobugaoka Church went to the Center each Sunday with the Warriners to bring a testimony and add support. A couple of men and two or three more young people started coming to the Bible Class and staying for Worship.

Then in March 1982, Mr. and Mrs. Azechi moved into their new house not far from the Center. She is the younger sister of Mrs. Nakagawa of the Shinobugaoka Church and both she and her sister had been baptized as teenagers. Mitsu had not attended church in years, but she came to Worship and has rededicated her life to Christ. She and her husband come for the English Bible Classes and are faithful at Worship Service. Mitsu is the first church member at Asukano Christian Center.

One Sunday in May, a young couple with four children came to Worship. They stayed for lunch with the Warriners.



Asukano Christian Center showing new cross and signboard.

Mr. and Mrs. Yamaguchi are dedicated and earnest Christians of another denomination who felt the Lord was leading them to help in pioneer evangelism in Nara prefecture. They heard about the Warriners' desire to start a church in Asukano so they came and have not missed a Sunday! Their dedication, enthusiasm, prayer life and generous giving are an inspiration and challenge to the missionaries. The two older girls, ages 7 and 8, are baptized and attend Worship, listening and writing down Bible references. During the Warriners' summer vacation, Mr. Yamaguchi was the Worship leader each Sunday and brought the message once. How good the Lord is to send in such a ministering family.

On September 5, Dan and Marjorie Goodwin arrived from California to spend two years at Asukano Christian Center as volunteers. The timing was perfect as classes began on the 7th! *What an answer to prayer they are.* It is important to have missionaries living there and taking an active part in the life of the community. They are teaching the English classes and Tuesday English Bible Class.

Mrs. Yamaguchi's father is a carpenter and she asked him to make the cross and signboards to be put up on the mission house. Hatsuko painted "Christian Center" on the sign below the cross that overlooks the community sports field. The bulletin board near the entrance has sliding glass doors and a light. Kaori Tanaka, a high school senior, made the poster listing the times of Worship and meetings. Now it really looks like a Christian Center! A Christian woman living in the area came to service for the first time on September 12. She has not been going to church since

Continued on page 24

People You Should Know



Some of the students in front of Oro Bible College, Cagayan de Oro, Philippines. You are looking at some of our future and present leaders in the Advent Christian Conference in the Philippines.



Pastor R. Sarillana, new man for the Iligan City outreach south of Cagayan de Oro. Rudy was pastor of the Maranatha Bible Church (A.C.) in Cagayan until recently. He was sent to Iligan by the Conference this year to start the outreach there. There are Advent Christians living in the area who have moved there from around Surigao and other places plus a few contacts as a starting point. Quite a few were in attendance at the first service. Bessie Smith and Luree Wotton attended that first opening session and give good reports of the prospects there.



Pastor and Mrs. Mahinay along with Oro Bible College student intern, Linda Aparicio, at the Surigao Advent Christian Church.



And Pray For



Pastor and Mrs. Graciano Villadolid of the Butuan Advent Christian Church. Pastor Villadolid and his family moved recently from the pastorate in Claveria Advent Christian Church on Mindanao.



A view of the newly constructed Surigao Advent Christian Church, Surigao City, Mindanao, Philippines with Pastor and Mrs. Mahinay and Linda Aparicio, Oro Bible College student intern.



The parsonage and "meeting place" newly erected in Butuan City for the Advent Christian Church congregation.

Priority Project for TMI in '83

A priority project for Teen Missions International in 1983 has already been determined. David Vignali saw the location and along with all of the missionaries felt that it was a key project. We are talking about the upcoming erection of a church building for our Butuan Advent Christian people pastored by Graciano Villadolid. (Refer to the picture accompanying the previous article.)

The church has bought the double lot and it is located in a sub-division of Butuan City. The area is still developing and is in a section of Butuan City which is not threatened with the annual floods.

The picture of Pastor and Mrs. Mahinay and the construction of the Surigao Advent Christian Church shows what the TMI Team did in 1981. Since then, the church people—with much more work by the pastor and his wife and family—have done more work on it since the Team left. As you can see, it is still not yet finished. ■

Prayers Are Being Answered

Continued

moving into their new house in Asukano and is happy to have a church so near by. She is the first such "hidden Christian" to come.

Mr. Yamaguchi plans to print a "Christian Center News" sheet to put into mailboxes in the area every month. A questionnaire will be taken to homes to discover the possible interest of people in Jesus Christ, Bible Study and English classes. The first Family Meeting was held on a Sunday night in September with several new people attending. Much prayer is undergirding the work in Asukano, especially among the members of the Shinobugaoka Church who have supported the work from the beginning. Many Christians in America too are praying and God is blessing. All praise goes to Him. ■

Dorothy Warriner, Japan



Photo by Sheldon Koehler

Tentmaking Missionaries

Dan and Marjorie Goodwin

Dan and Marjorie Goodwin have arrived in Japan and have taken up their work at the Asukano Mission House in greater Osaka. Dan and Marjorie are self-supporting "tentmaking" missionaries for the Advent Christian work in that area.

In response to some questions asked me this summer about the Goodwins, let me respond by explaining that they are in fact tentmaking missionaries. That is to say, they will be teaching English Bible Classes and other English language related sessions which in turn will bring them part of their support. Short-term, tentmaking missionaries are not entered into the budget for the Department of Foreign Missions and therefore, they are self-sustaining and self-maintaining Christian workers. This was the choice of the Goodwins and we feel that God has led as you have read about it in other sections of the Witness and the A.C. News. Dan and Marjorie are shown standing in the A-frame building at Camp Maranatha where they were commissioned prior to their leaving. As someone explained it, "You can tell by the smile on their face and their very countenance" that they are true believers. I fully agree and anticipate great things happening because the Goodwins are in Japan as our Advent Christian tentmaking missionaries. ■

JEH

Praying For Missionaries

by David E. Dean

Philemon is a fascinating little book. It is full of sensitive interpersonal relations between Paul, Philemon, and Onesimus. The very root and foundation of slavery is crushed! Yet, as I was studying this book recently, these things did not strike me as much as a comment in verse 22: "for I hope that through your prayers I shall be given to you."

This impressed me. Paul, the greatest missionary of all time, was expecting God to work through the prayers of a friend. Today, though, praying for missionaries seems to be the thing to do only if one cannot actually go to another country or if one cannot give any substantial gifts to the missionary cause. Praying for missionaries does not seem to really be doing anything. It seems passive and inactive.

Paul would be shocked by this attitude among Christians today! He depended upon the prayers of others. He tells Philemon that as a result of Philemon's praying, something has happened to him. Prayer had results. Paul also views those who prayed for him as actually joining him in his ministry. "You also joining in helping us through your prayers" (2 Corinthians 1:11).

Why is it then that our attitude seems to downplay prayer? It could very well be that we have taken prayer for granted. We have watered it down. "God bless all the missionaries, Amen" will not do! Why? Because praying involves work. Listen to what Paul says: "Now I urge you, Brethren, by our Lord Jesus Christ and the love of the Spirit, to strive together with me in your prayers to God for me" (Romans 15:30). "Epaphras...always labors earnestly for you in his prayers" (Colossians 4:12).

Praying for missionaries involves work. The attitude that praying isn't really working implies that one has not done much of it. How many of us have admired the Olympic skaters? How easy they make it look! But try putting on a pair of skates. Prayer like any other discipline takes time and effort. A specific record should be kept, so that a person can remember prayer needs and see how God does answer prayer. A commitment must be made to pray consistently (daily) for needs. Effort must be made to keep in contact with missionaries through letters, magazine articles, and personal contact in order to find out what the needs are.

Paul commends this type of prayer as helping him in his ministry. This kind of prayer produces results. And it is the knowledge that this kind of praying is behind him that enables Paul to share specific requests with his supporters. "And pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel" (Ephesians 6:19).

Imagine—Paul prayed for boldness. He was such a great missionary, he had such boldness, certainly he didn't need to ask people to pray for that! But he felt the need and he asked for prayer. Maybe missionaries (and other "professional" Christian workers) have more needs than we are willing to acknowledge! They have needs, fears, and weaknesses which are similar to anybody else's. Missionaries are working in other cultures. Many things are new and different.

Melodie and I have arrived in the Philippines. We have fears. Can we adjust to a new culture? Can we learn a new language?

We and all of the missionaries on the field need your prayers, prayers that are working prayers, prayers for our specific needs. **"Brethren pray for us" (1 Thessalonians 5:25). ■**



Advent Christian Women Organized for Service

Caroline Michael,
Director

Reporting from across the country...



June Dilworth

MINNEAPOLIS, MINNESOTA...

The **North Central Conference** sponsored a fall women's retreat at beautiful Silver Lake Camp. They chose "Pulling Together" for the theme of the one-day retreat with June Dilworth as retreat leader. June led them in three sessions: "Getting to Know You," "Learning to Share with You," and "Pulling Together with You." Nancy Winslow, WHFMS President of the Central Region, expressed her gratitude for the response to this retreat.

June Dilworth, an active member of the Seattle, Washington, Advent Christian Church, is employed by Seattle Pacific University as the Director of Teacher In-service Education and Media. June was the recipient of the 1973 Outstanding Alumnus Award from Aurora College and serves on the College Board of Directors.

FT. PAYNE, ALABAMA...

Members of locals of the **Alabama Conference** met at the Mt. Olive Church for their 35th anniversary celebration. After the morning service a picnic lunch was enjoyed in the shade of huge hickory trees. Elsie Kirby from the Advent Christian Village was the guest speaker and an inspiration to everyone. She had been instrumental in helping organize the Alabama Conference 35 years ago. They recognized former leaders in the WHFMS including Ruby Cox, Ruby Stephens, Evelyn Carroll and Willie Mae Joyner, the latter being their first president.

CENTERLINE, MICHIGAN...

Anna May Towne of Iligan City, Philippines, was the featured guest speaker at the **Central Region WHFMS** annual meeting. A Philippine luncheon at tables appropriately decorated and a Filipino style show were enjoyed. Greetings were brought by Dwight Carpenter, President of the Central Advent Christian Mission Society and by Adrian Shepard, Executive Vice-President of General Conference. The WHFMS officers for the Central Region are:

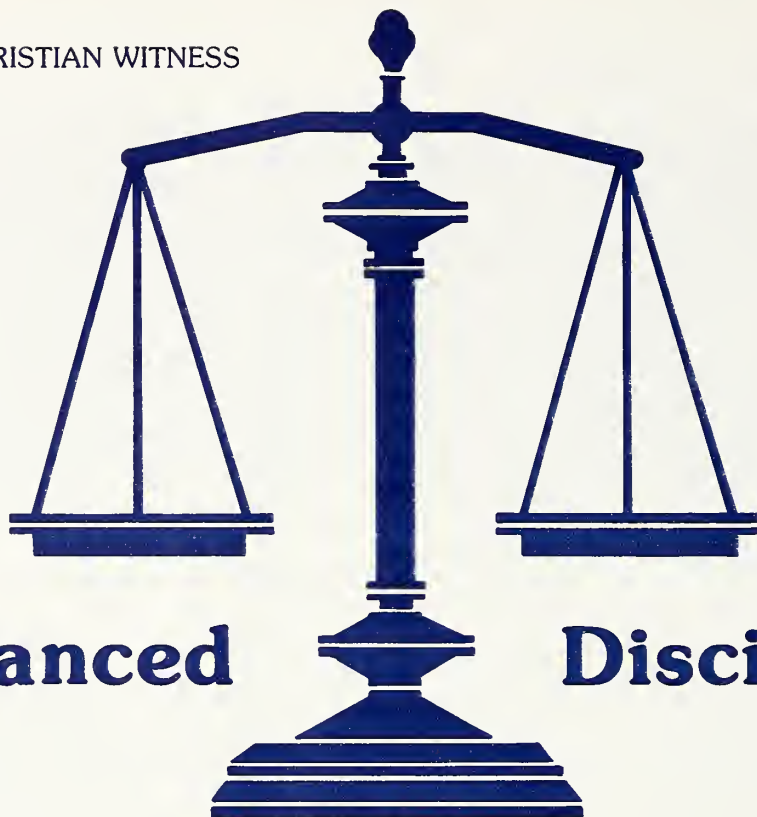
President Nancy Winslow	Secretary Phyllis DuBois
Vice-President Frances Gray	Treasurer Coritha Johnson
Board Member Irma Pierce	



Nancy Beggs, Jody Reeves, Mrs. Fromhold, Cheryl Wright

PASADENA, CALIFORNIA...

To honor a longtime and dear friend, Adeline Fromhold, the WHFMS hosted a salad luncheon at the home of Bob and Betty Crimi. The happy occasion was a complete surprise to Adeline and was attended by about forty friends. Original compositions were sung by Carlos Asuna, accompanying himself on the piano. Mrs. Fromhold received many cards and gifts in recognition of her ninetieth birthday.



Balanced

Discipline

by Ruth H. MacPhee

As long as there have been parents and children, and as long as there will be parents and children, there exists a relationship and responsibility that cannot be equalled. God not only planned this but also gave us guidelines and principles to follow to teach us how and what to instruct our children and to deal with the challenges of parenthood.

God gives us guidelines and principles to deal with the challenges of parenthood.

In reality, parents *earn* the respect of their children. This is not a complicated procedure and should be accomplished by setting guidelines and maintaining them. Every child finds security in limitations and when he oversteps his bounds, he wants you to discipline him. If he is not restrained, if he is not made to submit to your authority from the beginning, he will be insecure and disobedient. As the child gets older, the problem will become more serious. God has instructed parents to train their children to be obedient and to punish them when they are not. Proverbs 13:24 says, "He who spares the rod hates his son, but he who loves him is diligent to discipline him." Other verses for your study are: Proverbs 19:18; 22:15; and 29:15.

If a child is not made to submit to authority from the beginning, he will be insecure and disobedient.

You might ask, "How soon should this discipline begin?" From our experience...on the diaper table. From six months on a child can understand the need to lie quietly. If the child is obviously squirming and rolling over and making the job difficult, a slap on the thigh will awaken him to the situation. Submitting to the parent's authority early in small matters is important groundwork.

It is important to realize that balanced discipline involves spanking, verbal reprimand, loving and understanding the child—seeing things from his perspective.

God has given clear instruction to fathers in 1 Timothy 3:4 that they manage their own households well, keeping their children respectful and submissive in every way. This is accomplished by "shaping the child's will" through discipline. If the child displays bitterness, retaliates, has a temper tantrum, threatens to run away, or does not cry, this is an indication that his will has not been broken and the discipline has not been effective.

Deliberate disobedience is easily determined and dealt with. Parents need to be consistent and supportive of each other in handling each situation.

Along with the winning of a child's will, God warns that it is important to preserve his spirit. In Ephesians 6:7, fathers are told not to provoke their children to anger. This could result if the parent lashed out at a child in anger, irritation, or misjudged the situation. If the child's spirit is broken, the parent needs to evaluate and then ask for the child's forgiveness.

There are times when disobedience isn't as easily defined.

Continued on page 28



CHRISTMAS REJOICING



Star of Hope

When hope lay dead,
 Tormented in the nightwind
 of man's blind callousness to man,
 Killed by the deadly fervor
 of harsh religion practiced
 without love,
 Then blazed across the sky
 The fire of a star,
 symbol of birth, the lighting of
 man's day,
 Star of Bethlehem, Star of Hope.

When Hope lay dead,
 Bruised, bloody, battered
 by soldier's spear and jostling
 mocking crowd,
 A lifeless corpse discarded, useless
 and abandoned in an empty cave.
 Then burst out on the earth
 White radiance from the tomb.
 eternal victory loosed upon the day,
 Light of Easter, Star of Hope.

When hope lay dead
 Buried in the rubble
 of ruined plans and cherished
 dreams all shattered,
 Burnt out, charred, a cold and
 blackened ember,
 hopeless remain of love that
 used to be,
 Then crept into my heart
 That warmth of Love divine,
 lighting my life, turning my winter
 into spring,
 Christ of my life, Star of Hope.

-Bob Erny/Indonesia

Miracles of Divine Birth

Matthew was written with a focus on the Messiah—Jesus, as the King. Matthew introduces Christ and His Kingdom as the fulfillment of many Old Testament prophecies.

"Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel, which means, God with us" (Matthew 1:23).

Matthew quoted this from Isaiah 7:14.

The incarnation, which is the embodiment of deity in an earthly form, was brought about by the agency of the Holy Spirit and a young virgin's offering of herself. God actually came into our world by a virgin birth and thus God became man. During his conversation with Joseph, the angel said,

"Do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit" (Matthew 1:20).

This passage confirms that Jesus was conceived by the Holy Spirit.

In the incarnation God shows that He could become human without becoming sinful.

"Christ suffered for you, leaving you an example to follow in His steps, who committed no sin" (1 Peter 2:21-22).

This is why He is able to be our Savior!

Matthew, in presenting God's Son as King of kings, tells of the coming of the magi who followed a brilliant star. The magi represent pagan kings, Gentiles, who came to find this Savior and worship Him.

It can be a more meaningful Christmas for anyone if he meditates on these miraculous events, realizes that "wise men still seek Him" and makes Him King of his life. ■

Balanced Discipline**Continued**

For instance, I feel a child should not be allowed to whine and tease, but should accept the parent's decision. Also, a child who is unreasonable and fussy needs to be disciplined at a certain point.

Another difficult area of disobedience to define is the manipulation of a parent by a child. I have heard parents excuse disobedience and bad attitudes by saying, "He's over-tired." Some children appear to be "sensitive" and turn on the tears quickly so the parents are afraid to discipline them. It is important to define the problem. Rationalizing that a situation does not require spanking makes the problem worse. This allows the child to maintain subtle control over the parents by the attitude of an unsubmitted will.

There are many times as a parent that I have had to ask God for wisdom and patience in carrying out the principles and guidelines in Deuteronomy 6:4-9. These verses meant to me that I needed to be the one with my children most of those hours, days, weeks, months and years until they started school. Keeping a watchful eye on my children each day kept me aware of their actions and attitudes. It is important to recognize early any undesirable, sinful bents in our children and to be diligent in guiding them toward a desire for Godly characteristics. "Train up a child in the way he should go and when he is old he will not depart from it," (Proverbs 22:6) encouraged me to deal with my child who was bent toward lying. One day she told an untruth in my presence and when we were alone, I confronted her with it. She then asked Jesus to forgive her and phoned the other party involved to ask for forgiveness also. I didn't get as much done that afternoon as I had planned, but I had a light happy heart because I didn't ignore the problem and "sweep

This was a breakthrough in her bent toward lying and we thank God she now loves the truth.

it under the rug." My daughter sensed peace because she had been forgiven. My husband and I felt that this was a breakthrough in her bent toward lying and thank God that she now loves the truth.

My husband and I have a real interest in child discipline and this is some of the material that we include in our seminar for parents of young children. I encourage you parents to consider these verses of Scripture and to be diligent in the responsibility God has given you. ■

Ruth is the wife of Leonard MacPhee, professor and basketball coach at the University of Maine in Farmington. They have two school-age children. Ruth and Len present child discipline seminars for parents of young children.

FARMINGTON, NEW HAMPSHIRE...

Under the leadership of President Willa Goodwin, the ladies of the WHFMS conducted the evening service for WHFMS Sunday. Their topic was "Building the Temple of God." The ladies have a weekly morning Bible study and have their monthly WHFMS evening meeting. They feature the "Missionary of the Month" in their church bulletin.

LAVALLE, WISCONSIN...

The Junior Action youth are shown in the above picture with their leader, Joyce Johnson, singing for the elderly in a nursing home. Mrs. Hattie Gates is in the wheelchair.

ATTENTION: WHFMS PRESIDENTS & AUXILIARY LEADERS

Annual Report Forms for **WHFMS, YWA, JA, and KJ** have all been mailed to you with your new program materials. Please fill them out promptly and mail copies to conference, regional and national officers as directed.

Be sure to report officers and auxiliary leaders who will be active in **1983**.

If there are new groups in any of these categories or anyone who did not receive program materials, please write to the Department of Women's Ministries and request what you need. ■

Department of Women's Ministries
P.O. Box 23152, Charlotte, NC 28212

Have You *Prayed* For Dorothy Warriner Today?



Dorothy Warriner was born in Glenwood, Iowa and later with her family moved to Eugene, Oregon. Dorothy became a Christian at an early age and "rode horseback over muddy roads to maintain perfect attendance in Sunday School." Through her association in later years with Christian organizations, primarily Inter-Varsity, her interest turned to Foreign Mission. Later on in her life she married Austin Warriner and served as "an active pastor's wife at the National City Advent Christian Church for six years."

After further studies, including work at Fuller Theological Seminary, Dorothy left the States with her husband and children for Japan where she has served as a career missionary ever since.

The family moved to the Shijonawate area of Japan in 1963 to begin the work of establishing the Japan Advent Christian Shijonawate Bible Institute. Some years ago, Dorothy was asked to serve with four other missionaries on a committee to start the Christian Women's Luncheons in the Osaka-Kobe-Kyoto area and continues that phase of ministry to this day along with all of her other responsibilities, the most recent being as a co-worker with her husband in the Asukano Mission outreach.

It is in this capacity as a co-worker at the Asukano Mission that you are requested to pray for Dorothy that the Lord will provide her with the physical and spiritual strength to do the job which is before her. For Dorothy, let's claim 2 Corinthians 9:8—"God is able to make all grace abound toward you."



DECEMBER

*"Nothing can take the place of prayer..." is a statement from a veteran missionary of nearly 45 years of service in a foreign country. I agree. I believe that you also agree. Therefore, the Missions Prayer Partnership is of vital importance to the outreach of the Christian church. I appreciate your continued use of it. Join with me as we continue to **take seriously** the prayer and praise items listed below.*

- 16 **PRAISE GOD** for BERYL JOY HOLLIS and **PRAY** that she will have a "Happy Birthday" as she serves the Lord in India.
- 17 **PRAY** for LUREE WOTTON's good health and God's guidance from day to day.
- 18 Continue to **PRAY** for ALICE BROWN as she has opportunities for speaking in the various churches and colleges.
- 19 **PRAY** for MARION DAMON's physical protection and perservance in body and spirit in the face of all odds.
- 20 **PRAISE GOD** for DAVID E. DEAN and pray that he will have a "Happy Birthday" as he serves the Lord in the Philippines.
- 21 **PRAY** for the Japan A.C. Conference as they look forward to advancement in 1983.
- 22 **PRAY** for HOWARD and ANNA MAY TOWNE's ready acceptance among the Muslims in the Philippines.
- 23 **PRAY** for BARBARA WHITE's physical protection and Godly wisdom as she deals with the Indian mind and culture.
- 24 **PRAISE GOD** for the progress being made at the Asukano Christian Center in Japan through DAN and MARJORIE GOODWIN.
- 25 **PRAISE GOD** for sending His Son to love, heal and cleanse us from all sins.
- 26 **PRAY** for MARGARET HELMS as she carries out her responsibilities as Superintendent of the Philippine Field Council.

- 27 **PRAY** for the Philippine A.C. Conference as they look forward to advancement in 1983.
- 28 **PRAISE GOD** for the amazing developments which provided housing for FLOYD and MUSA POWERS during their furlough.
- 29 **PRAY** for AUSTIN WARRINER that God will use him to accomplish his 1983 goal of leading ten people to Christ.
- 30 **PRAY** for DOROTHY WARRINER as she teaches English and Bible classes that she may lead people to Christ.
- 31 **PRAY** that God will open up avenues of ministry and income for LAURA PUTNAM.

JANUARY

- 1 **PRAISE GOD** for a "New Year" in which we can serve Him and reach more souls for the Kingdom! and **PRAISE GOD** for AUSTIN WARRINER as he celebrates his birthday today!
- 2 **PRAISE GOD** for LAURA PUTNAM's many years of missionary service in the Philippines.
- 3 **PRAY** for SYLVIA WHITMAN as she starts a new Bible Class in her home along with her other responsibilities.
- 4 **PRAISE GOD** for REBECCA POWERS' adjustment to American life and for the good school she attends in Portland, ME.
- 5 **PRAY** for DAVID E. DEAN's spiritual and physical strength as he teaches and counsels OBC students.
- 6 **PRAY** for MELODIE DEAN as she cares for her growing family and supports her husband.
- 7 **PRAY** for MARY BROWN as she promotes Foreign Missions at Dowling Park.
- 8 **PRAY** for the India A.C. Conference as they look forward to advancement in 1983.
- 9 **PRAY** for BESSIE SMITH as she works with the National Government as Business Manager of the Philippine Field Council.
- 10 **PRAY** for DAN and MARJORIE GOODWIN as they reach out with Christ's love to the non-Christians in the Asukano area of Japan.
- 11 **PRAISE GOD** for the progress being made through "Operation 15/85" (15 new churches by 1983) led by MARGARET HELMS.
- 12 **PRAY** that God will give BERYL JOY HOLLIS physical protection and Godly wisdom as she deals with the Indian mind and culture.
- 13 Continue to **PRAY** about the financial support of General Conference.
- 14 **PRAISE GOD** for BARBARA WHITE and pray that she will have a "Happy Birthday."
- 15 Continue to **PRAY** for protection for each missionary and for freedom from Government harassment.

MISSION Directory

INDIA

Beryl Joy Hollis (December 16)
Velacheri, Madras 600042
India

Barbara White (January 14)*
Guindy, Madras 600032
India

Marion Damon (March 27)
Guindy, Madras 600032
India

JAPAN

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamoze-Cho
Sakai-Shi, Osaka Fu 591
Japan

Dan and Marjorie Goodwin
Asukano Christian Center
3-18 Asukano Kita 2 Chome
Ikoma Shi, Nara Ken 630-01
Japan

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorong Sena Dua
Banting, Selangor, Malaysia

PHILIPPINES

Bessie Smith (March 27)

David E. Dean (December 20)

Luree Wotton (August 29)

Melodie Dean (August 9)

Margaret Helms (September 18)

Address for all listed above: Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

ON FURLOUGH

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060

Floyd Powers (October 8)
Musa Powers (February 28)
22 Granite St.
Portland, ME 04102

Laura Putnam (August 22)
Rt. 6, Box 193
Live Oak, FL 32060

*The missionaries' birthdates follow their names.



World Vision Photo

POVERTY — POVERTY — POVERTY

by Beryl Joy Hollis

My first visit home after almost seven years in India (1954-1960) was a reverse culture shock to me. In those years, there had been a tremendous economic boom in New Zealand. The city had spread out beyond our home, previously on the very edge of the city, another five miles or so. Everyone seemed to be flourishing. There was no unemployment problem. The young people were earning high salaries and, to my surprise, even owned cars! Bicycles and low-priced motorcycles had been the utmost a young person could aspire to seven years previously.

But along with the new affluence was a new spirit of boredom. The cars took the young people far afield, but they had now visited all the interesting places within forty or sixty miles and were "bored" with them.

From New Zealand, I went on to the United States. As I had already been four or five months in New Zealand, I could not say I sustained any culture shock there. However, one incident remains in my mind. In one home, I was told how difficult it was to live in "these days of high taxes." I looked around me—wall-to-wall carpet, television sets, two cars. I said nothing for obviously to those in the home, high taxes were a problem. But I thought back to India.

And what of India? In 28 years in India, I have seen many changes. I have seen mud and thatch homes being replaced by brick and tiled ones. I have seen cheap cotton saris and shirts being replaced by nylons, terylenes, and silks. I have

seen changes in the types of food being eaten. I have seen more and more children go on to higher education. Bicycles have proliferated and some bicycles are now being replaced by scooters and motorbikes. Tar-sealed roads go to many villages and frequent buses run along those roads. Electricity and water supplies have been obtained in many of the villages.

But this morning's paper informed me that out of 860 million people in India, 54.96% live below the poverty line.

An incident I observed on a train just recently inspired this article. Bananas are the cheapest fruit in India. Those who don't have enough money for a meal may have enough for a banana or two. A family was traveling in the same compartment as myself. I had brought a meal with me; they had not. At a station, they purchased some bananas. But there were not enough to go around. The father and the children had one banana each. They passed the skins to the mother. With the back of her thumbnail, the mother scraped off the white coating left on the inside of each banana skin. That was *her* meal.

How often do we complain about our food? How often do we leave it on our plates to be thrown out? Have I learned, like Paul, "in whatsoever state I am, therewith to be content"? And not only to be content, but to truly thank God for all His riches towards me? ■

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THE
ADVENT CHRISTIAN

WITNESS

TO THE WORLD

January, 1983





Announcing

the First

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Photography Contest

Attention All Photographers! The first annual **Advent Christian Witness Photography Contest** is happening now! This is an opportunity for you to share your work with our readers across North America and to also help your Publishing Department develop and improve its photography files.



Contest rules are:

- (1) All entries should be postmarked no later than March 31, 1983. Judging will take place during April with results to be published in the June 1983 *Advent Christian Witness to the World*
- (2) Everybody is eligible with the exception of Advent Christian General Conference staff and their families.
- (3) Black and white film is strongly preferred but we will be happy to accept color. (A winning entry in color will be reproduced in black and white.)
- (4) On the back of your photograph, please list your name, address, phone and the contest category that you are entering.

Your entry should be in one of the following categories:

- (1) **Scenic**— A photograph of a scene, setting or locale that you find interesting, beautiful or inspirational. Please identify the scene or locale with your photograph.
- (2) **Theme**— Our United Ministries theme for 1983 is "...touching God's World, Together!" This category involves photographs that would communicate effectively how God uses Christians to touch the world that they live in.
- (3) **Christian Education**— Photographs in this category should focus on Sunday School, Youth Ministry, Home Bible Study and other education ministries of the local church. ■

Send your entries to:

Advent Christian Witness Photography Contest

c/o Rev. Bob Mayer
P.O. Box 23152
Charlotte, North Carolina 28212

from the editor



The Words of Paul are so clear:

It was He who gave some to be apostles, some to be prophets, some to be evangelists and some to be pastor-teachers, to prepare God's people for works of service, so that the body of Christ may be built up, until we...become mature, attaining the full measure of perfection found in Christ.

Ephesians 4:11-13

Instead of living by the clear teaching of this passage, the Christian church has set the Scriptures aside. Instead of participating together in the work of ministering the Gospel of Jesus Christ, we have become content to let the Pastor and the professional clergy do everything! Instead of seeing the church as *people* as the New Testament teaches, we see the church as a place, as a building. Instead of loving our Christian brothers and sisters in times of tension and conflict, we simply leave the church and go someplace else where we will be "happy."

What will have to happen for renewal and revival to occur in the Christian church and specifically in the Advent Christian Church? Let me suggest three things:

First, we must be committed to excellence in Pastoral leadership. Pastoral leaders must be trained to expound the Scriptures from the pulpit in a way that makes Scripture meaningful to people. Pastoral leaders need to know how to train and equip Christian people for the work of evangelism, visitation, teaching, counseling and other forms of ministry. Our Institutions (General Conference, regions, conferences and colleges) must be committed to excellence in recruiting, screening and training of Pastoral leaders.

Second, each Advent Christian must see himself or herself as a minister and not as a mere spectator. To be a Christian means to be a participant in sharing the Gospel with others and in caring for each other within the context of Christian community.

Third, each Advent Christian needs to care about the world we live in. We live in a world where abortion slaughters many, where the terror of Nuclear war is upon us, where the gap between rich and poor continues to widen and where millions still have not heard the Gospel of Jesus Christ. Can Advent Christians afford not to care? Most of all, we need to *pray* for God to give us caring hearts.

I believe that the future of our denomination rests in what we do in each of these areas over the next few years. If we choose not to take these things seriously, then God may allow us to cease to exist as a denomination. What do you think?

Shalom,
RJM

ON THE COVER

Lay-evangelism is a key to church growth. Pictured on the cover this month is a young man and his sister who reside in Kodaikanal, South India. They are young people who have been led to Christ by Advent Christian missionaries. The young man is Samuel, who at the death of his father, became responsible at age 10 for his entire family of nine. He is a fine witness to his village. Praise God for lay-workers like Samuel.

Photo by Ed Hickel

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Editor-in-Chief

Robert J. Mayer

Missions Editor

J. Edgar Hickel

WHFMS Editor

Caroline Michael

Graphic Arts Designer

Rickie Hickel



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Service Unlimited

Eight Steps To Constructive Lay Ministry

by Roberta Hestenes

“Congratulations, you’re gifted!” proclaims one of those many books now available on discovering your spiritual gift. In recent years, by reading such books, hearing sermons on the topic, and studying such passages as 1 Corinthians 12, Ephesians 4:7-16, and Romans 12:3-8, many Christians have rediscovered the existence and importance of spiritual gifts. Yet is it not uncommon for Christians learning about lay ministry and their spiritual talents to wonder how to translate their abilities into daily living and service. “How do I discover what my gift is?” and “Where should I get involved in ministry?” are two questions lay people often ask.

Some churches, such as University Presbyterian Church in Seattle, have responded to the growing desire of lay people to be involved in ministry by establishing a new position on the church staff: “Director of Volunteer Services.” This person has the responsibility of matching needs in the congregation and community with committed and willing Christian volunteers. Other churches have designed courses and training sessions which help people discover their gifts. Some have new members fill out cards listing interests and abilities which are then used in filling needs in various church programs.

A common danger in developing a lay ministry is to assume that all lay people should serve Christ primarily by working in the programs and structures of the local church. While this should be a major focus of lay involvement, it is not the only location for Christian service. The home, community, local schools, volunteer agencies, parachurch Christian organizations, and places of employment also provide avenues of Christian involvement.

More than one congregation has discovered that a strong emphasis on lay ministry and spiritual gifts has resulted in willing volunteers and no clear place of service in the church. Some leaders estimate that perhaps as few as twenty percent of the local congregation’s membership are needed to fill the regular church jobs.

If all Christians are gifted and called to ministry in response to the love of Christ but not all are called to sing in



Brad Rigney is a layman with a real concern for young people. In addition to serving in the U.S. Navy, he directs camps and leads a youth group.

Photo by Jim Str

the choir, teach Sunday School, or serve on the deacon board, what of the rest? While a wise pastor and church staff will actively seek to discover and identify possible ministries for lay people, lay people, too, must learn how to seek through the possibilities and priorities of ministry in a process of prayer and careful reflection. The following eight “steps” suggest a process whereby a Christian seeking to discover his or her particular place in ministry can begin the adventure.

1. Commit Your Life to Jesus Christ as Savior and Lord.

Christian ministry does not begin with what we do for God and others. It begins with what God has done for us in creation, redemption, and the outpouring of the Holy Spirit. Our response of repentance, faith, and commitment to God’s love and purpose is the first step we must take. Sometimes people attempt Christian service without thinking through these prerequisites. When we seek to serve simply out of our good intentions and resources, we can soon become exhausted, disillusioned, bitter, or cynical. We need the forgiveness, life, and power which come through faith in Christ.

Resources for further study: 2 Corinthians 5:14-21, John 3:1-23, Romans 10:9-13, Mark 8:27-38.

Roberta Hestenes is Assistant Professor for Christian Formation and Discipleship at Fuller Seminary in Pasadena, Calif. She contributed to the work, “Women and Men in Ministry, a Biblical View from an Advent Christian Perspective.” This article is reprinted with permission of Eternity magazine.

2. Establish a Regular Use of Basic Spiritual Disciplines.

People who do not have a pattern of living based upon spiritual disciplines lack the necessary requirements for knowing and doing the will of God. Jesus said, "I am the vine; you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing" (John 15:5). We can become very active without having the kind of roots needed to nourish and sustain the activism. One woman who was working very hard in her church's program commented, "I am on a journey that is all outward, all work and activity. I have no journey inward, no life of prayer and Bible study. I wonder if that is why I often feel so empty and so drained?"

Basic spiritual disciplines are not to be occasional exercises but need to become a part of everyday life. Those absolutely necessary are: prayer, which includes adoration, thanksgiving, and intercession for yourself and others; Bible study, which searches the text and allows the text to search you; corporate worship; and the giving of money. On the latter point Russell T. Hitt in his helpful book, *How Christians Grow*, comments: "I have never known a Christian who has made progress in the life of faith who has not learned how to give." Very helpful disciplines include the reading of Christian literature, participation in adult Christian education and small group opportunities, and the practice of Christian meditation and personal reflection. Many today are discovering the helpfulness of maintaining a Christian journal as an aid to maintaining spiritual disciplines.

Resources: *Celebration of Discipline* by Richard Foster (Harper and Row); *Letters to Scattered Pilgrims* by Elizabeth O'Connor (Harper and Row); *How Christians Grow* by Russell T. Hitt (Oxford University Press).

3. Discover Your Spiritual Gift(s) through Study, Exploration, and Experimentation.

Study the major biblical passages: 1 Corinthians 12-14; Ephesians 4:1-16; Romans 12:1-8; 1 Peter 4:7-11. List and define the spiritual gifts mentioned. Seek to discover their purposes and how they are to be used. Next, study helpful materials on gifts, such as C. Peter Wagner's book, *Your Spiritual Gifts Can Help Your Church Grow* (Regal Books).

Talk and pray with other Christians whom you respect about gifts and your service as a member of Christ's body.

Inventory your interests, abilities, talents, and past involvements. Questions that can help in this inventory: What work do I enjoy doing? Where have I been helpful to people? What kinds of topics and activities do I get excited about? What are my interests? What service have I given in the past? After answering these questions, see if there are any common threads or particularly satisfying areas that might indicate a call to a certain ministry. One woman had

been complaining that she had no spiritual gifts or special talents. Upon reflecting, however, she discovered that God had long ago given her the gift of hospitality; many had found love and friendship, support and faith around the table in her home.

Explore various gifts through watching and helping those who exercise their gifts. *Experiment*, using your time and energy in various settings and ministries. *Volunteer* to assist someone working in an area of interest and concern to you. For example, Bob thought he wanted to work with boys in the Scouts, but he wasn't sure. So he joined Andy as a volunteer assistant for three months to try it out before making a long-term commitment. Later, he was ready to serve more fully.

Throughout all this, *pray*, asking God for spiritual gifts (1 Cor. 12:31) and for wisdom (James 1:5-8).

Resource: *Spiritual Gifts for Building the Body*, a course developed by the Institute for American Church Growth, 150 S. Los Robles Ave., Suite 600, Pasadena, CA 91101, includes questionnaires and guides to help people discover their gifts.



Our denominational thrust in Evangelism continues to make disciples for Jesus Christ. "Harvest Now" means people sharing God's good news with people.

4. Survey Your Opportunities.

The Apostle Paul says, "As we have opportunity let us do good to all people, especially those of the household of faith" (Gal. 6:10). We need to develop a sense of our "opportunities." Ask and list in writing: who are the people with needs that I regularly or irregularly come in contact with—in my family, neighborhood, social networks, church, job, city, country, world? It is overwhelming when we first face seriously the needs and numbers. Often, however, we must ask God to help us become aware of and really "see" needs that we are used to overlooking and ignoring. What needs are highlighted in your local and metropolitan newspapers? Where do people hurt or need help?

Sue, in seeking to discover her place of ministry, looked around and discovered that there was no summer program for black children in a nearby city. She went to work organizing a swimming program, finding transportation and volunteer teachers who worked with the children and helped build positive experiences for them. Tom, in seeing the handicapped child of a friend struggling to express herself, used his ability as an engineer to develop a keyboard device which helped her communicate.

In becoming sensitized to need, it is important to know that the need is not the call. Too many churches respond to the willing workers by asking them to serve in many areas of the church—because it is easier to keep using the same few people than it is to motivate and enlist new workers. Many people become overtired and critical of others not working as hard as they are. To try and respond to all need everywhere is to become a victim of the "messiah complex." We cannot personally meet all the world's needs. If we overcommit, we will be less than our best. A helpful principle is: do one or two commitments well and pray for other laborers to join in the harvest.

When asked to take on a job simply because "the need is great" or "no one else will do it," consider it carefully and prayerfully. It could be a great opportunity or it could be an invitation to overload, stress, and burn-out. Even Jesus did not do everything that could have been done in his earthly ministry; he did that which was the Father's will. That is why he was able to testify after three years, "I have finished the work you gave me to do" (John 17:4).

When surveying opportunities, it is also important to ask what time is available for a specific ministry? A realistic assessment of multiple demands and wise stewardship of time and energy suggest the need to structure our schedules so we don't over-commit. Overwork and "burn-out" do not bear out the gracious promise of God, although hard work and sacrificial involvement are basic to true ministry. Often a careful review of our schedules will show us time which could be better invested in Christian service.

Make a preliminary decision to a specific place and form

of ministry. Then, check that decision with other Christians. Ask God for direction and courage. Make time available for that ministry.

Resources: Luke 4:18-19, John 14:12, John 17:18, Matthew 28:19-20, 1 Peter 2:9, *Managing Your Time* by Ted Engstrom and Alec MacKenzie (Zondervan).

5. Start or Join an Accountability or a Mission Group.

Participation in a small group of Christians committed to working out the "obedience of faith" (Rom. 1:5) is essential in sustaining a fruitful and satisfying ministry. Support, encouragement, and confrontation help keep faith fresh and enduring in the face of inevitable difficulties. "Starting is easy...sticking is hard." Ministry is costly. The support group can make all the difference between false starts and ongoing involvement.

For example, Bill was interested in sharing his faith at work. Sunday after Sunday following the sermon he would resolve to do this but nothing much ever happened. After he became involved in a men's Bible study, prayer, and support group, he was able to talk through his desire and receive their prayer and support. In time, Bill began a lunch-time Bible study with fellow co-workers. He says that without the support of his small group he might never have gotten started.

An accountability group is a small group of three to ten people who each wants to take seriously the claim of Jesus Christ upon his or her life and wants to be involved in ministry in some area(s) of daily life. Serving in different places, each member is willing to be asked when the group meets weekly: "How is it going? How are you doing? What are you doing?" A question often discussed is: what is one definite activity or attitude I believe God wants me to do or have this week/month/year? And, what specific person(s) am I supposed to be serving? How do I think I should be serving? What help do I need to do it?

In an accountability group tasks are self-chosen through reflection and prayer with the discussion and prayer support of other members. In one such group a homemaker shared her desire to serve God in a ministry to her children's neighborhood friends; a lawyer discussed his ministry to children involved in the juvenile court system; a doctor shared his desire to witness to a colleague; a teacher recounted her burden for her public school class; and a couple spoke of their struggle with a handicapped child. Each one shared an area where he or she wanted to serve God during that week. The following week each one reported on how it went—failures and successes, sorrows and joys.

In a secular work situation, an accountability group is sometimes a good starting point for Christian co-workers desiring to have a ministry at the office. Although each per-

son may interpret the call of God somewhat differently, together they can pray, think, confront, and support each other in the desire to be accountable as God's people in that place.

A mission group is a small group of three to eighteen persons who band together around a common ministry. Within that common area, members may have different specific tasks, but the entire group is focused in on one ministry. In some churches a person with a sense of concern and calling to a particular "mission" or ministry will "sound the call" by sharing the need in a worship service and inviting others to join a covenant group to help. Examples of mission groups include those involved in: low-income housing, ministering to the elderly in a neighborhood, involvement in a school or community center, world hunger relief, a ministry of prayer and letter writing, evangelistic ministries, etc.

In one church the evangelism committee decided that monthly meetings were not enough to enable a strong evangelistic outreach. They reformed into a mission group which meets weekly for prayer and support before doing neighborhood evangelism. After making their calls they regrouped for reports and prayer. The committee now has a strong sense of personal involvement and ministry, and they are accomplishing much more.

Both the mission group and the accountability group are centered on doing ministry as a response to God's love. They, therefore, take time to help members individually in their spiritual pilgrimages as well as their "outward journeys" of service. Prayer, Bible study, and listening are central aspects of both kinds of groups.

Resources: *Handbook for Mission Groups* by Gordon Cosby, available from The Potter's House Book Corner, 1658 Columbia Road NW, Washington, D.C. 20009; *Living Out God's Love: Mission Groups in Action* by Jan Linn (Judson Press).

6. Begin with the Ministry of Intercessory Prayer.

Spend as much time as possible in prayer for the people and the needs encompassing your ministry. Where possible, pray by name for specific individuals and groups. When frustrated, keep praying. Pray alone and pray with others. Spend less time complaining about the problems and barriers and more time in prayer. Practice thankfulness.

It is incredible to see how often completely unexpected opportunities for conversation and sharing at deep levels occur with the people who have been prayed for. Sometimes there is no other person praying for that individual or group. To pray is an act of love and faith. All action should begin and continue in prayer.

7. Continue with a Ministry of Careful, Responsive Listening.

Seek to discern needs and opportunities through listening skills. Make sure the service you give is the service that is needed and desirable—not just your preferred activity. One woman liked to bake and take fancy desserts to families who had an ill member. Fresh fruit and hearty casseroles would have been more helpful. Scripture tells us to "share one another's burdens and so fulfill the law of Christ" (Gal. 6:2). Until we listen to discover burdens, we are not prepared to share them or to help the other. Listening is foundational to all ministry. "Know this, my beloved brethren. Let every man be quick to hear, slow to speak, slow to anger..." (James 1:19).

Resources: *The Skilled Helper* by Gerard Egan (Brooks/Cole); "Listen/Hear!" by Arthur W. Hartzell, ETERNITY's July/August 1981 issue, page 17.

8. Do Something Caring and Helpful. Begin Your Ministry.

Even if you are unsure of how your attempt to serve will be received, reach out in love. Act—don't just think about acting. Wherever possible join with one or more fellow Christians in your ministry. Observe any visible results and chart your future course of service. Offer your service to God (Rom. 12:1-2; Eph. 6:7; Phil. 2:1-18). Christian service is demanding and sometimes yields little visible results. Remember that our service is offered because of the love of Christ not to please others or gain human praise. When recognition or clear results are seen, praise the Lord. When difficulties come, this does not mean we are in the wrong place. In prayer and reflection, we continue to serve as we seek further the will of God. Sometimes we are led in a new direction. Sometimes we are led to stay and learn more deeply the lessons of Christian servanthood.

Resources: *Mutual Ministry* by James Fenhagen (Seabury); *Secular Work Is Full-time Service* by Larry Peabody (Christian Literature Crusade); *What Color Is Your Parachute?* by Richard Bolles (Ten Speed Press).

One of the great discoveries of the Christian life is realizing that God has graciously chosen not only to grant us salvation but has also given us a place of participation in accomplishing His purpose in the world. While the process of exploring our gifts and ministries may at times seem difficult, the result is the joy of serving our Lord and hearing his words, "Well done, good and faithful servant. You have been faithful with a few things; I will put you in charge of many things. Come and share your Master's happiness" (Matt. 25:23).

For further reading:

The Master Plan of Evangelism by Robert E. Coleman (Revell, 1963). Good on training lay people for ministry.

The Problem of Wineskins and the Community of the King by Howard A. Snyder (InterVarsity Press 1975, 1977). Restructuring and reorienting the church for increased lay participation.

Our Father's Business

by Laura Putnam

In addressing myself to this topic, I must confess that I am starting with an internal prejudice (bias) to missions. Missions—not in opposition to the normal church work—but as a necessary complement to it. I was born into an aura of missions, remembering from my earliest years the untimely death (and timely ministry) of John and Betty Stam in China. For years prospective pastors, missionaries on furloughs, visiting pastors and other Christian workers have often sat at our table and shared with us the homey blessings of our God. And I grew up knowing that it was always a top priority to live in active obedience to God and my Father's Business however short I may have fallen from that goal.

What is our Father's Business? Well, I am sure that many books have been written about that, many more could be written, and most would stress varying aspects of it. Most would probably not be wrong, but possibly quite incomplete. I dare not presume to write here the "whole truth," but do wish to stimulate your thinking to our responsibility—"Our Father's Business."

What is our Father's Business? When God called Abraham in the early chapters of Genesis, we do not know what Abraham actually knew about God. We do know that he (for the most part) obeyed Him, and thus inherited the promises which had been given him. In Genesis 12:1-3, we read that God's promises to him included greatness, blessings nearly unlimited, and a preview of God's plan to bless *all nations* through Abraham's obedience. I find it intriguing to see how early God made it known that He intended great good for all nations, (some translations read *all families*).

Through much of the Old Testament, it seems that God was dealing with just Judah (the Jewish nation) and that He ignored and even hated the other nations. But as we read the Scriptures carefully, we find that this is not an accurate picture of our God. I find Isaiah 49:6 a thrilling presentation of God's attitude towards the various nations even then present on this earth. "I will make you (Israel, Jesus, even us!) a light to the nations (NASB) so that my salvation may reach to the end of the earth."

In Romans, chapters 9-11 in particular, Paul echoes God's concern for Jews and Gentiles (nations) alike, and insists that all who come to Him in faith find salvation the same way. The nations are distinctly present in God's plan. I find no other distinction indicated, such as color, race, appearance, genealogy or climate.

Paul has so often been hailed as a great theologian, as a great missionary, and more awards have without doubt been given him post-humously than most of the early apostles. Is it possible that his theology was not an accurate presentation of God's and that we go astray if we follow too

closely Paul's manner and purpose in ministry?

In Romans 15, and specifically verses 20 and 21, Paul wrote to the believers in Rome of his overwhelming desire to preach the gospel to those who had never heard—so that they might have opportunity to hear the Good News of salvation. He refused to be comfortable in a church he had founded, or in a secure financial position, while there were some who had never heard the gospel. Thus his plan was to go to Spain (after establishing numerous churches throughout Asia Minor (vs. 22-28) and after delivering the generous gift of money from mixed believers throughout Asia to the needy believers in Jerusalem).

Now, let me reassure you that I know that many of our pastors and Christian workers may not be called of God to serve abroad. Some would not be able to adapt to a different culture (many of us are set in our ways). Some may not have the health to cope with the rigors of a tropical or a severe climate. Some may have logical and (I hope) honest reasons why God would not expect them to go to people of a different custom and race. But that does not change the fact that God does indeed want to bless intensely all families of all nations in our world.

But, does the fact that God may not be calling some of you for actual service abroad hinder you (us) from actively seeking effective ways of sending others to those peoples, of actively preaching and teaching in our church organizations the truth that God is intensely concerned with all kinds of people? Does our inability to personally be a missionary let us off the hook from sharing in God's eternal plan to bring salvation to all nations? No, I think that it does not. Rather, I believe that it underscores the necessity of our sharing as we have other abilities so that all the people of the world, all the nations, may hear of the joyous salvation of our God. Whether we go or stay is not the basic issue—the issue, as I see it, is that my Father's Business is that *He* wishes to bless all the nations of the world with His salvation, and He expects us to be his emissaries in accomplishing it.

We, as Advent Christians, perhaps even other peoples, ought to recognize the imperative of worldwide missions as expressed in Jesus' own words of Matthew 24:14, "This gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come."

Are we about our Father's Business when we see our staff of missionaries on the field slowly being depleted? When we see few men and women straining to go out to preach the gospel, to live as servants of Jesus Christ in a grasping world atmosphere of hate, fear and revenge. Are we actually

Continued on page 19

Outreach in India

They are forming congregations faster than they can build churches to house them. It's a problem for which we give God praise. Therefore the Executive Council has taken action as follows: 82-14; India Capital Funds Drive: "The missionaries and nationals in India have requested a Capital Funds Drive for the physical improvements of churches and pastor's residences.

VOTED that the Department of Foreign Missions mount a Capital Funds Drive for India in the amount of \$30,000 to be divided equally between our Mission Field Council and the India Conference."



The India Advent Christian Conference is the largest and fastest growing Advent Christian Conference in the world. Therefore, it is felt that special funds should be raised to assist the ministry there. The pastor's residences are in desperate need of new roof and other repairs. Churches need renovation. There are some churches that *need to be built*. This has been discussed with the nationals, the missionaries and the Ex-

ecutive Council. Therefore, we are launching a Capital Funds Drive in the amount of \$30,000. We hope that this Capital Funds Drive could be launched and completed as soon as possible this year. We will keep you informed on the progress. Contribute toward this effort now. Simply stipulate that your contribution is for the India Capital Funds Drive. It will be used appropriately and with appreciation. ■



United Ministries

"Touching God's World Together"

THE COLOSSIAN FELLOWSHIP

A Discernment Ministry

by Andy Bjorklund

Responding to A Growing Need

During the past year, a small but determined group of Christians have sought the Lord's leading in a new venture which is reflective of the spiritual climate of our day. This group is called the Colossian Fellowship (or more commonly, CF). Since its inception in January, 1981 in Seattle, Washington, CF has met a lively assortment of individual and congregational needs, developed related literature and teaching resources, and matured in organizational stature. Its interdenominational base of support has brought together brothers and sisters in the Lord's fellowship from Advent Christian, Presbyterian, Lutheran, and Assembly of God congregations, among others. The Seattle Advent Christian Church is the primary sponsor for CF and provides it with partial funding, tax exempt status, a mailing address, clerical support, and pastoral guidance.

Those who participate in CF are responding to God's calling to exercise spiritual discernment in a special way as instructed in His Word. The name of the organization is inspired by Colossians 2:8. Other familiar passages such as 1 Peter 3:15, Ephesians 5:11, and 1 John 4:1 are representative of the CF mission. The Lord and His apostles gave the Early Church explicit warnings about the dangers of deceptively false teaching. This problem has persisted throughout the centuries since their day, and manifests itself now with a unique intensity as cult and occult activity has greatly proliferated.

As a result of this growth, especially in the past decade, several noteworthy full-time discernment ministries have developed within the U.S. The initial CF founders have had familiarity with these ministries and their resources for many years and have used them accordingly. As the Seattle metropolitan area has also experienced a noticeable acceleration of cult activity, the need for an organized Christian response was recognized. Therefore, CF was established to expedite the identification of appropriate resources, develop discernment ministry fellowship, and explore new areas of service for the Pacific Northwest region.

Andy Bjorklund lives in Seattle, Washington. He directs the Colossian Fellowship and is involved in the ministry of the Advent Christian Church of Seattle.



Andy Bjorklund, Administration and Teaching



Eric and Pam Bjorklund, Evangelism and Information Services

Basic Format and Services

CF activity is focused in its monthly meeting that combines news sharing, intercessory prayer, and teaching. Participants consolidate their recently acquired information at each gathering to keep one another updated on events around the world, as well as the more imposing neighborhood encounters. CF emphasizes the power of prayer and continues throughout the month to share prayer concerns about individuals who are ensnared by cult and occult influences. Teaching is often presented by a guest

speaker and is designed to equip participants with practical and intellectual skills to enhance their witness of the Lord's love and truth. The feature topics over the past year have included:

- How Do You Define a Cult?
- What Do You Say To a Jehovah's Witness?
- What Do You Say to a Scientologist?
- Introduction to the Holistic Health Movement
- The Nature of Demon Possession
- Introduction to the Exorcism Ministry

In addition to the monthly meeting, CF offers an information service. At the present time free introductory literature is distributed on a number of cult and occult topics. Due to limited funds, CF prefers to distribute these materials in small quantities only to requesting individuals. Persons desiring bulk orders are referred to the primary publishing sources. Due to the varied backgrounds of its participants, CF is also capable of providing informal counseling to those seeking assistance in discernment difficulties. Some of the CF participants who are now experiencing the abundant life of the Lord have had previous involvement with Mormonism, Scientology, the Divine Light Mission, Satanism, witchcraft, spiritualism, astrology, and other related practices. CF has also developed working relationships with other discernment ministries such as the Spiritual Counterfeits Project (Berkeley, CA), Ex-Mormons for Jesus and Saints Alive (Issaquah, WA), and Lifeline Ministries (Seattle, WA). As a result of this network, CF is able to match individual counseling needs that are beyond its capacity with other helpful resources.

One of the most exciting dimensions of CF ministry has been its teaching outreach which is destined for future expansion considering the tentative engagements in the coming months. During the past year, CF ministered through the following events:

April 2-4, First A.C. Church, Bellingham, WA	Introductory cults seminar
April 11-May 30, A.C. Church, Seattle, WA	8-week survey course on the occult
July 18-23, A.C. Western WA/British Columbia Conference Family Camp, Warm Beach, WA	Daily occult workshop and special youth program on occultism in the media
Oct. 24, First A.C. Church, Bellingham, WA	Introductory occult seminar

Oct. 31, A.C. Church
Seattle, WA

Expanded version of
occultism in media session
shown in July

Nov. 14, First United
Presbyterian Church,
Puyallup, WA

Adult Sunday School
class on the occult



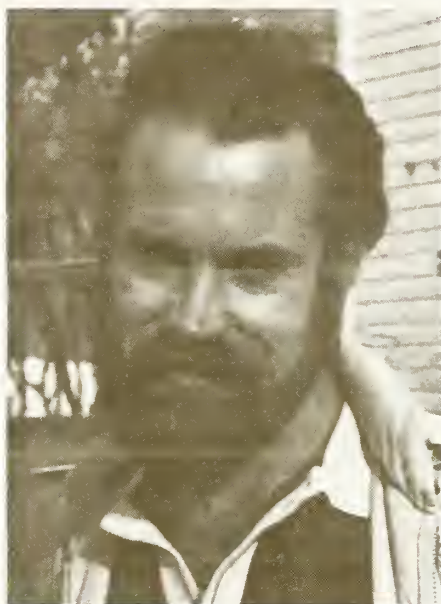
CF members close a Bellingham seminar with their theme song, "Oh, Buddha"

Future Prospects

The blessings of this ministry have been many. One of the greatest sources of satisfaction has been for individual participants as they have recognized and applied their spiritual gifts. This in turn has glorified the Lord, strengthened His Church, and served those in need. Several CF participants are endowed with the gifts of peace, friendship, and evangelism. The Lord demonstrates this daily with the troubled souls that He has sent to them. Those with gifts in leadership, knowledge, and teaching have been able to apply these abilities as well. Other persons have contributed vital clerical and media resources at the appropriate time to demonstrate how the Body of Christ can be more effective when it works in mutual purpose and harmony. It is these kinds of experiences that fulfill the Biblical expectations that are expressed in Romans 12:6 and 1 Corinthians 12:7-11.

It is these same aspirations that generate a contrasting concern as CF faces 1983. The opportunities in discernment ministry are enormous, both in the Pacific Northwest and across the nation. To respond properly to this situation, more persons are needed who are willing to assist in the CF program. As in every area of ministry, the harvest is great, but the workers are few. Christ's Church is still experiencing an awakening to the magnitude of the cult/occult problem

in our world. CF has experienced a shortage of help, but looks forward to the Lord's provision according to His wisdom and perfect timing.



Paul Townsend, Evangelism and Promotion



CF Members share an original tune about Halloween at the Bellingham Advent Christian Church.

An Invitation to You

Although the primary CF service area is the Pacific Northwest, we wish to be as much help to the Advent Christian

General Conference of America as possible. Two types of service are available to you at this time. Whereas the better known discernment ministries offer mail order literature with a 4-6 week response time, CF hopes to provide quick service for those who are seeking introductory information. The CF selection is more limited than these larger organizations, but we are still able to address the more popular subjects. If you find yourself with a related need, send us the form at the end of this article.

CF can also respond by telephone for more involved counseling needs. The number is the same as the Seattle Advent Christian Church (206-322-6228). Messages are received by the church staff and quickly referred to CF for assistance. The normal response time is within one week, but if the request is urgent, CF will try to respond sooner.

Finally, we invite you to support us in prayer as it is the most valuable tool that we have in building God's Kingdom. The Bible reminds us well that we are not "adequate in ourselves to consider anything as coming from ourselves; but our adequacy is from God, who made us adequate as servants of a new covenant" (2 Corinthians 3:5-6, NASB).

COLOSSIAN FELLOWSHIP TRACT LITERATURE REQUEST

Please send me information on (circle your choice):

- | | |
|-------------------------------|---------------------------|
| Bahai Faith | Mormonism |
| Children of God | Occultism |
| Christian Science | Reincarnation |
| Church Universal & Triumphant | Scientology |
| Eckankar | The Way |
| est | Transcendental Meditation |
| Hare Krishna | Unification Church |
| Holy Order of MANS | Unitarianism |
| Jehovah's Witnesses | Unity Church of Truth |
| Lifespring | Worldwide Church of God |
| Local Church | |

Name _____

Address _____

Mail to: COLOSSIAN FELLOWSHIP
1300 E. Olive Street
Seattle, WA 98122



Coffee Cup Chat

Good afternoon! My, do come in out of the rain! How glad I am to see you. I was just wishing that someone could stop by and share a cup of coffee with me. The teatime is just now beginning to whistle. Do have a comfortable chair and let me hang your wet jacket here. I will be right here in just a moment with a hot drink. Then we can have a good chat.

Yes, I do think it is fun to walk in the rain. I remember one afternoon in the Philippines when I was on vacation, and it was raining quite hard, I deliberately put on old things and went out to wade through the mud and water. One of my mom's favorite poems speaks of the beauty that God has created by washing the world, the trees and flowers, with His rain.

Bored? No, I don't get bored with the rain. It is a good time to write letters, to pray for those who need attention at the moment, to read a good book, or listen to God speaking deep inside. Yes, I was just reading my mail, and a letter that came from one of our missionaries in the Philippines reminded me that our Northern Mindanao Conference leaders need much prayer support from us as they take care of advising the various churches, arranging their budget to make adequate money available to do new evangelism, to help the churches pay pastors and workers, and oh, there are so many such areas in which the national leaders need our prayer support for God's wisdom and for His priorities.

Oh yes, please do join me right now in prayer for these dedicated conference leaders....

Thank you. The Lord did say that whatever we ask in prayer, believing, He will do. It is sometimes difficult to ask for specific things when we are so far away, but we can always ask for wisdom, for love, for His guidance, and for their obedience to Himself and His principles. Then He will answer. Thank you for sharing with me in prayer today. They do need much encouragement.

You know, when we pray for our missionaries, we should also pray for those national leaders too, for those who teach in the Oro Bible College, for those on the Board of Directors, and for those members of the Conference Trustees, as well as for committee chairman too. Their attitudes, when in conformity with the Lord's make the missionary's life and work so much more effective and pleasant, and together Christ is honored. And of course, we do need to pray that the missionaries may always be sensitive to the culture where they are living, and to basic Christian principles.

Must you go now? But it isn't raining quite as hard, is it? Do come again soon. I really appreciate your stopping to visit and to pray with me. We will praise Him for the answer soon, I am sure.

Bye now,
Laura Putnam



Pastor and Mrs. Mahanay of our Surigao Advent Christian Church, Mindanao, Philippines are good workers for the Lord. They have been in the ministry for many years primarily in the Tamboboan area. My first encounter with the Mahanay family was in helping them gather some tomatoes from their farm in back of the Tamboboan A.C. Church parsonage. They are part of the fruit of Howard and Anna May Towne's outreach and Pastor Mahanay has told me that due to Howard and Anna May's influence in his life and their sharing their agricultural expertise with them, the pastor can more ably subsidize his income from the church with his agricultural ability. Another reason I feel that the Townes need to stay in the Philippines.

Ed Hickel

Where Shall They Worship:

A Challenge

by Beryl Joy Holl

We had our first baptism in the Madras suburb of Nandana recently. A husband and wife had requested baptism. We arranged it in the YMCA swimming pool and called a number of our friends and contacts to come along and encourage the couple. Afterwards, we all gathered in the nearby picnic hall for a church service and shared in communion together. It was a joyous and encouraging occasion.

But we face a problem. Now that the couple have been baptized and their three children dedicated, we feel the need to start a church service for them and for other contacts. "Start a house church," comes the glib answer. We pondered this and discussed it in our team meeting. I had my strong doubts about the possibility, as I pictured the couple's home. A tiny kitchen and one other small room constitutes their house. A bed and a wardrobe take up one side of the room, which is so tiny that it would not be possible to fit the bed in if it were turned the other way! They also have a small table and a chair in the room.

However, after our team discussion, Samuel broached the subject with the husband. He had to laugh. He said, "There is not even room for our family to all sit down in the room at once!"

An American church growth theoretician, thinking of the commodious living room in most American homes, may

feel that home churches are the answer to the missionary church building problem. "Let them meet in a home unless they have sufficient money to build a church," he may say. But how does that solve the problem when even one family cannot gather in a home? How is the church going to grow to include more than one family? And how is one family going to collect sufficient funds to buy land and build a church? Or even two or three families?

How is it done in America? The local people who need a church cannot collect sufficient money to build a church for themselves. The call goes out to other churches, other Christians, to help. And they do help, gladly. The church is built, and the donors everywhere rejoice with the local church group that they now have a satisfactory place of worship.

If house churches are insufficient for Americans with the large homes and if local groups need outside help to build their churches even in affluent America, can we really and sincerely say that house churches are sufficient for those in the third world countries who live in tiny houses and that those living on the poverty line should wait for their churches till they can pay for them? *Let's think this through again!*

All Things Work Together For Good...

by Beryl Joy Holl

The evening's speaker alighted from the jeep. His first words were, "The Lord saved us from a serious accident!" The driver had been sent to collect the speaker and his family in the jeep. The children had brought their guitars to accompany their singing of special numbers and they were all seated in the back of the jeep. On the way to Velacheri, the driver had seen a group of drunk men at the side of the road and had slowed down to pass them. Suddenly one of the drunk men had turned and lurched out in front of the jeep. It was only by a miracle that they had been saved from running over him.

Next morning, the driver came smiling to see me with an offering for the Team work in his hand. The speaker had been so pleased that his family had been saved from danger

that he had given the driver a gift. But now the driver said, "It was not me. I braked, but it was not enough. I was not expecting the man to step in front of us. Somehow the jeep was pulled to the right. It was the Lord who saved us. I want to give the gift to the Lord."

Being a very careful driver and mechanic, he decided, however, to have the jeep checked. It had not been giving any trouble when braking, but perhaps there was a mechanical reason for that right pull? Sure enough, some oil was found on one brake drum, and the fault was rectified. We marvelled that a fault was turned into a blessing at just the right time! "All things work together for good to them that love God..."

Keruba In Jerantut

by Rev. Doria Raja, Malaysia

Keeping brief but frequent visits with a family is a concept Keruba learned in an Evangelism class in Tamil Bible Institute where Rev. Doria Raja, Advent Christian minister, the principal.

Keruba is ministering to the India folks at Jerantut, Kuala Lumpur, Malaysia. She leaves her home at 2:00 in the afternoon and comes back before nightfall. The houses are scattered. On the average it takes about forty minutes for her to cycle from one point to another.

Having disciplined her time she was able to visit more people. She gives 15 minutes to witness to a person. Then she gathers enough information from that person, gives a reading material and makes appointment for another 15 minutes, another day. Keruba says this would give them sufficient opportunity to think carefully what has been said and what has been read so that they would be ready for the next encounter. Jerantut is a slow moving town. But Keruba found that she can't afford to be slow moving. Many people needed her. At the District Hospital, Jerantut, Keruba ministered to a very ill woman. The woman received the Lord into her heart just before dying. Keruba noted with awe, that only 15 minutes had been spent with her.

Keruba has difficulties, too. Pious religionists have threatened to put her out of action. One man threatened

angrily that Keruba would only survive there for 3 days. Keruba, much shaken, wept before the Lord. On the third day, she found a tent put up and a crowd of people at the man's house. Upon inquiry, she learned that the man had died. Once she was offered a drink but the Lord revealed to her to refuse it. On leaving the house, she saw the lady pouring away the drink. She suspected that the drink was poisoned. Later this was confirmed.

Keruba is blessed with good friends too. Believers of the Jerantut Church provide her lodging, food and are very kind to her. Another person also prays with her and provides warm fellowship.

Keruba crosses forbidden boundaries. Some of the believers strongly disapproved of Keruba going to the outskirts of Jerantut, saying that it was dangerous to visit that "notorious community." But the Lord compelled Keruba to go. There, unexpectedly, she found a large number of Indians who were actually very responsive.

Keruba admits that she is not a good cyclist. She has fallen off many times. Once she was brushed off by a motorist. She fell off but God saved her from much hurt. In spite of people's comments that she would not last for 3 months, the Lord has kept her there for 8 months and has given her 8 new families. ■

According to Your Faith

by Barbara White

With her baby daughter on her hip and a smile on her face, Jaya walked rapidly to church on a Sunday morning in the hills of Kodaikanal. As she passed the roadside stalls on her way, an acquaintance hailed her and Jaya stopped a moment to speak to the vegetable seller.

"Jaya, look at all these sweet potatoes! How am I ever going to sell them all on a Sunday morning? If I don't, I won't have enough money to get my rice at the ration shop. What will I ever do?"

"Let it be according to your faith!" said Jaya.

"Hah! Whatever are you talking about?" replied the seller.

Jaya hastened to enlighten her, "If you pray to Jesus," she said, "and really believe that He can help you, He'll do just that. I'm on my way to church now and while I'm there I'm going to pray that all of your potatoes will be sold by the time I come back at noon. You pray too and see what happens."

"I'll do just that and if this God of yours really answers and helps me, I'll save 1 kilo (2 lbs.) of these potatoes for you as

an offering," said the woman as Jaya moved off to church.

Later that afternoon I saw 2 huge sweet potatoes sitting on my kitchen table. When Jaya arrived for work she asked me if I'd seen the Lord's testimony on the table.

When she had come out of church at noon, she passed the vegetable seller's empty stall and casually asked her if she'd sold all her potatoes.

The woman replied that not only had she sold all her potatoes but after she'd finished selling them she'd bought her rice at the shop and had been waiting for Jaya for an hour to give her the kilo of potatoes she'd promised her! She further promised Jaya she'd do some serious thinking about the God who answers prayer in such a wonderful way.

Jaya kept half of the kilo of potatoes for her family and brought the other half to us saying that we should have a share in the Lord's blessing.

How is it "according to your faith"? Are you sharing that faith with others? ■

If You Really (an

This is an excerpt from a letter which the Director of Foreign Missions

Dear ...

Prior to leaving the office for a number of days, I wanted to touch base with you. I have been thinking about you and pondering your situation. Several throughout our denomination have been praying for you and will continue to do so.

After thinking about you for an extended period of time last evening, I felt that I should let you know what my "gut level feelings" are with regard to your future ministry. This type of letter is written to each person who either applies for Foreign Mission service through the Advent Christian Missions Department or talks with me with regard to future work in some other agency or area where we are not working.

First, let me assure you that the work of the ministry wherever it is performed can be a rewarding ministry. I am sure you have discovered that. At least I hope you have if you really are sincere about going overseas. If you have not found the ministry here in the States rewarding, then in all probability you will be disappointed with ministry overseas. Secondly, I believe that you will find the ministry "paying off" with tangible results. Again, as I say to other people, if this has not proven to be the case with you here in the States, in all probability it will not prove to be the case with you overseas. This is to say simply that those who have not had positive, viable and measurable "results" in ministry here in the States will probably not have measurable results overseas. This is a statistical fact and is proven out with virtually every mass of raw data which I have seen. Thirdly, depending upon a person's background, that person will need to go to the field with certain preparation and attitudes in order to assure a viable lasting ministry. This is to say that if one is not content with ministry in one part of the world that person will probably be discontent with ministry in another part of the world. If a person has had some kind of experience in service—such as the Peace Corps—that person is more apt to have a lasting impression on people in other parts of the world than those who have had no such overseas experience. This of course is one of the reasons why I feel that internship for students from Christian colleges ought to have some kind of non-North American ministerial experience or supplement their background with involvement here in the States with non-North Americans. Fourthly, I am more convinced now more than ever before that it is not proper for a missions agency or a denomination to finance a person(s) for overseas ministry until such a time as that agency and denomination and supporting constituency can see some positive measurable

Want to Reach Them!

of Foreign Missions writes to prospective Foreign Missionary candidates.

results in ministry here in North America.

(Some personal materials excluded.)

I recognize that some people feel that even though some missionaries are doing medical, agricultural and other types of work among people such as the Muslims and the Hindus, that they are not really doing the work of the Gospel. This quite obviously is a fallacy in the thinking of a lot of North American people. I know for a fact, having surveyed much of that phase of work, that as many people are being brought to Christ by those missionaries as are being brought to Christ by the missionaries who supposedly go primarily to preach the Gospel, build churches, lead people to Christ, etc. etc. What I am saying is this: I think that people have misjudged the impact of reaching people with the Gospel along with reaching them with some kind of service-ministry. The Muslims whom I have met, the Malaysian communist whom I have met and interviewed, the rebels in the hills of the Philippines with whom I have met, the anti-Americans in India, Iran and the world including Africa are telling me constantly that if the Christian church is to ever reach them, then it will need to preach the Bible but also, along with that, come in to help the people "where they are" and to serve them "in their times of need." This is meant to include coming in with our "stateside expertise" in various areas of work (for example, even the "how to" regarding sanitary facilities in a village) if we in fact are ever to reach those people. So then the fallacy stands out. There is no such thing of separating ministering to the spiritual needs of the people from ministering to the physical needs of the people. It seems to be a contradiction of the very life of the Lord.

You mentioned the other day that you wanted to plant churches. This is extremely necessary. I hope that through all of your prayer times you have taken into serious consideration what it will mean in order for you to be ready to serve the people.

I am still very much interested in the possibility of your going. That is a tremendous challenge. Meanwhile take care and the Lord be with you. Let me hear from you.

Yours in Christ,

J. Edgar Hickel

Director of Foreign Missions



It was said of Jesus that he had a demon, that He was beside Himself. In other words, He was insane. Paul was accused of being mad. His learning, according to Festus, had driven him insane (Mark 3:21,22; Acts 26:24).

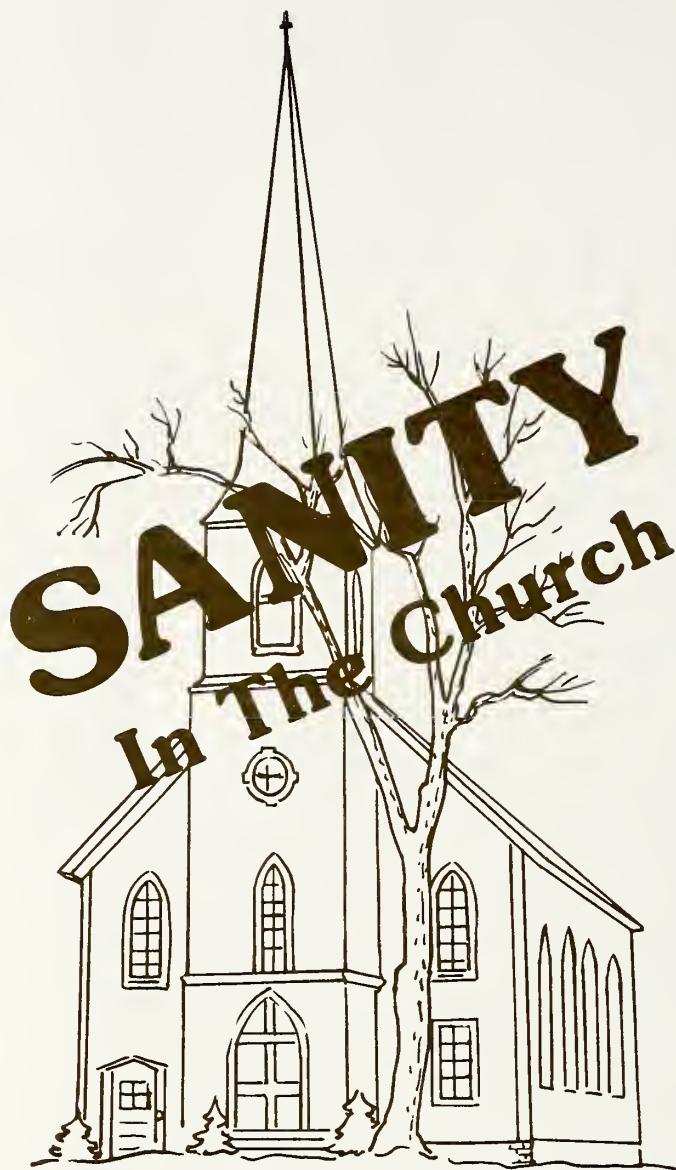
Jesus warned that his disciples, if they truly followed Him, would be treated with hatred and scorn and falsely accused. The world sees godliness as insanity. Parents who uphold the rights of their children against the secular teaching of evolution, sex education or values clarification, are held up to ridicule as paranoid and superstitious. God's wisdom continues to appear as foolishness in the eyes of men (1 Cor. 1:21-23).

The teachings of Christ are accepted as generally worthy in principle, but not to be taken literally. Surely no one is expected to turn the other cheek! And to forgive 490 times the same offense? Who would turn his back on worldly acclaim and give up prestige and power among men in order to be a servant?

The church cites the teachings of Jesus but in practice agrees with this worldly view. Success is whatever the business and professional world champion says it is. The successful church is the one boasting of the biggest crowds and a multimillion dollar structure where the stars of TV and Las Vegas feel at home.

In the words of Bernard Iddings Bell: "There is small expectancy, then, that those who belong to the Church will be able to set this reeling civilization of our right side up and then steady it. The Church and its people too largely conform, unconscious that they do conform, uncritically conform, almost automatically conform, to the compulsions of current culture...The world, hurtling on toward political, economic, psychic catastrophe, is not going to be saved, if it is saved at all, by the Church if the Church remains an uncommitted host of politely respectable people, willing to be led by professional ecclesiastics whose methods of promotion and administration are almost as worldly as those of the sick society they say they wish to reform but which, as a matter of fact, deforms them almost as easily as it deforms everybody else. If the church is to help in restoring the world to moral sanity, there must first be revolt and recovery of moral sanity within the church" (Quoted from a speech by George C. Roche III of Hillsdale College on October 4, 1981.)

The church has lost its witness to the world precisely because it seeks the world's approval. We have seen how the church that confronts the world suffers, and we have no stomach for suffering. Peter followed Jesus into the courtyard, but when he saw the awesome powers aligned against Him, he left Jesus and joined the throng around the fire. The church finds comfort around the fire, from which it can safely denounce abortion and communism. But don't say



by Curtis Dickinson

anything about usury; we've got to see those bonds, you know.

We follow Jesus to church to sing hymns of praise to His name, but how many follow Him to the poor, the destitute, the prison? Inside the church house there may be a strong sense of commitment and conviction that this is the body of God's people who stand for truth and holiness against all deception and evil, but when dispersed into the world, the commitment loses its edge. To take a stand against all the deception being presented in the media and even in religious circles is to be branded as mad, or at least radical and fanatic. It is one thing to sing hymns about God's mercy and grace to a lost and condemned world, but it is quite another to forgive the guilty and to speak to affluent and sophisticated men and women about sin, judgment and salvation.

Well, what are we to do? For one thing, we must be willing to break the barriers of traditional thought and begin thinking for ourselves in terms of Christ's own words and example.

Christians are in the habit of identifying with movements, groups, leaders, denominations and theological systems, almost anything except identifying with Christ! Not one of these systems has a corner on the truth. Christ said it is the truth that sets free, but truth that has to be filtered through any sect or movement or system is defective and powerless. We must be willing to wear the stigma of religious madness, as Paul did, in order to stand free of all human tradition and opinion and let the Word of God work His power in our own lives and reach to others.

Second, loyalty to the Kingdom of God must take precedence over all other connections. This is not to say that we have no responsibility to the world or in the world. It means that we take our responsibility seriously, because our first responsibility is to tell the world about Christ, His death and resurrection and their meaning. It is this, and only this, which can establish moral, spiritual and social values.

Christians working in organizations advocating moral and political values often must conform to the world of that organization, because its unbelieving members certainly will not conform to Christ. For example, in one such meeting I attended, half of the time was spent in considering how to take advantage of inflation and grow rich while the other half was largely spent in honoring certain persons for their worldly and political exploits. Christians present were being pressed into the world's culture with no opportunity to witness for Christ. Perhaps this is the worst temptation, to follow the ways of the world in order to establish the order of Christ! But it neutralized the Christian witness and therefore defeats it.

Third, we must return to a view of life as seen in the New Covenant Scriptures. Life is of value only in relation to God. The world is anxious to purchase security at any cost. The major issue of the day is security; how to secure ourselves against economic problems or sickness or any other kind of loss. The Church has become more concerned with material and physical security than with faith and righteousness. Jesus said, "Whosoever would save his life shall lose it, and whosoever would lose his life for my sake and the gospel's shall save it" (Mark 8:35). Church leaders, preachers and teachers must return to the faith that says, "I count all (the human and worldly things and attainments) as refuse...that I may gain Christ" (Phil. 3:8), the kind of faith that rejoices in suffering and persecution, that leads one to stand firm with Christ when everyone else takes another course, the faith that looks only to the Lord and not to any system or ecclesiastical body.

Life is of value only if it is considered so in the eyes of

God. To save our lives for enjoyment in this world not only will bring failure and emptiness, but it is a sure way of losing life in the world to come.

To adopt such an attitude toward life is foolishness to men, and anyone who does so is considered a bit insane. But if we believe that Christ died and rose again to "redeem us from this present evil world" and give us eternal life in the next, we see it as the only sane way.

Our nation is noted for a great variety of sin and wickedness. Yet nowhere else in the world are there so many churches and so large a percentage of people professing to be Christian. How can it be? Because Christians to a large extent conform to the world. We have escaped the stigma of fanaticism and insanity. But in doing so we have also missed the joy of bearing light and sprinkling the distinctive flavor of salt into the lives of others that they may be transformed.

If we really mean business, if we actually believe the church to be the remnant that will populate the new creation for eternity, if we believe Christ is Who He said He is, then true sanity is to abandon all that stands in the way of full obedience to Him. Nothing can rob us of security. Christ is our security. Nothing can take away our lives. They are given to Him, already. To return to Christ, truth and faith may be madness to the world, but it is the way of sanity in the Church. ■

This article comes from the Department of Foreign Missions and is reprinted with permission of Curtis Dickinson.

Our Father's Business

Continued

about our Father's Business when we see our own Advent Christian General Conference forced to cut salaries and hours, and ministries because God's people do not give enough support? Are we about our Father's Business as He would have us be, when we ignore the needs of others worldwide, and purchase an extra CD or TV or...whatever it is that we don't really *need* but just would like to have??!!

I believe that our American churches can most adequately support their pastors—and reach out in their own individual communities to serve neighbors and neighboring ghettos. I believe that we as Advent Christians can adequately support our United Ministries and still have enough to give to special projects dear to our hearts. I believe that our God is big enough to collectively and individually bless us as one group of all His people, if we will individually and corporately be more concerned with our Father's Business.

Let us together arise, and together reach out helping hands around the world, to all peoples, home and abroad, that God's promise to Abraham may be actually fulfilled by our obedience. Does not our Father's Business require haste? and involvement? ■

DON'T LOOK NOW, BUT...

There's A Prophetic Revival in Adventism!

by David A. Dean

While few people were watching, prophetic activity in Advent Christian ranks has surprisingly surfaced in many places. A prophetic page in *Advent Christian Witness*. A Pastors' Clinic on Prophecy in New Hampshire. Preparation of a new book on The End Times. Church prophetic seminars. Sermons by numerous pastors on prophetic themes. These are signs that there's a prophetic revival among Advent Christian people.

Many of us have felt that we were ripe for a renewal of interest in prophecy. International events have drawn us irresistably to watch the ancient lands of the Bible. Lawlessness and wickedness have attacked our basic sense of right and wrong. Wars, rumors of wars, famines, and earthquakes present themselves as "signs of the times." When given a chance to express themselves, laymen have asked for a "sure word of prophecy" from their pastors. Among our evangelical friends, prophecy was a "hot topic."

Millie Griswold, Director of Christian Education for the Advent Christian General Conference, was one of the first to recognize this interest. "Why not have an up-to-date book on prophetic matters," she asked herself, "one written by some of our leading scholars?" She tested the church people she met and found the interest was there. She recruited several writers, urged them on as they wrote, and edited their copy. That book is now in the final states of preparation. Soon it will get a title, sift through the typesetting equipment, and be ready for Advent Christians to read. (Watch for its appearance in 1983.)

The people who have written for the prophetic page in the *Witness* illustrate how broad Advent Christian prophetic interest is. Cecil Noble, a veteran pastor in the Appalachian region, was one of the first authors to appear. His interest in prophecy is revealed in the weekly columns of the paper he edits for First Advent Christian Church, Hickory, N.C. But, younger men have also written. Pastor Albert Currier in Bellingham, WA, is a careful Bible student. The same is true of Mr. Kenneth Perkins, an Advent Christian graduate student at Regent College, Vancouver, Canada. Ken is especially interested in the prophetic symbols in the Bible. Dr. Oral Collins and Pastor Everett S. Ransom, Jr., have also written on prophetic themes. Dr. Collins teaches at Berkshire and Mr. Ransom pastors at Acushnet, MA.

Much of the credit for the present prophetic revival belongs to Dr. Freeman Barton, chairman of the denominational Task Force on Prophecy. He's a hard worker who, in a quiet way, manages to make things happen. Under his leadership, the Task Force began this prophecy page, held

the Pastors' Clinic on Prophecy at Alton Bay Campground last June, and arranged for a prophetic emphasis at the October convention of the Eastern Regional Association of Advent Christian Churches. He's now working on preparations for a Prophetic Seminar in March in West Virginia and another prophetic clinic in another region of the denomination. Soon the addresses at some of these meetings will appear in a new book on prophecy published by Henceforth Publications.

Early in 1982, I proposed that we declare the year as an "International Year of Prophecy." Events since that time suggest that Advent Christians have acted that way. I think that's great! And, I urge each of you who read this page to take advantage of the interest in prophecy. As we survey the present and look to the future, let's do it through the eyes of Scripture. And with an eye toward "the blessed hope, the glorious appearing of our great God and Savior, Jesus Christ" (Titus 2:13). ■

What's Your Prophetic Question?

by David A. Dean

QUESTION: In a recent article in the *Witness*, James Mattison talks about two resurrections and two judgments. I would like you to treat this matter in your column. Concerning this matter of a thousand years, I see no time for it, no place for it, and no particular purpose that can be served by it. I can't see why some take it literally and then take the seven headed beast figuratively.

ANSWER: : I'm sorry that I had to shorten the actual question submitted above, but I think readers can sense its concern. Right now, I have at hand two other questions on the same topic. And I have asked a couple of writers (with different opinions) to prepare longer articles for future issues of the *Witness*.

For the present, let me say just a few things. From the very beginning of our denomination, Advent Christians have had differing views on the millennium mentioned in

Revelation 20. Most early Advent Christians followed William Miller and Miles Grant in their belief that there is to be a literal thousand-year-period after the return of Christ. Others adopted the views of William Sheldon and later Clarence H. Hewitt that the millennium is symbolic of a period of time during this Gospel Age. Today, as the two articles I hope to have in future issues will show, we still hold differing views.

So please permit me to delay a full answer to your question until a future issue of the *Witness*. In the meantime, may I urge that all of us remember that the personal appearing of our Lord Jesus Christ is the great certainty and central

issue of prophecy. Let us agree on that and emphasize it with power. Then our differences on the lesser issues will fall into place.

—DAD

Do you have questions on prophecy? As a regular feature of this Prophecy Page, members of the denominational Task Force on Prophecy will answer your questions. Please send questions to:

Prophecy Page
Advent Christian Witness
 P.O. Box. 23152
 Charlotte, NC 28212

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New Subscription Rates

As previously announced, the subscription rate for the **Advent Christian Witness to the World** increases to \$10.00 per year effective January 1st 1983. We hope and pray that this will be the last increase for many years. Paper prices and mailing rates appear to be stabilizing after major increases over the past three years.

In relationship to the new rate, we remind you of two special subscription plans. First, the "fellowship plan" rate remains at \$6.80 per person per year. Any group of five or more from the same Advent Christian Church may participate. Contact your pastor for more details. Second, we are offering a "fixed-income" subscription rate of \$8.00 per year for people who cannot afford the price increase. Economic times are hard, many are unemployed or on fixed-incomes. Simply check the fixed income box on your renewal form. No questions will be asked and all names will be kept absolutely confidential. We thank you for your support and your continued reading.

The **Advent Christian Witness** Staff

Healing and Restoration:

God entrusted the responsibility for the building of His early church to a seemingly "rag-tag" group of individuals. Men, who, according to worldly standards, exhibited few leadership qualities. Yet, through the combined efforts of these handpicked men, the gospel message was carried to every corner of the known world.

God continues to build His church today in a similar fashion. At the Advent Christian Church located at the corner of Winter and Howe Streets in Haverhill, Massachusetts, a diverse group of men and women were chosen by Him to share the gospel and to bring unity and growth. Changes incorporated during the last 8 years have included the building of a team ministry, internal administrative reorganization, and the planting of a daughter church. However, the story of this period cannot be told or understood without a knowledge of the man to whom God gave the vision and the building plan: Paul A. Bertolino, lay minister/postal worker/Senior Pastor 1974-1982.

Paul's new life began at age 27 when he volunteered to drive a group to North Reading to hear evangelist Dr. Torry Johnson. In response to a personal invitation, Paul reluctantly attended the initial meeting. The impact of the message drew him back each evening, resulting in a personal response to the gospel at the closing service. This calling and response changed the course of his life paving the way towards a lay ministry built upon a strong evangelistic life-style.

A hunger to learn the truth of the Word found Paul seeking opportunities to learn wherever he could. Bible studies were instrumental in filling this need, as well as a discipling relationship he enjoyed with Rev. James Gustafson. Paul attended the Boston Evening School of the Bible at Park Street Church and several training courses offered in the area. The EANE Congress was and still is a major source of learning and training. He has taken vacation days in January for nearly 20 years to attend and has had opportunity to apply many of the concepts learned in ministry. In 1965 Paul applied for and received a ministerial license in the Conservative Congregational Christian Conference. His motivation for learning and study was the belief that God was preparing him for future ministry, and he wanted to be ready.

Paul's early years of ministry were spent as youth leader at West Congregational Church in Haverhill. This ministry was a springboard for the development of a community wide youth group called "The Fishermen Gospel Team." Later, they incorporated under the name "Kerygma" and enjoyed the blessing of God as the group expanded to in-



clude several ministries. Guided by Paul's vision of ministry and strong leadership, this group ministered for 7 years throughout the New England area bringing the message of salvation through the medium of music, drama, puppets, testimony, and preaching.

A natural organizer, Paul drove many groups into Boston to attend concerts and other evangelical meetings. He was instrumental in bringing films such as World Wide Pictures' "Restless Ones" to Haverhill, thereby leading a community drive for attendance and evangelization.

The life-giving core of all this activity was Paul's love for Jesus, his faithful study of the Word, and his commitment to live the truth. Paul's love for others and his desire to see them mature made the discipling ministry a natural part of his life-style. As a letter carrier, Paul had a unique opportunity to share the gospel with many people. As Paul freely shared his gifts and knowledge with those who were willing to learn, others were encouraged to become responsible stewards of their gifts in assuming leadership positions.

The foundation for a future ministry was built upon this concern for evangelism, discipling, Bible study, and team ministry. In 1974 Paul was asked to supply and become interim pastor of the Advent Christian Church. He was soon called as Senior Pastor thereby reaffirming God's call upon His life and providing further opportunity to share the gifts developed through the years of preparation.

The church was somewhat crippled, broken, and troubled by some internal problems. Many members had left to join other churches or had just quit attending. A group of

The Ministry of Paul Bertolino

by Sylvia George

30 or more had prayed together and carried on as best they could through their months without full-time pastoral leadership.

In the early months of ministry Paul concentrated on bringing healing, encouraging openness of feelings and communication of emotions. Sermons concerning the love of Jesus coupled with his personal, people-centered ministry began to provide a healing balm for the wounds and bring confidence to the small core of faithful members.

As a certain unity returned to the church, a number of old members returned, as well as several friends who had worked with Paul in previous ministries. Bible studies were begun and Sunday evening worship was restored. The ground work was being laid for the fulfillment of the vision God had given Paul for the rebuilding of the church.

The 18th Chapter of Exodus provided the basis for Paul's concept of team ministry. In this narrative Jethro, Moses' father-in-law observes Moses providing leadership for the entire nation of Israel. In this capacity he was becoming overburdened with the problems and concerns of the people. Jethro counseled Moses to appoint able, trustworthy men to share the burden of leadership, thereby freeing Moses to provide a more effective ministry as prophet/teacher of the nation.

In his role as Senior Pastor, Paul provided the vision, the strong leadership and the sound Biblical teaching. He saw the needs of the church and encouraged others to use their gifts to fill these needs. If leadership could not be found within the church body, he reached out and let God lead him to someone with that particular gift needed.

A "tentmaking" concept of team ministry slowly evolved. As the Apostle Paul fulfilled God's call as an evangelist/tent-maker, so each member of the Haverhill team served a double occupation. In 1977 Paul, feeling the need to devote more time to his ministerial duties than his full-time postal job allowed, gave up that job of 20 years and accepted a part-time position in the postal service.

Soon, a young graduate of Berkshire Christian College who was working as a lobsterman in Maine was hired as Assistant Pastor with emphasis in the area of youth and Christian Education. As Gary Havener developed his skill in these areas, he also worked part-time coaching a girl's basketball team and clerking at Zayre's Department Store. Over the next 4 years, under Paul's discipling, Gary developed and matured into a confident minister. He is now serving as pastor of the Advent Christian Church in Beals, Maine.

within the church was recognized. Robert Wilson, Jr., a local fireman and a disciple of Paul's in the early Fishermen years, was hired as a part-time administrator. With the help of a gifted deacon, the by-laws were revised. Elders were encouraged to assume increased leadership responsibilities and prepared monthly agendas with the help of the administrator. The tighter organization resulted in shorter meetings and better informed board members. Communication was encouraged as typed reports of each meeting were distributed to each board member with copies of the elders and quarterly meetings sent to the entire membership through the monthly newsletter. Bob also helped develop leadership through personal discipleship and seminars.

Bob served as administrator for two years. Besides the many administrative changes he instituted, he joined with Pastor Paul in laying the groundwork for bringing into reality the vision of establishing a daughter church. Bob did the research that established Rockingham County in Southern New Hampshire as the best possible place to plant a church. He taught a Sunday School class on church growth, and, together with Pastor Paul, encouraged the congregation to develop an attitude favorable to church growth.

As a result Rev. David Squire was called in 1978 and the process of growth began. Today, the Advent Christian Church of Southern New Hampshire is incorporated in the New Hampshire Conference and is steadily growing as an



evangelistic witness in the community of East Hampstead.

Sylvia George was hired as part-time secretary during this time. When Bob left in 1979 to return to his former church, she assumed his duties as Assistant Administrator and has continued the administrative work of the church.

At the same time that Paul was providing leadership in evangelism and church growth, he was also encouraging an interest in missions. In 1974 there was very little missions program at all. Apart from tithing the annual budget for denominational missionaries, one of the first missions projects was the sponsorship of a World Vision child in India. Later, an additional budget of \$25 per month was adopted to help provide sponsorship of a pilot for Mission Aviation Fellowship. This amount has grown to an annual budget of over \$9,000 which includes the support of several individual missionaries and organizations. Gary Stevens, a member of the congregation, expressed an interest in missions and was encouraged to pursue this interest. Soon, he was given the title of Minister of Missions and has done a capable job of building the missions program of the church.

A concern for ministering to the elderly led to the hiring of Rev. Melvin White, a former pastor, as minister to the elderly. Rev. White built an extensive program of visitation and caring during his year of service. He left to pastor the Advent Christian Church in Oakland, California.

Rev. Samuel Warren came in 1978 as a field ed student from Gordon-Conwell Seminary where he was studying for his Master of Divinity degree. Sam's ministry was concentrated on developing a family life program. He formed a family life committee, planned family programs and had an extensive teaching ministry which included studies on marriage, Bible, and Bible history. Rev. Warren left to become Dean of Students at Berkshire Christian College in the Fall of 1981.

As Senior Pastor, Paul used every available opportunity to study and learn. He attended the Congress each January and encouraged attendance at leadership seminars. In 1976 he took part in a week-long Pastor-in-Residence Program at Aurora College in Illinois and also attended a conference on urban ministry at Hope Church in Chicago, Illinois. Participation in the Field Education Supervisory Course at Gordon-Conwell Seminary enabled him to supervise field ed students, such as Samuel Warren.

Throughout Pastor Paul's ministry at the church, he encouraged members to give first priority and total commitment to their local church. However, his continued concern for fellowship and understanding between the area churches kept him involved with the Greater Haverhill Evangelical Ministerial Association. This group, composed of several evangelical ministers in the Merrimack Valley, held monthly meetings and sponsored joint services from time to time. Members of the congregation were encouraged to become active participants in the World Wide films "Time to Run" and the "Hiding Place" as part of a community evangelistic

outreach. For several years the church joined with the city of Haverhill in sponsoring a singing group from Connecticut "The New Life Singers" to participate in the annual 4th of July celebration at Haverhill Stadium.

Continuing in the tradition of team oriented leadership, Pastor Paul brought a husband and wife team to the church in August of 1981 to minister as assistant pastors and youth leaders. The young couple, Ronald and Jill Curtis, were both ministerial students at Gordon-Conwell Seminary and served as field ed students. They proved to be an invaluable help to Pastor Paul and assumed many pastoral duties as the year progressed.

Pastor Paul's life-style of commitment to Jesus has characterized his years of pastoral ministry. He has lived what he preached. His people-centered ministry of encouragement and discipling provided a training ground for future leaders. As he leaves the pastoral ministry to again assume a full-time job as postal worker, having resigned as Senior Pastor in April of 1982, the work of the church is continuing under the leadership of those he trained. The ministry of Ronald and Jill Curtis has provided a stable, healing bridge as the transition between pastors is being made.

Whatever future plans God has for Pastor Paul, his evangelistic life-style will remain the cornerstone of his ministry. The verse found in 2 Timothy 2:2 will continue to sound the keynote for ministry: "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others."

Pastor Paul is presently residing in Boxford, Massachusetts, with his wife Barbara, two sons, John and Jamie, and foster child, Ann. ■

Express Your Opinion

The Advent Christian Witness wants to hear from you! Have you read something that has helped you? Have you read something that you have strongly disagreed with? Why not express your feeling in a letter to the Editor. We value hearing from you and because you support us by reading, we want to hear what you think. Please feel free to comment on anything that you see in the magazine. Address your letters to:

Rev. Bob Mayer
Advent Christian Witness
P.O. Box 23152
Charlotte, North Carolina 28212

(Note: Do not address "Letters to the Editor" to anybody else at General Conference.)



Advent Christian Women Organized for Service

Caroline Michael,
Director

God Gives New Years

God gives new years,
All white and ready for the marking
Like a field of snow,
And soon the tracks are there
That tell of journeyings we have made,
Aimless, or following to some goal.

He does not ask that we shall keep
Its unmarked whiteness,
But that we shall make,
In spite of needless, foolish steps,
A path that leads across it
To a worthy goal.

James Asa Johnson

Do you have some personal goals for this new year? Have you determined to let God influence you as you do your goal-setting? Are they the goals He wants you to choose?

It is impressive to see God's faithful love even for His unfaithful people. I have noticed this as I have been studying Hosea. God says in Hosea 2:19-20, "I will betroth you to me in righteousness and in justice, in lovingkindness and in compassion, in faithfulness. Then you will know the Lord."

All that are sincerely devoted to God are betrothed to Him; He will give them the most inviolable security imaginable; He will love, protect and provide for them.

How shall we remain faithful to our part of the love relationship? The end of verse twenty says, "You will know the Lord." This is actually a promise that God will reveal Himself more clearly and that He will give us a heart to know Him.

Really knowing Him will be a basis for choosing our goals—our priorities for this new year.

cmm

Attention Spiritual Life Chairmen

WEEK OF PRAYER

Be planning ahead for one of your special opportunities of the year to encourage a prayer emphasis in your church. There are suggested activities in the program kit for the week of prayer or you may be ingenious and develop your own plans to best fit your situation.

World Day of Prayer will be celebrated across our land on March 4, 1983. Usually our WHFMS arrange for their week to include this date.

A Bible-centered worship guide for the World Day of Prayer has been prepared by the National Association of Evangelicals as part of its ministry to the churches of America. The theme this year is "In His Image" and has been written by Christopher Lutes, the associate editor of NAE's quarterly magazine.

If you plan to use these program booklets, please order soon from the National Association of Evangelicals using the attached order form.

MAIL TO: National Association of Evangelicals
Box 28, Wheaton, IL 60187

Here is my materials order for the WORLD DAY OF PRAYER. Please ship:

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Church Women United

A Report by a Participant

by Madge A. Finke

Church Women United is a movement through which Protestant, Roman Catholic, and Orthodox women express their loyalty to Jesus Christ, worshipping and working together on all continents. Unity is found in our loyalty to Him and the use of resources God has entrusted to us—our intelligence, our time, our energy, our money and particularly fervent prayer regarding their use in a commitment to justice and peace for humanity. Cooperation must be built, understanding increased and new patterns of unity developed.

This purpose is stated in the constitution by the following: *"to encourage church women to come together in a visible fellowship to witness to their faith in Jesus Christ as Divine Lord and Savior and, enabled by His Spirit, to go out together into every neighborhood and nation as instruments of His reconciling love."*

Women found early in the history of missions that denominational divisions were confusing to nationals and could shatter the unity of Christ. Positive assertions, not denominational negotiations or divisions, undergirded their work.

In India, as an example, at that time there was no medical care whatsoever for women until Dr. Ida Scudder began teaching the Gospel and healing. Then as a few women in America caught the vision they cooperated interdenominationally and raised money for a hospital and medical training. Strength for such undertaking came by drawing upon the power of the Spirit within. Prayer provided direction and power for cooperating in mission.

Basically the movement of Church Women United has been enriched from such a heritage. *World Day of Prayer* is an early tradition begun in 1887 representing the wide diversity of religious denominations and traditions, race, economic status and ethnic background.

Now women in more than 170 countries and regions will unite in 1983 on the traditional first Friday in March. The WDP resources are translated into many languages. This March the theme is *New Persons in Christ*. It is being prepared by women in the Caribbean—that arc of islands stretching over 1500 miles of sea. Every denomination and

most of the new evangelical churches are represented there.

May Fellowship Day (the first Friday of May each year) has as its 1983 theme *There is a Balm in Gilead* written by women of black denominations related to CWU. Originators of this "festive" day during the depression at the first luncheon had as their program, concerns related to migrant workers and their children. This day of celebration has the three-fold purpose of strengthening our sense of unity, sharing the joy of Christian fellowship and showing the power of Christianity in the day of need. In May, on Blanket Sunday, for \$5.00, warmth is provided for refugees and a sense that someone cares for the homeless.

World Community Day is the third celebration. The 1982 celebration was November 5 and the theme—*Scarcity and Abundance*. As we know "life must be lived forward, but understood backward." This celebration was begun in 1943 as an observance concerned with enduring peace. Values of peace and justice are emphasized with *Intercontinental Grants for Mission*, encouraging United Nations observers, Urban Concerns, and Global Relationships. *The Church Woman* magazine keeps participants aware of such projects and in touch with women in areas of strife such as Korea and El Salvador.

Through *Intercontinental Mission* CWU seeks to follow Jesus as Luke says in his account, "to bring good news to the poor, to proclaim liberty to captives and to the blind new sight and to set the downtrodden free."

New forms of sin, misery and alienation call for new ways to overcome them:

A center for women in crisis and for their children;

Workshops, legal counsel, and ministries to women in prison;

A two-year assignment of a CWU professor of Christian Education at the Latin American Biblical Seminary;

A gift to 5 churches in Lebanon for widows, aged, and urgent medications;

Provision for safe accessible water and gifts of seeds;

Grants to Appalachian Hand Crafts in order that some of the poorest in that area can market women's products and achieve some type of independence;

Work with the Indians.

One of the Haitians who landed in '72 and now has a work permit kept repeating "the church cares, the church

Continued on page 28

Madge Axford Finke is a member of the Aurora, Illinois Advent Christian Church and has served on the WHFMS program committee. She has served as a public school teacher, a minister of Christian Education, a youth director and has taught at Aurora College.

Junior Action

— Looking Ahead to 1983

NORTH

After several years of inactivity Junior Action started again in **Ashland, Maine** in January 1980 with ten youth. Attendance increased steadily to a high of 33 with an average of 25. Our meetings include prayer time, a lesson, crafts, snacks and games. Each month we celebrate birthdays with cake, ice cream and a small gift. A special celebration is held to honor Christ's birth in December. For the children who attend regularly we have a monthly outing such as roller skating, ice skating, swimming, pizza party, nature hike or Christmas caroling.

Special programs and projects included a Bible Memorization Contest with the WHFMS ladies (the JA's won!); the musical presentation of Noah's Ark; reciting memory work during church worship services; a yard sale for Penny Crusade and a food sale for Christmas in October. A project that has contributed greatly to the enthusiasm and regular attendance is a Junior Action tee-shirt. The logo was designed by the JA's. Their tee-shirts make them feel proud to belong to JA!

Betty Chapman
and Kathy Rafford, leaders

SOUTH

The **Waynesboro, Virginia** Junior Action is growing in God's Word! The 12 members enjoy learning Bible verses and have learned lots of them. One of their favorite ways to learn verses is through music. They have been working on the musical, "Noah's Ark." A daily Bible reading program is encouraged and stressed as well as prayer. A prayer circle is used at each meeting along with a Bible lesson and music. The children share together their requests and spend time praying for one another. These JA's love to learn about Jesus!

Nadeen Moles, leader

EAST

The PTL Club (Praise the Lord or People that Love) of **Farmington, New Hampshire** meets Friday nights during the school year. Meetings begin with pledges to the Christian and American flags and to the Bible, prayer and singing. In small groups the JA's memorize Scripture, play games and have brief devotions before coming together for the main study. Contests are held between groups and points awarded for attendance, memorization, visitors, etc. After three months, the top two groups are given prizes or taken on a special outing.

They've had a costume party in October, Christmas caroling, crazy hat day, parents' night, puppet show and a pot-luck supper with parents. A Bible memorization packet and devotional book were made available for the children to take home. We encourage our children to learn more about Jesus and share His love with others.

Jim and Marilyn Kingsbury, leaders
Assistants: Ardie & Robert Yoder,
Bruce Dodge
Tim and Eugene Goodwin, Jr.

Linda Moore, Nat'l. J.A. Supt.
Rt. 8, Box 274, Concord, NH 03301

Working Together in 1982

WEST

The **New Albany, Indiana** Junior Action began as a result of an outreach program into the community with 13 youth who accepted Christ. Meetings begin with an active game followed by a skit, movie, or creative method of presenting the Bible story. Small groups meet to discuss and read the Bible story themselves. A table game designed to review the Bible story is played to reinforce the concept. The JA's enjoy helping and participating in the meetings and have a special outing once a month.

Barbara Vannah, leader

♦♦♦♦♦
Juniors at **Durham, North Carolina** have been writing to our missionaries. They have enjoyed studying about missions using "Straight Arrows for God." They also presented a play on missions. The youth in Junior Action enjoy taking responsibility within their group for aspects of their meetings. They are excited about sharing and learning more about Jesus.

Linda Hicks, leader

North, South, East and West, **Junior Action** is working together and looking forward to 1983!!

Church Women United**Continued**

cares, the church cares" after he'd been told that was why women were concerned about getting refugees out of jail. This is a sketchy representation of global mission as it preaches the Good News.

In earlier days, when budget was extremely limited, national leaders of unusual significance have come, often gratis, for Celebrations, encouraging local women. Always a few men join us and frequently help care for guest speakers. Aurora is blessed in having Myrta Pfeiffer, past President of World Methodist Women, an active church woman in our community. She has provided programs and served on CWU committees (even with her full schedule of world travel) and has returned the honorarium to further the movement.

The WHFMS Executive Board asked what CWU has meant to the Aurora Church. An overall answer is that it has been a two-way and mutually rich experience. We are part of a global consciousness of mission and in return a number of persons in our WHFMS have provided leadership and hopefully vision. Our united projects have given strength where no one church could have been as community-minded alone.

CWU in Aurora was "born" at the YWCA—a broad base which made it possible to then become a movement. Some of the present Aurora women remember our involvement in early days. We honor Myrtle Singleterry and Ruth Hewitt for their contributions in the forties.

Forums have made opportunity to share concern for child care, handicapped persons, women's rights, working mothers' problems, migrant farm ministry, hospices and health problems.

By studying these and other community problems, our limited resources eventually helped make possible grants, foundation money, government, professional and volunteer personnel. People for Child Care, Wilkinson Child Center, Mutual Ground (center for abused wives and children), Family Support Center, Foxhill Home (for unmarried mothers), Crop Walk, the Candle (a center for activities with persons recovering from difficult emotional strains), boycott of Nestle products (manifesting concern for infants in the Third World), helping to initiate concern for eventual employment of a Chaplain for the nursing homes (they have been women Ministers of the Gospel)—are some of the concerns conceived and nurtured in infancy through church women's prayers and vision and expressed in a variety of ways through CWU. God used our work as a forerunner to the Ministerial Association accepting major responsibility for employing the Chaplain. Each of the interests named above are independent now with trained, accredited staff and budget sources. Widowed Support group is the latest community ministry instituted by CWU.

Wells, a series of Bible studies, so named because Jesus taught a woman at the well, are arranged annually,

sometimes following Lent; other years after CWU retreat, held recently at what was known as Camp Rude—renamed Riverwoods Christian Center.

Our *Church Woman of the Year* is honored annually at the YW with community Outstanding Women of the Year. The group is gracious in its recognitions. Advent Christian Church was so honored in 1981, with recognition following in the House of Representatives at Springfield capital.

The Body of Christ in Aurora needed to be involved in 1982 with three new concerns. The New York disarmament talks were of global significance while locally it was a year of growing unemployment; inflation had an impact on fixed incomes and general cutback in human service programs.

(1) On June 12, the day of the disarmament meeting, a thousand people in the Fox River Valley participated in some part of the local nuclear freeze walk. About 20 walked the 30 miles from Oswego to Elgin.

On Hiroshima-Nagasaki remembrance day, a prayer vigil was held with some input in planning, help in promotion and limited participation by our women in the walk and vigil.

(2) The Aurora area interfaith food pantry has been a cooperative project of Aurora area churches. CWU sent a representative group to join others at City Hall when only a few were carrying the bulk of the load. A large number of pastors expressed inadequacy in caring for the poor. A social worker from the Aurora Advent Christian Church, employed at the Salvation Army, has been part of the leadership. The Catholic churches have provided a coordinator who has professional training. Now there is help for 5,000 hungry people.

Primary breadwinners are simply unable to find work. Some who have received help share their few garden products. Excess garden produce has been brought to our church where members leave donations for the pantry fund in exchange for fresh vegetables. If each church person in Aurora contributed one can of food a Sunday, we could feed the hungry of the whole city. This has been a life-saving experience for children, aged and handicapped in a community where unemployment is nearly double national statistics. Church Women United has been fortunate to be a part of "doing it unto Him."

(3) However, the pantry cannot care for transients—people without a home, a can opener or spoon. The *Soup Bowl* can care for 150 people through cooperative effort serving a hot meal two days a week. Each church provides volunteer helpers for a week; food is contributed from businesses, our gardens and adjoining farms. The menu includes soup, casseroles, vegetables and beverage. A retired chef cooks the food and gives his time and experience. Many are canning and freezing so that this venture may continue to feed people in the winter time.

We must be aware that hunger is the tip of the iceberg.

Continued on page 31

Have You *Prayed* For Laura Putnam Today?



Laura, an Ordained Minister (ordained by the Vermont A.C. Conference), has spent the last 19 years of her life as a career missionary to the Philippines. While on the field she served as Director of the A.C. Youth Hostel in Cagayan; worked with the national conference in areas of church planting and church growth; organized Sunday Schools; served as Superintendent of the Philippine Field Council; assisted in student work in the U-2 Program; worked as Church Planter in Surigao; trained Filipinos for supervision work; and directed Oro Bible College.

Upon returning to the states this past year for furlough, she feels that the Lord has put a temporary block to her returning to the field and that He is leading her into a ministry here in the states. *Pray with Laura, that she will understand what the will of the Lord is for her new ministry.*

One of Laura's favorite Scriptures is:
"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). ■

PLAN...PLAN...PLAN...BUT PRAY

Someone said that in spite of all our planning... planning...planning, we will never get the job done without praying. I agree and have seen that principle proven in action. Plans are all well and good. Prayer is not only all well and good but is *vital* if the work of God is to be completed.
J.E.H.



We questioned Laura Putnam, career missionary to the Philippines, for ideas on improving the Prayer Partnership. She suggested praying as the Scriptures instruct which you will see listed with the Prayer/Praise requests. Thanks, Laura.

JANUARY

- 16 **PRAY** for Bob Bland, Director of Teen Missions, that God will touch his body and heal him completely. (James 5:15)
- 17 **PRAISE GOD** that the total amount of money needed for the Philippine Jeep was raised. (Philippians 4:19)
- 18 **PRAISE GOD** that DOROTHY WARRINER knows the love of Christ and can really be aware of His love today—her birthday! (Ephesians 3:17-19)
- 19 **PRAY** that BESSIE SMITH will have God's quietness and peace as she handles the end of the year finances and in preparing the end-of-the-year reports. (Philippians 4:6-7)
- 20 **PRAISE GOD** that HOWARD and ANNA MAY TOWNE have been able to continue their work among Muslims in the Philippines (Philippians 1:6)
- 21 **PRAY** that BERYL JOY HOLLIS can have the faith that can remove the mountains or hindrances that prevent them from obtaining the land so badly needed for new churches. (Matthew 21:21-22)
- 22 **PRAY** for wisdom for our missionaries and our Advent Christian General Conference as we project ministry and finances for the upcoming years. (James 1:5)
- 23 **PRAISE GOD** for FLOYD POWERS' opportunities to "relax" and enjoy the Christian experience in the Portland, ME area. (Matthew 11:28-30)
- 24 **PRAISE GOD** for MUSA POWERS' good feelings about their life during their furlough here in America. (Ephesians 5:20)
- 25 **PRAY** for LUREE WOTTON as she heads into the last 3 months of school at OBC and as she makes plans for furlough and for others to take over. (John 10:15)
- 26 **PRAY** that DAN and MARJORIE GOODWIN will be renewed in the Spirit of their mind as they learn the Japanese culture. (Ephesians 4:23)
- 27 **PRAY** that MELODIE DEAN's work with young mothers will develop into an ongoing ministry. (Ephesians 1:17-18)
- 28 **PRAISE GOD** as DAVID DEAN counsels and teaches young pastors and enables them to understand the will of the Lord. (Ephesians 5:17)

- 29 **PRAY** that MARION DAMON can have the mind of Christ through Government harassments and other oppositions. (Philippians 2:5)
- 30 **PRAISE GOD** for \$17,226.92 over the Penny Crusade Goal for 1982. (Philippians 4:4)
- 31 **PRAY** that we will reach our 1983 Penny Crusade Goal of \$195,000.00. (Matthew 19:21)

FEBRUARY

- 1 Continue to **PRAY** for each missionary for freedom from Government harassment and that they can know God's presence even in tribulation. (John 16:32-33)
- 2 **PRAISE GOD** as MARY BROWN continues steadfastly in prayer, watching therein with thanksgiving. (Colossians 4:2)
- 3 **PRAY** with AUSTIN and DOROTHY WARRINER that God will give them proper interpretation as they teach the Scriptures to the Japanese. (John 16:13)
- 4 Continue to **PRAY** about the financial support of General Conference. (Luke 6:38)
- 5 **PRAY** that BARBARA WHITE will be strengthened by God's Holy Spirit as she faces opposition and Government harassment in India. (Ephesians 3:16)
- 6 **PRAISE GOD** for the six Sunday Schools that the Beryl Joy Hollis Team is conducting. (Matthew 21:22)
- 7 **PRAY** that MARGARET HELMS will know God's power as she visits some of the churches and inspires ongoing church growth. (Ephesians 1:19)
- 8 **PRAY** with MARIAM DAMON and BARBARA WHITE as they start their school of Evangelism in Kodaikanal. (John 14:12-14)
- 9 **PRAISE GOD** for ALICE BROWN as she walks in love through the churches in North America while on deputation. (Ephesians 5:2)
- 10 Continue to **PRAY** for the People's Republic of China. (1 Thessalonians 5:17)
- 11 **PRAISE GOD** for the increased giving for Minute Man 1982. (1 Thessalonians 5:18)
- 12 **PRAY** for unity among the Malaysian A.C. Conference (1 John 4:7)
- 13 **PRAISE GOD** that SYLVIA WHITMAN is used as a light in darkness through her ministry in Japan. (Matthew 5:16)
- 14 **PRAY** that our missionaries will have good relationships with Government officials whom they deal with. (Romans 13:7)
- 15 **PRAY** that LAURA PUTNAM can be used of God to produce good fruit for the Glory of His name. (John 15:16)

MISSION Directory

INDIA

- | | |
|---|--|
| Marion Damon (March 27)
American Advent Mission
Guindy, Madras 600 032
India | Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
India |
| Barbara White (January 14)
American Advent Mission
Guindy, Madras 600 032
India | |

JAPAN

- | | |
|--|--|
| Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan | Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan |
| Dan and Marjorie Goodwin
Asukano Christian Center
3-18 Asukano Kita 2 Chome
Ikoma Shi, Nara Ken 630-01
Japan | |

MALAYSIA

- | | |
|--|---|
| T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia | Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia |
|--|---|

PHILIPPINES

- | | |
|--|------------------------------------|
| Bessie Smith (March 27) | David E. Dean (December 20) |
| Luree Wotton (August 29) | Melodie Dean (August 9) |
| Margaret Helms (September 18)
Address for all listed above: Box 223, Cagayan de Oro City 8401
Philippines | |
| Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801 | |

ON FURLOUGH

- | | |
|---|---|
| Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867 | Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060 |
| Floyd Powers (October 8)
Musa Powers (February 28)
22 Granite St.
Portland, ME 04102 | Laura Putnam (August 22)
Rt. 6, Box 193
Live Oak, FL 32060 |

*The missionaries' birthdates follow their names.

Penny Crusade Update

as of November 18, 1982—

\$192,226.92.

We praise God for His faithfulness!

Church Women United**Continued**

When there is no money, problems of depression, medical insurance, and family fracturing are related. We as Christian women must be caring women. There is strength in worshipping and working together. May we minister as Jesus ministered in the mutuality He experienced with friends.

As part of an extended family of God we have not diminished the love shared with our denomination but the support of other Christians gives reciprocal strengths. Whether we work in acceptance of one another; love and understanding and commitment to our common Lord and Father.

As we face the future as channels of reconciliation, it is with great anticipation, and some anxiety, following forty silent, changing productive years.

Church women when united are part of a great flow of tradition, undergirded by faith that has extended across the centuries. With a great host of committed Christian women we must speak the Word of Truth witnessing our faith. It must be embodied in our life and actions.

God creates and recreates and women together become participants and agents of the Spirit.

We must have hope for all persons, joy for victorious living and peace with all, because in Him is our peace. Church Women United strives to be a viable expression of our Christian commitment.

Editor's note: At the WHFMS Executive Board meetings held in Aurora, Illinois in June 1981 it was requested that someone involved in "Church Women United" write an article sharing her views to be printed in the *Witness*.

■
cmm

Pictures Which I Thought You Ought to See



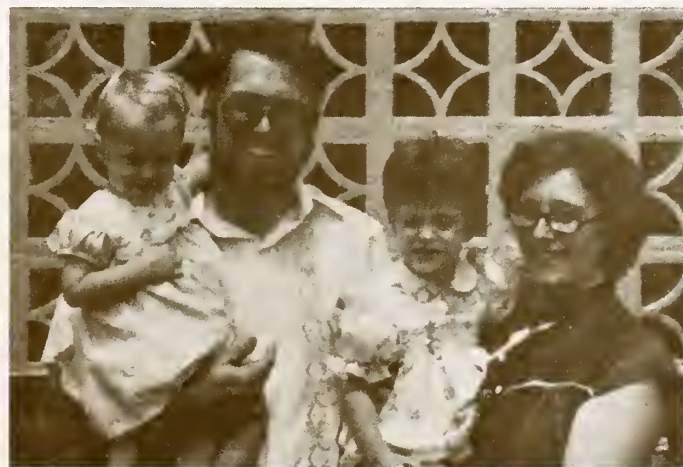
Latest picture of Maranatha Bible Church (Advent Christian) in Cagayan de Oro.



Oro Bible College next door to Maranatha Bible Church.

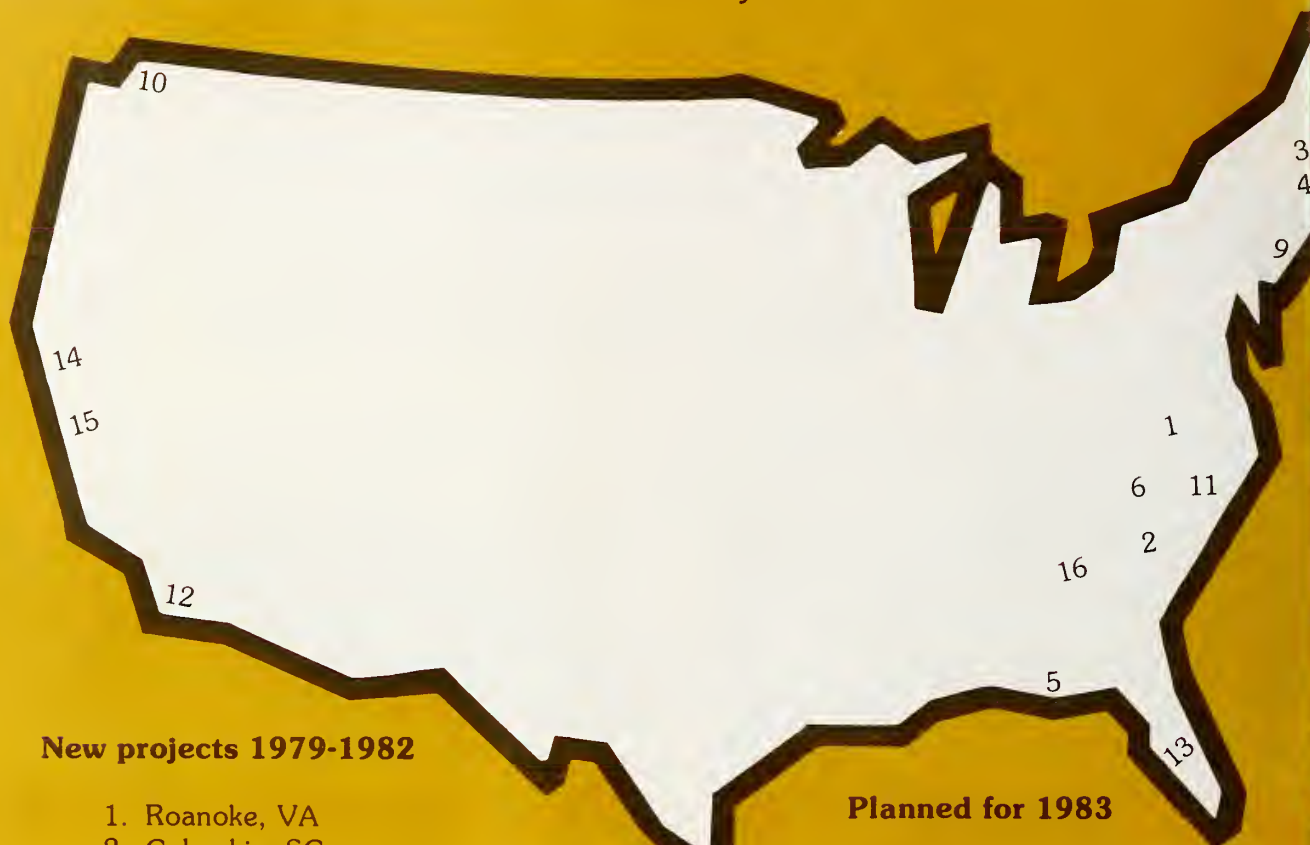


Ma, our worker at the Advent Christian office of Christian Education near our Claveria Advent Christian Church.



The two "peas in a pod" and their parents, David and Melodie.

180 million Americans do not know Jesus Christ as Savior and Lord. are beyond the reach of existing churches. Advent Christians are rising to the challenge to establish at least one hundred new churches by 1988.



New projects 1979-1982

1. Roanoke, VA
2. Columbia, SC
3. Plaistow, NH
4. Dalton, NH
5. Tallahassee, FL
6. Gastonia, NC
7. Biddeford, ME
8. Belfast, ME
9. East Lyme, CT

Planned for 1983

10. Ferndale, WA
11. Cary, NC
12. San Diego County, CA
13. Brandon, FL
14. Santa Rosa, CA
15. San Jose, CA
16. Atlanta, GA

Your church or conference can help meet the challenge:

Contact the Office of Church Expansion for tools to assist you.

P.O. Box 23152, Charlotte, NC 28212

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THE
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WITNESS

TO THE WORLD

February 1983

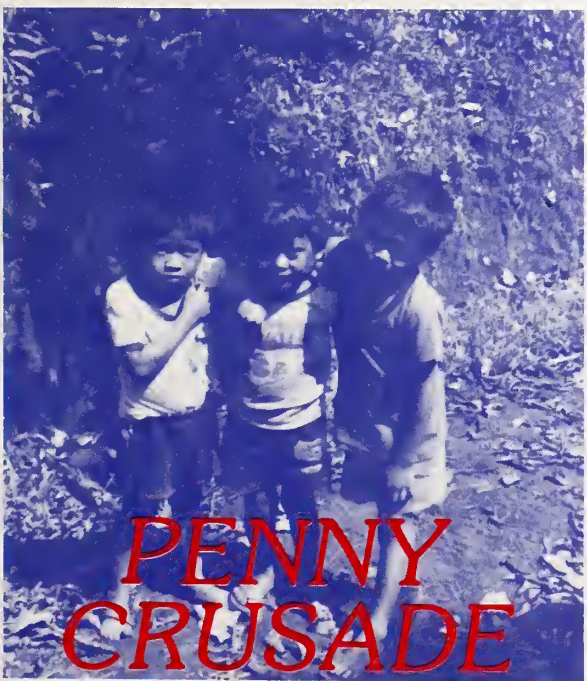
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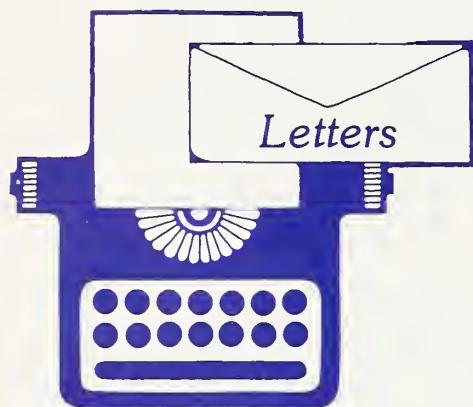


CHILDREN NEED



J
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to the Editor

Building the Church

If by some chance I could travel to Advent Christian Churches, I would urge members to remember the commitment they made when they first united with the church.

God has given our denomination a fantastic heritage. Men and women have given everything to spread the Good News of the Second Advent of Christ. I have grown up in other denominations but feel that ours has a special heritage.

I am, however, becoming concerned about the problems our church faces today. These are problems that are a basis for closing churches unnecessarily.

I remember as a little girl, when my parents and I were out riding, if we passed a church all boarded up, I would feel a little pain. I would dream of reopening it. Beloved, it is my belief that God does not close churches, people do!

People close churches because of their lack of faith and unbelief and because they forgot the commitment they made before the congregation and God.

The pastor of the church I attend (another denomination) claims that when you stay away from church for anything other than illness or death that is your vote to close your church. I thought of the many excuses people make for staying away on Sunday morning. When the pastor of our church extends the right hand of fellowship to new members everyone in the congregation rereads the church covenant. We all should do this!

We do not have a problem as a people with the first point, but we do with the second one. It speaks of being co-laborers together for Christ, of walking in unity and bearing one another's burdens.

Paul wrote in Galatians 5:14-15, "The entire law is summed up in a single command 'Love your neighbor as yourself.' If you keep on biting and devouring each other, watch out or you will be destroyed!" When we complain about the pastor and others in the church we are destroying the fellowship, voting to close the church.

Recently I attended one of the seminars conducted by Christian Education Director, Millie Griswold. In that seminar was a section dealing not only with bringing in new people but also dealing with giving them something to encourage them to continue. I could not help but hear in my mind some comments that have come in time gone by such as "What makes so-and-so come in and think they can run our church?" This beloved, has happened but ought not to be. Maybe the Lord has directed this so you are complaining about what God is doing.

How many of us keep the phone wires hot with bits of information and gossip? Oh, how we Christians need to love one another.

Number three says we'll support the church with our presence and our means. Many of us boast about what we give, but where are we when there is something going on at church. Somehow I feel that we as pastors and members have not taught what commitment really is. Many of us have been very good examples.

What I am trying to say without sounding beligerent, is that we need as Advent Christians to be united in every cause. If we don't like something, tell the Lord first. It might be you'll get the answer there. Then go to the person. He might just be doing what God has asked him to do. Since the church is made up of humans there will be imperfections, but we cannot build on what we have now if we undermine what we are trying to do as a people. ■

Esther W. Bartell
Schenectady, New York

Who is Jesus?

Dear Editor:

Mr. Spooner's rather biased and prejudiced letter in the November issue of the *Witness*, conveying the idea that the Advent Christian Church should be more seriously concerned about certain theological questions, was in reality a subtle suggestion that the church should embrace the paganistic and baseless vagary, more specifically known as trinitarianism.

Bristling with iffy assertions, pure assumptions and forced conclusions, it was in my opinion a lot of pure unadulterated malarkey while wrestling at the same time God's Word in behalf of a doctrine, trinitarianism, that's not susceptible of proof by Holy Writ.

But please, Mr. Spooner, grant me the benefit of some iffs too. For example: If Christ was co-existent, co-eternal, co-extensive and came into the world with the attributes and nature of God, He did not, He could not die "for our sins according to the Scriptures." We are without a sacrifice for Deity is not subject to death. Right?

Then again: Why, please answer, if Jesus, having co-existed with the Father in the eternal past, and then conceived and begotten and born from the womb of the Virgin does that not occur to the mind of any rational and intelligent being as grossly preposterous?

Then again: If Jesus was God, having the power of Deity, why did He not animate His own self back to life from the grave instead of God doing it as Peter said God did?

Representing the birth and conception of Baby Jesus as only an implant or transfer from an eternal realm not only maligns that essential and precious truth as a distorted farce but it also accuses Gabriel of willful duplicity in effect, for not telling Mary the truth.

Was Jesus mistaken in His statement in Jn. 14:28 that, "the Father is greater than I" indicating two separate and distinct beings? How could they conceivably be co-existent, co-eternal, be the same person and yet one be greater than the other? Doesn't that assault one's intelligence somewhat? What do you think?

The unwelcome inroads made into the Advent Christian denomination by such dogmas as reincarnation, pre-existence, etc., vagaries of pagan philosophers, are in my view existing in our church without biblical sanction.

John P. Copenhaver
Charleston, W. Va.

Dear Editor,

I was intrigued with your "Letters to the Editor" section in a recent *Advent Christian Witness*. As you may know the Church of God Abrahamic Faith is conditionalist and pre-millennarian. The observations of Craig Spooner about "Who is Jesus Christ?" prompts me to enclose an article which may be of interest. I know that Advent Christians are not unwilling to examine material from other (certainly not hostile!) quarters.

Yours sincerely,
Anthony Buzzard, Oregon Illinois

Ed note: Mr. Buzzard is a guest lecturer at Oregon Bible College, Oregon, Ill. He enclosed an article that he had previously written. His work asserts a different viewpoint of Craig Spooner's letter. If you wish a copy, please write to him in care of Oregon Bible College, Oregon, Ill. 61061.

Israelolatry:

Dear Editor,

Your remarks regarding what might be called "Israelolatry" in the December *Advent Christian Witness* were both lucid and appreciated.

Yours,
Jim Brandyberry, Barboursville, KY

Dear Editor,

Re: Editorial in the December issue of the *Witness*. Whether or not one happens to agree with the editor's opinion (I happen to agree wholeheartedly), it was a courageous and thought-provoking article. I hope this is indicative of a new and prophetic ministry for the *Witness*.

Michael E. Gooding
Nooksack, WA

from the editor



The question of Nuclear Arms and their necessity has come to the forefront of public discussion. In our churches, in our schools and in our local communities, debate has been sharp! Christians have taken differing positions on the question of how Nuclear Arms relate to overall American defense policy.

From a practical standpoint, two specific proposals have emerged. One proposal calls for the United States and the Soviet Union to negotiate a verifiable, bi-lateral nuclear weapons freeze. Another suggests that the recent Soviet military build-up has placed the United States at a great disadvantage and that before negotiating any arms reduction or weapons freeze, the United States must offset any Soviet superiority.

As Christians, we must view the arms race not only from a pragmatic point of view but from a Biblical and ethical viewpoint as well! Two important moral and ethical principles must guide our thinking. First, war in any form is essentially caused by human sin and disobedience. War, violence and aggression in all forms are not proper in God's view. Moreover, Christians are called to be peacemakers (Matthew 5:9), agents of healing and reconciliation who demonstrate a Biblical way of dealing with conflict, whether it be a conflict between people or nations.

Second, and equally important, it is morally wrong for any democratic society to not have adequate preparations for the defense of its people and homeland. Many European nations were not prepared to adequately deal with Adolf Hitler and the result was disaster for the entire world. The possibility of dictators and tyrants who seek to enslave and control vast populations is ever present (One only has to remember Idi Amin and Mohammad Quadafi). This second principle presents a problem for Christians who seek a meaningful response to the arms question because at times, it appears to conflict with the first.

These two principles are important for providing a framework for Christian reflection of the nuclear arms question and any proposed solutions. In light of them, let us look at the cold stark realities of Nuclear War:

- (1) A one megaton warhead exploded on any American or Soviet city, would cause hundreds of thousands of dead and injured, the destruction of all buildings and services (hospitals, fire, police, etc.) within four to fifteen miles of the blast center as well as major disease, burns and illnesses.
- (2) Less than 1000 megatons correctly placed could destroy *all* Soviet and American cities of over 100,000 people. While there would be survivors, the fabric of both societies would be destroyed beyond repair and the world would be plunged into a new dark age that would take thousands of years from which to recover.
- (3) Currently, the United States possesses 30,000 strategic and tactical nuclear warheads. The Soviet Union possesses 20,000.

Continued on page 4

On the Cover: "Why Children Need Jesus," this year's Penny Crusade theme, is the focus of our cover this month. Young people from Japan, Malaysia, the Philippines and India are featured.

Photos by Ed Hickel and Adrian Shepard

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Editor-in-Chief

Robert J. Mayer

Missions Editor

J. Edgar Hickel

WHFMS Editor

Caroline Michael

Graphic Arts Designer

Rickie Hickel



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In preparing an editorial such as this, research of materials that deal with both sides of this issue is absolutely essential. I do not think that there is one "Christian position" on every issue and I respect all Christians who agree or disagree with me. My purpose is to stimulate thinking. We as Christians must attempt to deal with issues like these from Biblical viewpoints. The following is a short list of materials dealing with Christian responses to the Nuclear Arms question:

Materials and Organizations that favor a U.S. Arms Buildup as the best response to the Nuclear Arms question:

1. **American Defense Policy and Nuclear Weapons Control** by Rep. James Martin (R-NC). An address given by Rep. Martin last September. If you would like a copy, drop me a stamped self-addressed 8½ x 11 envelope and I will get one to you.
2. **"It Pays to Increase Your War Power: A Case for Nuclear Deterrence"** by Col. Don Martin Jr., *HIS Magazine*, November 1982
3. **Committee on the Present Danger**. 1800 Massachusetts Ave. NW #601, Washington D.C. 20036

Materials and Organizations that favor a Bi-lateral, verifiable Nuclear Freeze as the best response to the Nuclear Arms question:

1. **"Peacemaking, the Best Medium: A Case for Nuclear Pacifism"** by John R.W. Stott, *HIS Magazine*, November 1982
2. **Sider, Ronald Nuclear Holocaust and Christian Hope: A Book for Christian Peacemakers**. Downers Grove: InterVarsity Press 1982
3. **Center for Defense Information**. c/o Rear Admiral Eugene R. LaRocque (USN-Ret.) 303 Capitol Gallery West; 600 Maryland Ave. SW; Washington D.C. 20024

—Bob Mayer

While the United States possesses more weapons and more accurate guidance systems, the Soviets possess larger, more destructive weapons and have a slight advantage in the number of medium and long range ICBM's. Both sides have enough to destroy each other many times over.

Nuclear holocaust is something that is hard to fathom. The amount of death and destruction is impossible to comprehend. It would make the tragedy of World War II look like a Sunday School picnic in comparison.

The sense of helplessness and horror that even thinking about nuclear war makes us feel, means that Christians cannot be silent. But what should we do? Both sides in the current policy debate certainly agree that nuclear weapons are a costly and dangerous risk. War and especially nuclear war is something that we must work to prevent. The question is "how?"

Those who advocate a bi-lateral nuclear freeze assert that the United States and the Soviet Union are roughly equivalent in nuclear capabilities and that the best way to stop the arms race is to stop the testing and production of new nuclear weapons. Those who advocate an arms build-up claim that the Soviets possess strategic nuclear superiority over the United States and will not hesitate to use it if the opportunity arises.

What about the Russians? Four observations are in order:

- (1) The Scriptures teach Christians to love their enemies and so, any hatred of the Russian people is unbiblical. God has made all peoples in His image and if we lose sight of this Biblical truth, we blaspheme the living God.
- (2) Perhaps the better question is, "What about the Soviet government?" After all, they have stated clearly their intentions to see "Marxist-Leninist-Communism" politically dominate the world and their human rights record is adequate evidence of this desire.
- (3) The Soviet government is now beginning to feel the effects of their prolonged military build-up. Their economy is suffering, their agricultural output is declining. One-fourth of their military is tied to the Chinese border. Poland and Afghanistan demand their attention. An end to this massive build-up would be in their economic self-interest.
- (4) Premier Breshnev's death definitely means a transition in leadership. The new leaders must deal with an economy that flirts with disaster and a foreign involvement comparable to what the United States faced in the Vietnam war.

I am a realist. The Soviet government has not provided many reasons for me to trust their intentions. I deplore their involvement in Poland and Afghanistan and I detest their slaughter of innocent people. I am firmly committed to an adequate defense of the United States and the West. Strengthening of America's conventional forces will be a necessity in the coming years.

I am also a Christian and I hate war. I feel revulsion when I think of the horrors of nuclear war. I am deeply concerned that by accident or by design, nuclear war could ravage the earth in the next twenty years. Moreover, I wonder whether our government is telling the truth when on the one hand, the President claims that the Soviets have a superior-

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Editorial

Continued

ity over the United States in strategic nuclear arms and on the other hand, the defense department reports that the United States and the Soviets are roughly equal in nuclear capabilities.

Given the two fundamental moral principles stated earlier, the stark realities of nuclear war and the economic hardships faced by both the United States and the Soviet Union, this editor feels that a verifiable, bi-lateral nuclear freeze is the best option for stopping the arms race before it gets out of control! We are faced with a unique moment in history when the United States and the Soviet Union are roughly equal in nuclear weaponry and technology. Both sides also have the technology to verify any and all

agreements made between them. Now is the best time to stop this disastrous course that both countries are on!

A nuclear weapons freeze will be difficult to negotiate given the mistrust that has built up on both sides. I think however, that we must try, because the freeze is the only course that I see that can balance the two ethical principles mentioned earlier. We must reject the extremes of unilateral disarmament and a massive military buildup. Moreover, as Christians we must work to make sure that nuclear war never happens! Now may be our best opportunity. What do you think?

Shalom,
RJM

"Unless the Lord builds the house, those who build it labor in vain. Unless the Lord watches over the city, the watchman stays awake in vain" (Psalms 127:1).

Dear Friends,

In these past few months I have been involved in a couple of building projects. I would like to share with you about them.

Our goal at Oro Bible College is building lives. As in any school program, we are concerned with academic achievement. The students this past semester were cooperative with good class attendance and evident interest in learning. But even more important than this is the character building that goes on at the same time. Our students are normal young people and they face a variety of problems. Still, we saw real growth as they struggled with daily application of Christian principles.

In order to be better builders, the faculty members are seeking for ways to improve our teaching. We are trying to clarify the relevance of each course for ourselves and our students. We are also trying to make our assignments practical. For example, if they are studying the diety of Christ, they must use this information to answer the questions of the person who does not believe that Christ is truly God. (There are many groups here who hold such teaching.) If the course is in the area of Christian education, then they must be teaching and practicing what they are learning. It is sometimes a challenge for the teacher to find ways to help the students do this.

We have had another building project going on as well. We have built a small three door faculty apartment house. Each apartment is about 10 by 18 feet and has two rooms. These are a kitchen-living room and a bedroom. We tried to use our resources wisely in order to stretch the funds but still over spent by about \$885.00. Our teachers should be able to move in by early November in time for second semester. It will provide economical and handy housing for three teachers.



OBC Faculty and Staff (Luree is 2nd from left)

I thank God that this one building project is about done. I thank Him also that the other projects are going on and that He is building young men and women into a form that He can use.

Prayer requests:

1. Wisdom for the Oro Bible College Faculty and staff.
2. Growth for the Oro Bible College students.
3. Financial needs of OBC as we finish up 1982 and plan a budget for 1983 and also finish paying for the faculty housing.
4. Health, strength and wisdom for myself.

My own health stays about the same. I thank God for a good doctor, for medications that help me and for the patience and understanding of my co-workers when I can't work as many hours as I would like.

May God bless you all and guide you to someone who needs to hear the Good News about our Lord Jesus Christ.

Your sister,
Luree Wotton

CITIZENSHIP

America is a nation in transition, in the eye of a storm which pollster Daniel Yankelovich calls a "sweeping irreversible cultural revolution...transforming the rules that once guided American life." Powerful forces are shaking the very substructure of American life.

Like all revolutions, the most profound struggle is going on in us. We are desperately seeking certainty in the midst of confusion and hope in the face of disillusionment. Above all we are confounded by the maddening contradictions which plague us. Consider just these four illustrations:

The boundless affluence considered to be the fulfillment of the American dream led to indifference and spiritually destructive materialism.

The technology which promised to lead mankind to a new promised land now threatens to obliterate it in a giant mushroom cloud.

The self-fulfillment spree of the '70s led not to the expected expansion of the human potential but to isolation, loneliness and the death of community.

The lofty visions of freedom and democracy which ennobled America's mission as a world power floundered in the rice paddies of a distant continent, raising unprecedented and unanswered moral questions.

Jacques Ellul, the French lawyer-theologian, wrote: "Day after day the wind blows away the pages of our calendars, our newspapers, and our political regime, and we glide along the stream of time without a judgment...If we are able to live in this world...we need to rediscover the meanings of events and the spiritual framework which our contemporaries have lost." Precisely! We are a people wandering in a spiritual wilderness, searching frantically for our roots and crying out for an understanding of the context in which we live.

If you follow daily headlines you will quickly conclude that the dominant issues in American society are inflation and economic policy, or defense spending and social security, or conflicts between conservative and liberal political philosophies. But these are surface issues. The deeper issues are first, what values will we live by—absolute truth, the Holy Word of God, or the arbitrary, relative whims of

the humanist elite; and, second, who will set the moral agenda—the church or the bureaucratic social planners and vested economic interests of secular society?

America's moral leadership is up for grabs—and that is where you and I come in. The outcome of today's revolution will be determined by how we respond to the cries of our people for moral direction and vision.

"America's moral vision is up for grabs...The outcome of today's revolution will be determined by how we respond to the cries of our people for moral vision and direction."

Recent government budget cutbacks put the challenge squarely before us. For 50 years, politicians have led us to believe that government could provide answers to all social ills. Their recipe was simple: enact a law, add at least one government agency, pour in money and stir continuously.

But the \$100 billion deficit and a stagnant national economy shatter that myth. We are learning that there are limits to what we once thought was the endless abundance of the American economy. So government deficits must be curbed, lest they continue to fuel morally indefensible, double-digit inflation.

But the cutbacks hurt those most dependent on government aid, that is, the poor. If inflation is a moral issue, so, too, is society's concern for its disadvantaged and oppressed. We Christians know from the Old Testament prophets that a people who would sell the poor for a pair of shoes stand in fearsome judgment of Almighty God.

So the government's budget crisis raises a moral dilemma for our society, and a spiritual issue for the church. How we respond will say much for the kind of people we are and hope to be; that's why I consider the budget crunch Round One in the battle for America's moral leadership.

The church faced its first test in New York City. Last Christmas 36,000 homeless men and women were wandering the city's streets at night. Mayor Koch appealed to religious leaders for help: if each one of New York's 3,500

Charles Colson is Director of "Prison Fellowship," an interdenominational ministry that works with prisoners on an individual level and lobbies for meaningful prison reform. Mr. Colson also served as "Counselor to the President" in the Nixon administration. This article is copyright ©1982 by Prison Fellowship.

in the Holy Nation

by Charles Colson

churches would care for just 10 homeless people, a desperate human problem could be quickly solved, and without huge government expense.

The New York Times reported the religious leaders' response. One Protestant representative was concerned about protocol: "The mayor never mentioned this to me...nobody in his office called to apprise me of this." A Catholic spokesman sidestepped. A Jewish leader explained that many of the synagogues would not have money for increased heating bills.

The Times concluded: the church leaders would need more time to study the mayor's proposal. There was a disturbing silence from evangelicals.

One can almost imagine how it might sound on that day promised in Matthew 25 when our Lord says, "I was a stranger and you did not invite Me in." And the religious leaders will respond, "But, Lord, You didn't give us time to study the proposal."

"Have we (evangelicals) become so caught up on doing our own thing, putting on massive television extravaganzas and organizing vast publishing and parachurch empires that we have lost sight of our Biblical mission?"

I don't mean to belittle our brothers in New York; the issue is complicated and government cannot immediately transfer to the church full responsibility for the needy. But their sorry response should make us ask ourselves some tough questions. Have we become so caught up on doing our own thing, putting on massive television extravaganzas and organizing vast publishing and parachurch empires that we have lost sight of our biblical mission?

Church bureaucracies can become as bogged down as government bureaucracies, so wrapped up in writing pious statements of faith and issuing press releases that they forget



Charles Colson visiting with a Louisiana death row inmate.

their reason for existence: to proclaim the Good News and obey the clear commands of the Scriptures. Of course, the Bible requires justice and righteousness from government, but it also demands that we care about our neighbors, clothe the naked, feed the hungry and visit the sick and those in prison. That's us our Lord is talking to, and we don't discharge that obligation by paying our taxes or dropping dimes in charity boxes. We discharge it by *doing* the Word of God.

Round One in the contest for America's moral leadership is still going on: whether the church is willing and able to step up to its biblical responsibility is still to be decided. It may be the greatest question we face. For if we fail even the simple test of responding to human needs in our own community, what possible claim will we have to assume a role of genuine moral leadership in society? We dare not fail.

You are called to live and work and serve in this world, but to give your total allegiance to an entirely different kingdom. The degree you receive today commissions you, to be leaders—officers, if you will—in what the Apostle Peter called the Holy Nation.

We live in an age in which the church seems to be beating a steady retreat in the face of the advancing forces of secular culture. If America is in the throes of a cultural and moral revolution as pollster Yankelovich says, then we must realize that secular values are winning the battle.

So it has never been more important—or indeed, more difficult—for American Christians to understand the difference between the holy nation and the nation-state. We must take our stand; let's consider what our holy citizenship means.

First, we must recognize that our eternal citizenship is in the Kingdom of God. We are but sojourners in this nation, beloved though it is. We are clearly commanded by our Lord to seek *first* the Kingdom of God.

We must also realize that the decay of American culture demands our involvement. We believe there must be a Christian influence in every facet of society. So, Christians must participate, vote, work from within and without to see that government is an instrument of social justice.

But there are grave pitfalls, too, of failing to make clear the distinction between the holy nation and the nation-state. Christian moral and political movements, undertaken beneath the banner of simplistic God and country clichés, run this risk. Let me explain:

No matter how well motivated they are, some so-called Christian movements use God to sanctify the political prejudices of their adherents. And politicians are often willing partners in the process; I can testify from personal experience that politicians are not above using religious men and movements to their own advantage. The danger is that whenever we tie the Gospel to the political fortunes of any man or party, it is the Gospel that is made hostage, and the Gospel that suffers.

Also, Christian political movements can become exclusive. No one agenda can fit all moral situations.

Let us never limit God. He may burden you with one particular cause. He may burden me with another. In fact, I suspect that He assigns burdens and responsibilities throughout His Kingdom; what might be on my agenda will not necessarily fit another equally dedicated Christian's agenda. The only absolute agenda is the uncompromising standard of righteousness and justice which Almighty God has woven through every page of His Holy Word.

Finally, in our passion to scrub America clean of its most obvious vices—homosexuality, abortion, pornography, etc.—we narrow the scope of Christian concern. And, by our silence, we implicitly embrace those things not on our hit

list, aligning ourselves with the subtle sins of privilege, power, conspicuous affluence. We do it in a way our Lord very pointedly eschewed.

The American church, fairly or unfairly, is perceived as a white, Anglo-Saxon, upper middle class phenomenon. The same folks who dine at the country club on Saturday evenings rub shoulders on padded pews at their gilded churches on Sunday mornings. The danger is that we become so identified with an affluent American life-style, that people who can't or won't accept the values of that culture, can't or won't accept the Gospel of Christ. The longer I'm a Christian, the more I realize that the vague deity of American civil religion is an heretical rejection of the Christ of Holy Scripture.

Second, as citizens of the holy nation, we necessarily and automatically become part of a community beyond ourselves. Many Christians think of conversion as personal and private. But being converted is not just being separated—or “saved”—from one's sinful past, it is being jointed to a Holy God and His people. That is the very essence of the covenant.

That sounds simple, but living it is not. We Christians must be different, prepared to live not by the self-aggrandizing rules of this culture, but by that commandment which tells us to bear one another's burdens and to lay down our lives for one another. Let me illustrate:

Next to my conversion, the most powerful spiritual experience of my life was when, in prison, I learned that a member of my prayer group, who happened then to be the eighth ranking Republican in the House of Representatives and is now the governor of Minnesota, had asked the President if he could serve my remaining sentence in my place so I could be with my wife and kids, who were experiencing serious problems. *That is citizenship in the holy nation.*

At a White House meeting this spring, I was thrilled when President Reagan referred to Agape House, a project in Jefferson City, as an illustration of what Christian groups should be doing. Agape House started a few years ago when volunteers in our ministry discovered that wives traveling from St. Louis and Kansas City to visit their husbands in the state penitentiary had no place to stay, and often slept in cars or in parks. The volunteers bought an old house and renovated it as a guest home where inmates' families could get food, lodging and Christian love. *That is citizenship in the holy nation.*

A couple in Denver recently mortgaged their home to get bail money for an inmate they had been ministering to. *That's citizenship in the holy nation.*

Since we are part of a corporate body, we bear corporate responsibility for what happens around us. All too often we Christians act as if we secretly delight in the moral pollution around us; the more depraved the world is, the more

“All too often we Christians act as if we secretly delight in the moral pollution around us; the more depraved the world is, the more righteous we feel by comparison.”

righteous we feel by comparison.

Third, as members of the holy nation, we worship the unseen God, who through His Son dwells in each of us. We are to respect and follow those in whom God reposes spiritual authority, but we must remember that ours is a jealous Sovereign. The first four of the Ten Commandments deal not with our sins against our fellow man but with the requirements of exclusive worship and reverence for our Creator God.

Americans have come to worship fame for fame's sake. To be the object of adulation in America, one needs only to appear frequently enough on television to be generally recognized; it has nothing to do with why the person is famous.

What is it about us that causes us to withhold from God the reverence we lavish on human idols? Over and over in the White House, I met people who would fiercely complain about a policy and demand an audience with the President. But the roaring lions I escorted from the waiting room become meek lambs in the Oval Office. I saw more awe in that one room than I have seen in the sanctuaries of all our churches combined.

But that is the secular world, you say. Well, that same attitude has captured much of the Christian world. Instead of the pelvis-grinding rendition of “Hound Dog,” we Christians have substituted Pepsodent smiles, spray-dried hair, and syrupy baritone, all slickly directed before expensive video cameras. But just because we're electronically as good as Johnny Carson doesn't mean that we are penetrating the world with the convicting message of Christ.

Fourth, as citizens of the holy nation, we take our stand not on the shifting sands of secular relativism but on the holy and inerrant Word of God. Decisions in the world are made on the basis of expedience and changing sociological factors. But the Word is unchanging, immutable, and without it we Christians have nothing.

Taking our stand on biblical truth can be our only defense against our culture's penchant to reduce all issues to simplistic suppositions and glib cliché-ridden answers. We impatiently expect to get solutions to the most profound am-

biguities of life the same way we drive up to the fast food counter: one double burger, chocolate shake and an order of fries. We are faddists. Just look at the rash of new diets and instant physical conditioning courses which week after week dominate our best seller lists.

The problem is, that “easy answer” mentality is invading the Christian church: we want score cards by which we can instantly rate our politicians, new catchy acronyms for salvation, time-saving techniques for discipleship. But formulas don't convert people; slick slogans and cute phrases are no substitute for hard spiritual truth.

As a leader in the holy nation, you must challenge presuppositions—not only of society as a whole but of the evangelical subculture as well. The Gospel of Jesus Christ must be the bad news of the conviction of sin before it can be the good news of redemption. The truth is revealed in God's Holy Word; life can be lived only in absolute and disciplined submission to its authority.

Fifth, we are commanded not only to seek first the kingdom of God—don't stop there—but as well His righteousness.

Righteousness of holy living is often seen by Christians as maintaining chaste sexual standards, tithing, faithful church attendance, being friendly to those around us. Well, those are indeed Christian responsibilities, but only the beginning of holy living.

And many believers categorize their refraining from alcohol, tobacco, cards and dancing as holy living. Though God may call you to that type of witness, it is only skimming the surface at best. That is piety. And you must never, never confuse piety with righteousness. God's definition of righteousness is based on justice for all people, especially the unfortunate; you shall not sell the poor for a pair of shoes, nor take away the coat of a man who borrows from you, you shall pay your employees a just wage, you shall care for widows and orphans, you shall hate evil and do good.

Justice is not achieved in God's eyes until a society is as concerned with the rights and dignity of the man in a prison cell as it is with the man in the executive suite. If we're honest, I suspect we will agree that we're as far away from that standard today as the holy nation was in the time of Amos. But that standard is what you and I must work for.

Sixth, be prepared as a citizen of the holy nation to take your stand in faithful obedience to your Lord, to make a difference with your life. That will probably mean standing against the culture in “a bold and majestic witness to the holy commandments of God,” as Carl Henry has put it. That does not just mean contributing or paying dues to some moralistic crusade. It means standing in the gap, if need be, by yourself.

I guarantee you will have many opportunities, small and large, to take your stand. If not, you need to question your

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What Happened to Tyrolean Hill Lodge?

After 6½ years of ministry, it became necessary for the Mission in Japan to return the Lodge to the owner from whom we had been renting it. A local group of businessmen are renting it now. That was an answer to prayer, because it would be vandalized if someone were not there. We had prayed about that.

We had to move all the furnishings—everything—and that was almost too much for us. But with the Lord's help and many other people, the task was done and we left Tyrolean Hill Lodge on April 18.

From the beginning we had wondered if it was the place to buy, but never had confidence that it was. Several things always discouraged it. The possibility of resale is very limited. Its location—four miles from train or bus, lack of water in the camping season, defects in the original construction of the building and questions as to the future of adjoining properties were also problems. The desire of many Advent Christian leaders is to have such a facility closer to Osaka—the center of A.C. work in Japan.

As we look back on our experience at the Lodge, we feel certain that the Lord gave us the use of it. It is a lovely spot. People enjoyed coming there, both Christians and non-Christians. It was well used. But there was no one in a position to carry on a ministry there after the Powers left for furlough.

The Advent Christian camping program will continue. In fact, most of it was carried on at sites near the Osaka area. The cooking classes which Musa conducted can be carried on at a different location. Furthermore, the present Lodge management told us to feel free to use it in the future because they would be able to make it available to us...often.

"What happened to Tyrolean Hill Lodge?"—we can still use it if we need to but we are praying for the Lord's guidance upon our return to the field next year. Please pray with us.

Floyd Powers

MALAYSIA News

LETTER FROM: Lucas Devasahayam, Malaysia

TO: J. Edgar Hickel

Dear Brother Hickel,

Greetings to you in the name of our Lord Jesus Christ and Savior. Praise the Lord. I attached some pictures for you about the Banting Advent Christian Church opening on 15th October 1982.

Next week I will send some pictures about baptism. These are ten young boys and girls who took baptism and the pictures are not ready. They are all new church members.

Yours in Christ,
L. Devasahayam



Rev. J. Edgar Hickel opening the Banting A.C. Church



Rev. J. Edgar Hickel going with Lucas Devasahayam into the new church building.



Advent Christian Church in Bukit Pelandok, Malaysia with Ed Hickel seated in their midst.

LETTER FROM:

Paul Muruges,
Port Dickson, Malaysia

TO: J. Edgar Hickel

Dear Rev. Hickel,

It's our greatest pleasure having the opportunity to greet and wish you all in the everloving name of Jesus Christ. We convey our humble thanks and gratitudes to you for your kindheartedness and your God's love shown towards us.

We were constantly praying for your safe journey and we believe you had a pleasurable journey throughout under the protection of our Lord.

We were very happy to have you stay in our house, which reminds us of Jesus in Zecchaus' house. Jesus blessed Zecchaus and his house, likewise you had blessed us; thank you and praise be to God.

Please find enclosed some photographs taken at the Bukit Pelandok Advent Christian Church. Consequently, after the meeting, on the 24th and 31st of October, 3 Hindu families have accepted Jesus as their Savior and were baptized. The baptism photos will be sent you on developing.

The first prayer meeting in the Bukit Pelandok Church was held on the 31st of October at 5:00 p.m. and this shall continue until the advent of Jesus Christ. Henceforth the Advent Christian Church shall prosper and grow rapidly.

The AAMS (American Advent Mission Society) has enabled us to walk in the Lord boldly and we can now stand before the judgement throne courageously. The Lord in accordance with His pre-established plans, helped us to pursue the ministry that was started and commenced by Rev. Joseph A. Baucom.

We as a family convey our wishes and regards to you, your family and all other officers and members of the American Advent Mission Society.

May the Lord grant His showers of blessings and heavenly riches as you continue serving Him.

We will fulfill and obey all your instructions and desires for the Lord.

Yours in Christ's love, Paul Muruges

Advent Christian Church in Bukit Palandok, Malaysia. Mr. Paul Muruges' family shown with Ed Hickel in Port Dickson.



Birth Pangs

by Dr. Clyde E. Hewitt

The non-return of Christ on October 22, 1844 struck a decisive blow to the great Adventist Awakening of the previous decade. The ranks of the Millerites were literally decimated. Perhaps only fifty thousand persons continued on to advocate and believe in the soon return of Christ. A half million others who had more or less believed the Millerite proclamation adjured all religion or, more likely, returned quietly to their former religious affiliations and walked no more with the Adventists.

The remnant of the faithful was not in an enviable position. Its various members came from a variety of Protestant backgrounds and theologies. The one distinctive doctrine they held in common—the approaching, pre-millennial return of Christ, made it virtually certain that they were not welcome to rejoin their former churches, even if they had wanted to. They were hopelessly divided over the question of whether it was biblically proper for them to create a new church of their own. Yet, without some organization how could they provide for a responsible and continuing ministry, deal with dissidence and fanaticism, and meet the many other common problems inherent in presenting an effective coherent witness to the world? Or, for that matter, how could they nurture those already numbered among the faithful?

Two previous articles in this series have presented the major features of this dilemma. (See *Advent Christian Witness*, "Come Out of Babylon," September, 1982, pp. 4-6 and, "To Be or Not To Be," November, 1982, pp. 10-11).

By the mid-1850's, though it was not apparent at the time, certain resolutions to the dilemma were in the offing. Those who continued to hold out against any ecclesiastical organization beyond the local level would go their own loose way and join with other Christians of similar convictions. By late in the century even they would move toward national organization although it would not be until 1921 that they would formally organize as the Church of God of the Abrahamic Faith (Oregon, Ill.).

The relatively few Millerites who embraced seventh-day worship together with their converts would adopt a national identity in 1860 and organize a formal General Conference of the Seventh-day Adventist church three years later.

By the mid-fifties the bulk of the former Millerites hotly debated the question of man's immortality. Was man immortal by nature, as Christendom had for so long overwhelmingly taught, or was he naturally mortal with immortality a gift of God to those who believed in Jesus Christ which would be bestowed upon them at the Resurrection? Perhaps as many as eighty-five percent of these remaining Millerites would soon come to embrace this latter, or condi-



William Miller

Berkshire Christian College Library

tional, view of man's immortality. The remaining fifteen percent continued to hold to the more traditional view. Both sets of believers, even though they maintained some degree of cooperation and fellowship with each other, right up until the deed was done, would form their own separate denominational organizations in the years immediately ahead.

The adherents of natural immortality made the first such move. By and large they were the "Albany" men and their followers—they who most closely adhered to Miller's memory and who with their conference at Albany in the spring of 1845 had taken the first effective steps to hold the Millerite movement together. For the most part they were the elite of the Millerite leadership.

Within moderate Adventism the position of this Albany wing was not enviable. Its numbers and influence was being diminished by defections to the Conditionalists. Its churches needed preachers; its preachers needed churches; neither had any effective way of contacting the other. All the practical arguments in favor of establishing an overall supervisory organization were daily becoming more and more apparent. Not surprisingly, therefore, the nineteenth general conference of these Adventists held in Boston during May 1858 saw the fateful step taken. It was voted to establish a permanent organization! By October of that year the

"American Evangelical Advent Conference" had been organized. An Adventist denomination, the first of its kind had been born. "Evangelical" had deliberately been made part of the name to emphasize that members held to the traditional, or "evangelical," views of the inherent immortality of the soul and the eternal torment of the wicked.

Many Conditionalists, though they were to do much the same thing themselves in two short years, were horrified. Their fellow Christians had created a *sectarian organization* and given it a *non-biblical* name! Those *Crisis* Adventists who were inclined to be less judgmental over these matters were soon repulsed by the continuing harsh advocacy by the new editors of the *Herald* of the eternal torment of the damned.

The formation of the Evangelical Adventists did not check their membership losses to the Conditionalists. The latter continued their gradual growth. For them the *Crisis* and Wilbraham campmeetings continued their amalgamating effects. With the Albany Adventists in an organized group of their own the Conditionalist Adventists could not help but think of themselves as a more homogeneous group than before.

However, they were not enough of a like mind to set up a church of their own—not quite yet. For one thing, there were those among them still opposed to sect forming or to conducting any organized common activity not clearly in keeping with "New Testament order." In this thinking many, like sweet-spirited Edwin Burnham, reflected their Christian Connexion background. Anti-sectarianism, however, was more widespread than that. Many distrusted denominational power. Adventist foes of sectarianism generally were in favor of strengthening local congregations but not by creating an overall organization above that level. When an Advent Christian Association was finally formed in 1860 several of this group acquiesced in the action, though it may be assumed, reluctantly, as a better alternative than losing association with others who, like them, held to the "blessed hope." Actually, as will be seen, they were encouraged to think of their "association" as a business organization, not as an ecclesiastical one.

When the Conditionalist Adventists met at Wilbraham in 1859 they found themselves faced with some of those practical needs which all along had been leading them, like their "evangelical" brethren, toward organization. Here they formed a "Preachers' Aid Society" for the purpose of assisting several needy veteran preachers who had labored far too long without adequate remuneration. Fradulent itinerating evangelists posed another problem for the Adventists at Wilbraham. Organization was needed to effect control and, thereby, protection for the churches against unqualified preachers.

In consideration of the problems they were facing a call was issued for a conference to meet at Providence, R.I., on July 25, 1860. The call stated that the meeting would be for the "consideration of the wants of the cause, and to adopt some measures which shall serve as a more successful plan in carrying on this work."

Signing the call were J.S. White, F.H. Berick, J. Hemenway, H.L. Hastings, D.T. Taylor, C.F. Hudson, W. Pratt, H. Munger, J. Couch, and M. Grant. These men were, and increasingly would become, prominent in Advent Christian circles. Indicative of the pathway already trodden by those who had once listened receptively to Miller's proclamation as well as of the untrod path that stretched out ahead was this preview of the leadership of the forthcoming Advent Christian denomination. Only one, Hiram Munger, had been an associate of Miller's and he primarily as a camp manager. The others had heard the message but had never been involved deeply, if at all, in its proclamation. By 1860, however, they had assumed leadership roles.

Considering the relative speed with which the Providence conference met and concluded its work those who responded to its "call" must have come pretty well convinced as to what needed to be done to serve "the wants of the cause." The Business Committee named the first day presented a constitution of seven articles the next morning. Its first article read, "This Society shall be known by the name of The Christian Association." The object of the Association was declared to be "The promulgation of Bible truth and the promotion of vital piety."

Three methods of reaching these objects were mentioned: "1. By the formation of a Christian Publication Society, for the issue of books, tracts and periodicals. 2. By the organization of churches, and other means of preaching the Gospel. 3. By the recognition and support of an efficient Gospel ministry."

H.L. Hastings was named President; D.T. Taylor, Vice-president; C.F. Hudson, Secretary; and G.T. Adams, an able and efficient businessman, Treasurer. Nine directors (M. Grant was among them) were also named.

The fateful step had been taken! A new denomination had been born. Within three months its name would be changed to "The Advent Christian Association" and the "Christian Publication Society" organized. Hastings exchanged the presidency of the Association for a similar post with the Publication Society. His previous office was filled by Eld. P.B. Morgan.

These changes were taken at what was called the "first annual meeting" of the Christian Association. It was called this even though it was held as early as October 16, 1860! Thirty-seven delegates, or members, were present and they voted twenty-four to eight in favor of the name change.

What's in a name? Sometimes quite a lot. After the great



Miles Grant

Jenks Memorial Collection Aurora College

travail of mind and all the discussion over the impropriety of non-biblical names which had characterized the Adventists after Albany, a vote of twenty-four to eight may seem like a lopsided defeat for the purists. But not so. The debate had been lengthy, as it had been two and a half months earlier at Providence, and the outcome was, in effect, a compromise. Sufficient affirmative votes for including "Advent" in the association's name had been gained only through the following resolution,

WHEREAS: It was not designed by the Christian Association, at its organization at Providence, to impose a denominational name on the body of believers whose interests it was instituted to subserve, therefore:

Resolved, That neither the present name of the Christian Association, nor any name to which it shall be changed by action of this meeting, shall be deemed a denominational name to be taken by the churches or individuals who shall co-operate with the society.

A.C. Johnson in his *History* has interpreted this resolution and its unanimous adoption as evidence that the members of the new denomination were not yet sectarian, but "broad in vision with the thought of appealing to and serving Christians of all ranks in a wide fellowship."

It is certain that the resolution was not just a subterfuge by which the believers in the sacredness of "Bible names for



H.L. Hastings

Berkshire Christian College Library

Bible things" could save face while being outvoted on an issue they had long claimed was all-important. Hastings, Grant, and Taylor among quite a few others for the remainder of their lives referred to themselves and their Association as "Christian" rather than "Advent Christian."

For the majority, however, the name "Advent" did not detract from the name "Christian," but only helped to point out to the world the distinctiveness of their faith in the Second Coming of Christ. Many remembered 1840-44 when they had accepted scorn and ridicule for being "Adventists." Now they eagerly accepted the name as a declaration of their own proud identity and distinctive belief.

Thus, in 1860 with Miller's closest associates by and large identified with the Evangelical Adventists and with additional doctrinal emphases, as well as the passage of time, bringing new leaders into prominence, the newly-formed Advent Christian denomination would carry on the essence of William Miller's message. But it would do so in an organizational framework foreign to him. And, it would clothe that message in a garb of related doctrines completely unacceptable to him and almost undreamed of by his listeners in the heady days of 1843 and 1844. ■

(Ed. Note: "Birth Pangs" is the last in a series of articles by Dr. Hewitt based on his forthcoming book, *Midnight and Morning*. "Birth Pangs" summarizes a few of the steps which led to the founding of the Advent Christian denomination in 1860. They and others are described in great detail in *Midnight and Morning*. Publication of that work is now anticipated for Spring 1983.)



Announcing

the First

Advent Christian Witness

Photography Contest

Attention All Photographers! The first annual **Advent Christian Witness Photography Contest** is happening now! This is an opportunity for you to share your work with our readers across North America and to also help your Publishing Department develop and improve its photography files.



Contest rules are:

- (1) All entries should be postmarked no later than March 31, 1983. Judging will take place during April with results to be published in the June 1983 *Advent Christian Witness to the World*
- (2) Everybody is eligible with the exception of Advent Christian General Conference staff and their families.
- (3) Black and white film is strongly preferred but we will be happy to accept color. (A winning entry in color will be reproduced in black and white.)
- (4) On the back of your photograph, please list your name, address, phone and the contest category that you are entering.

Your entry should be in one of the following categories:

- (1) **Scenic**— A photograph of a scene, setting or locale that you find interesting, beautiful or inspirational. Please identify the scene or locale with your photograph.
- (2) **Theme**— Our United Ministries theme for 1983 is "...touching God's World, Together!" This category involves photographs that would communicate effectively how God uses Christians to touch the world that they live in.
- (3) **Christian Education**— Photographs in this category should focus on Sunday School, Youth Ministry, Home Bible Study and other education ministries of the local church. ■

Send your entries to:

Advent Christian Witness Photography Contest

c/o Rev. Bob Mayer
P.O. Box 23152
Charlotte, North Carolina 28212

"Now, Mr. Hickel, Why Did You Really Enter Our Country?!"

Interesting question coming from an Asian Government Official, especially when I had just (I thought) provided the reason for being in her country. However, many government officials (according to her) are not always inclined to take the first word of some Americans as the final answer or response. That seems to be a way of life over there.

I was obligated to explain it all over again. Perhaps you also would be interested in why I went overseas last fall. Following is a brief press release:

The Director of Foreign Missions, Ed Hickel, left the states for Asia September 22 stopping in Athens, Greece for some consultations. Following this, he flew to Bombay, India then to Madras in Tamil Nadu State. Ed met with the India Field Council and with the India Advent Christian Conference officials. There were times of devotion and times of official work. This is what is called "Site Visitation and Evaluation." During this time the Director entered into in-depth discussions with the nationals and the missionaries making surveys of the work, noting any needs, requests, etc. on the field. From this information, he presents recommendations to the Executive Council for action. He also uses this information for budgeting and policy making.

The Director left India for Malaysia at midnight, Sunday, October 10, flying to Malaysia by way of Singapore where he met with some of the officials of the Singapore Bible In-

stitute following which he entered the country of Malaysia. One of the prime reasons for the visit to Malaysia was to determine the status of the Advent Christian work there and to assist in securing registration with the government for the Advent Christian Conference of Malaysia. He spent time with Dorai Raja, an Advent Christian minister who is principal of the Tamil Bible Institute in Johore, and on to the Port Dickson area with the Paul Muruges family and meetings with government officials. He continued with various official meetings, fellowship time and evaluation in the Banting and Banting Berjuntai Advent Christian Church areas. Saturday, October 16, was also a day of business concluding with a joyous time when he assisted in the Ordination of John Ezekiel, another young Advent Christian minister. The following day, he met with David Periannan, treasurer of the Advent Christian Conference of Malaysia for official discussions following which he returned to Singapore in order to catch his flight to Manila. The week of October 18 through 24 was spent in the Philippines in discussions primarily with the missionaries with regard to the policy of the present and future. Among other activities, a stopover on the Island of Guam and a meeting with the Chaplaincy Staff of the U.S. Military Regime. The Director feels that this was a most interesting, rewarding and necessary "Site Visitation and Evaluation." For protection and care, for guidance and health, Ed Hickel gives God all the praise. ■

A Psalm of Praise



Your creature, Melodie Dean

God my Creator, I praise You Joyfully;
and Your Holiness,

Goodness and Majesty.

I Praise You for Your Love and
Omnipresence too,

For your Omniscience and
Sovereignty in all that you do.

Your Omnipotence overwhelms me,
I am nothing that is true,

Yet Your Mercy and Grace offer
me Sonship with You.

Though You are Perfect, True and Just,
and I, a sinner from my first day,

You offer Pardon, Cleansing, Forgiveness
and help along Your way.

In awe and reverence, I humbly bow to Thee
and thank You for all You are
and for what You have done for me.



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CHILDREN NEED



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PENNY
CRUSADE
1983

GOAL
\$195,000

POVERTY

FEAR

ILLITERACY

DISEASE

CHILD LABOR

SIN

SLAVERY

The children pictured on the previous page serve as examples of Why Children Need Jesus. Throughout the entire world, the children are faced with fear and are plagued with disease, illiteracy, actual child labor and slavery—all the result of sin. Those of us who believe that Jesus meant it when he told us to allow the children to come to Him will also believe that it is our duty through Penny Crusade 1983, as an example, to see to it that children come to know Jesus Christ.

Penny Crusade—1983 has a goal of \$195,000.00. The reason for this goal is to stretch our faith as well as allow us to assist in Foreign Missions efforts in leading people to Christ.

On a carton containing the parts of a stereo set, someone has jokingly written—“*After all else fails, read the instructions.*” The best way to plan for Penny Crusade—1983 is to **read the instructions**. Go through the entire packet and study it. Then, depending upon the length of time you have decided to use for Penny Crusade—1983, you can choose to use either all the lessons and accompanying material or any portion of them. It is not our purpose to dictate to you just exactly how you will conduct your Penny Crusade. We are praying, however, that these materials will be of some benefit to you, not only in Penny Crusade but throughout the entire year.

Something to take note of — Penny Crusade is for the purpose of raising money for Foreign Missions as well as educating ourselves in Foreign Missions ministries. Therefore, you are urged to apply yourself to this Crusade and again, with others, show that we, by faith in God, can go beyond the goal. Last year we went over \$17,000.00 beyond the goal. Is it possible that we can do the same this year? I believe it is. With your help, we together can get the job done.

Let me quote Marion Damon — “***The purpose of this year’s Penny Crusade is to focus attention on the needs of children around the world.*** You will come to understand why children too need Jesus and come to have a deeper empathy with the work of our missionaries. May a deeper prayer burden result from seeing how real Jesus is in the lives of Advent Christian children around the world.” As someone said to me the other day after looking over the material for Penny Crusade — 1983, “This looks like a Penny Crusade which will involve both our children and our adults. All children and all adults enjoy knowing about the needs of people, the way children play in the world and the food they eat as well as their needs.”

PENNY CRUSADE GOAL FOR 1983
\$195,000

PENNY CRUSADE REPORT—1982

\$1,000 and Over

Friendship, Jacksonville, FL \$5,002.31
 Neighborhood, Lewiston, ID 3,630.07
 Portland, Milwaukie, OR 3,615.00
 Oak Hill, Oxford, MA 3,208.70
 West Jacksonville, FL 3,092.31
 Elmore Memorial, Charleston, WV 3,045.00
 Bixler Memorial, Dowling Park, FL 3,000.00
 Blake's Chapel, Hampstead, NC 2,803.50
 Ogden, Wilmington, NC 2,700.00
 Seattle, WA 2,570.53
 Hope Community, Chicago, IL 2,500.00
 Clendenin, WV 2,338.58
 Torrington, CT 2,300.25
 Blessed Hope, Waterville, ME 2,160.32
 Sumas, WA 2,062.27
 Ashland, ME 2,044.84
 Colton, OR 1,992.95
 Pond Gap, WV 1,854.25
 Kennebunk, ME 1,848.06
 Bangor, ME 1,840.07
 Friendship, ME 1,823.73
 Berea, Smoaks, SC 1,822.25
 Nooksack, WA 1,748.00
 Goodwin Mills, Biddeford, ME 1,733.61
 North Springfield, VT 1,720.00
 Tustin, CA 1,701.10
 Blue Creek, WV 1,700.00
 First, Charleston, WV 1,634.82
 Mt. Moriah, Henryville, IN 1,598.19
 Tabernacle, Lenoir, NC 1,551.77
 United, Wilmington, NC 1,541.38
 Prophetstown, IL 1,535.64
 LaGrange, IL 1,448.94
 Hope Evangelical Community, Acushnet, MA 1,400.74
 First, Lake City, FL 1,376.21
 Magnolia, Evansville, WI 1,335.00
 First, Charlotte, NC 1,333.45
 Dover, FL 1,316.44
 Harbinger Fellowship Chapel, NH 1,278.44
 Vernon, VT 1,268.50
 Pleasant Hill, Southlake, TX 1,265.56
 Clovis, NM 1,223.49
 Lone Star, Clifton Forge, VA 1,215.04
 Faith Evangelical, Melrose, ME 1,200.00
 Waynesboro, VA 1,200.00
 Portsmouth, NH 1,175.25
 Bear River, NS, Canada 1,173.13
 Attleboro, MA 1,139.90
 Chetek, WI 1,121.27
 Community, Chillum, MD 1,107.89
 Fellowship, Taylorsville, NC 1,100.52
 Alton Bay, NH 1,095.00
 Rockbridge, OH 1,090.00
 West Chapman, Mapleton, ME 1,087.25
 Faith Community, Windsor, CT 1,083.60
 Garner, NC 1,069.50
 Bridgton, ME 1,066.00
 Loudon Ridge, Concord, NH 1,050.35
 Minton's Chapel, Kite, GA 1,050.00
 Elk Valley, WV 1,046.55
 Sylvester, Lakeview, MI 1,046.18
 State Road, Mapleton, ME 1,042.23
 Dunntown, Washburn, ME 1,040.00
 Pleasant Hill, Linden, NC 1,034.38
 Farmington, NH 1,022.44
 Highland Cliff, Windham, ME 1,021.80
 First, Augusta, GA 1,019.55
 Bonita Avenue, LaVerne, CA 1,010.00
 Beachville, O'Brien, FL 1,055.42
 Calvary Bible, Meredith, NH 1,005.00
 North Scituate, RI 1,001.47
 Faith, Plainville, CT 1,001.00

McAlpin, FL

First, Tampa, FL
 DeKalb, IL
 Crouseville, ME
 Princeton, WV

\$500 and Over

Westfield, MA
 Portland, ME
 Northwood Narrows, NH
 Shiloh, Monroe, NC
 Central, Lenoir, NC
 Potter's Hill, Pink Hill, NC
 Auburn, ME
 Margaretville, NY
 First, Gainesville, FL
 Middle Simonds, Hartland, NB
 Massena, NY
 Stratford, CT
 Adria, N. Tazewell, VA
 Oxford, South Paris, ME
 Sunshine, Deer Isle, ME
 Hickory Grove, Four Oaks, NC
 Stone's Creek, Benson, NC
 Blessed Hope, Springfield, MA
 New Albany, IN
 Beals, ME
 Banner Chapel, Benson, NC
 Calvary, Somerville, MA
 Santa Cruz, CA
 Riverside, Ft. Worth, TX
 Beaver Creek, Ferguson, NC
 Watertown, WI
 Bray's, Iberia, MO
 Mechanic Falls, ME
 Ballwin Community, MO
 Wallingford, CT
 Bristol, CT
 Bear Point, NS
 Minturn, Swan's Island, ME
 Pittsfield, NH
 Palmer, IL
 Charleston, SC
 Morrisville, VT
 Ridgeland, SC
 New Hope, Waycross, GA
 Bethel, Manchester, NH
 Walnut Park, Gadsden, AL
 Hope Community, Melbourne, FL
 First, Hickory, NC
 Danville, Quebec
 Hartsville, SC
 Iron Gate, VA
 Mechanicsville, Richmond, VA
 First, Concord, NC
 Stone Mountain, GA
 Galesburg, IL
 Columbia, SC
 Claiborne, Richwood, OH
 Council Valley, Yale, OK
 North Park Community, San Diego, CA
 First, Lenoir, NC
 Springfield, Jacksonville, FL
 Lakeland, FL
 Concord, NH
 Mt. Liberty, Willow Grove, OH
 Rocky Brook, Peace Dale, RI
 Long's Grove, Monroe, NC
 East Buffalo, Tampa, FL
 Holton's Chapel, Soperton, GA
 Blessed Hope, Center Line, MI
 Bethel, Lenoir, NC
 Clear Fork, WV

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 658.26
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 650.00
 649.14
 642.86
 636.78
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 630.87
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 587.66
 566.08
 557.00
 555.88
 555.61
 552.14
 543.05
 540.00
 532.61
 517.60
 510.00
 506.97
 505.88
 500.80
 500.00
 500.00
 500.00
 500.00
 500.00

\$300 and Over

Buckhead, Smoaks, SC 488.00
 La Valle, WI 485.33
 Haverhill, MA 478.47
 Oak Grove, Miami, FL 477.88
 First, Gadsden, AL 465.00
 First, Waycross, GA 443.00
 Durham, NC 442.49
 Dulin's Grove, Charlotte, NC 442.47
 Lynnwood, WA 437.61
 Myrtle Grove, Wilmington, NC 436.31
 East Norwalk, CT 435.34
 Emmanuel, Rochester, NH 421.12
 Salem, Mt. Olive, NC 420.53
 Miramar, FL 420.05
 Medford, OR 416.00
 Eastgate Community, Fresno, CA 415.01
 South Eliot, ME 414.00
 Mendota, IL 410.00
 Hollandale, Spring Lake, NC 406.99
 Hope Community, Rutland, VT 404.98
 East War, WV 403.57
 Raybon, Nahunta, GA 401.05
 West Ossipee, Center Ossipee, NH 400.00
 Milville, Panama City, FL 387.14
 Dover, NH 379.54
 West Wareham, MA 371.97
 Clarks Harbor Ladies Mission
 Workers, NS, Canada 370.00
 Aurora, IL 369.91
 Calvary, Lenoir, NC 362.80
 Parkside Community, San Francisco, CA 351.00
 Elbert, WV 340.00
 Cooper's Creek, Charleston, WV 335.18
 Center Haverhill, N. Haverhill, NH 322.47
 Newhall, WV 318.03
 Barbour's Chapel, Four Oaks, NC 306.50
 Swainsboro, GA 300.00
 Chelsea, Gardiner, ME 300.00
 Milltown, ME 300.00
 WHFMS, Palmer, MA 300.00
 First, Wilmington, NC 300.00

Total as of December 1, 1982

\$195,533.89

Designated - \$173,379.90 (88.7%)

Undesignated - \$22,153.99 (11.3%)

Our heartfelt **thanks** are extended to each of you for your gifts to missions through the Penny Crusade. Your gifts made it possible for us to go beyond our goal—even more important, **you** have had a part in advancing the Kingdom of God.

JEH

PENNY CRUSADE REPORT 1982

APPALACHIAN REGION

KENTUCKY — Barbourville \$202.48

MARYLAND — Chillum Community \$1,107.89; Elkton \$280.67

NORTH CAROLINA — Beaver Creek, Ferguson \$708.98; Berea, Collettsville \$205.05; Boomer \$200.00; Boone \$125.00; First, Charlotte \$1,333.45; Dulin's Grove, Charlotte \$442.47; First, Concord \$587.66; Fellowship, Taylorsville \$1,100.52; First, Hickory \$600.00; Bethel, Lenoir \$500.00; Calvary, Lenoir \$362.80; Central, Lenoir \$900.00; First, Lenoir \$540.00; Tabernacle, Lenoir \$1,551.77; Morganton \$160.00; Long's Grove, Monroe \$500.80; Shiloh, Monroe \$907.30

VIRGINIA — Adria, N. Tazewell \$804.27; Lone Star, Clifton Forge \$1,215.04; Crossroads, Cedar Bluff \$100.00; Hamilton Chapel, Bolar \$100.00; Iron Gate \$600.00; Little Brick, Lexington \$150.05; Union View \$50.00; Middle Creek, Cedar Bluff \$36.00; Victory Chapel, Mustoe \$162.70; Oak Grove, Millsboro \$82.77; Ray Memorial, Deerfield WHFMS \$25.00; Richmond, Mechanicsville \$600.00; Waynesboro \$1,200.00.

WEST VIRGINIA — Banner, Spencer \$90.00; Blue Creek \$1,700.00; First, Charleston \$1,634.82; Elmore Memorial, Charleston \$3,045.00; Cooper's Creek, Charleston \$335.18; Clear Fork \$500.00; Clendenin \$2,338.58; First, Dunbar \$101.06; East War \$403.57; Elbert \$340.00; Elk Valley \$1,046.55; Hays Fork, Looneyville \$144.45; Newhall \$318.03; O'Brien, Duck \$151.00; Pax \$50.00; Pond Gap \$1,854.26; Princeton \$1,000.00; First, Spencer \$200.00; Otto, Spencer \$100.00; Dorcas Friendship Circle, Spencer \$50.00; Squire \$100.00; White Oak, Artie \$28.40.

CENTRAL REGION

IOWA — Hickory Grove, Mt. Ayr \$276.58; Villisca \$225.20.

ILLINOIS — Aurora \$369.91; Hope Community, Chicago \$2,500.00; DeKalb \$1,000.00; Galesburg \$557.00; LaGrange \$1,448.94; Mendota \$410.00; Palmer \$650.58; Prophetstown \$1,535.64.

INDIANA — Mt. Moriah, Henryville \$1,598.19; New Albany \$753.10.

MICHIGAN — Blessed Hope, Center Line \$500.00; Sylvester, Lakeview \$1,046.18.

MISSOURI — Ballwin Community \$686.00; Bray's, Iberia \$705.26.

OHIO — Claiborne, Richmond \$555.61; Columbus \$225.21; Mt. Liberty, Willow Grove \$506.97; Mt. Zion, Quaker City \$100.00; Rockbridge \$1,090.00; Sparta \$50.00; Stantontown, Marengo \$173.00.

OKLAHOMA — Council Valley, Yale \$552.14.

TEXAS — Riverside, Fort Worth \$714.05; Pleasant Hill, Southlake \$1,265.56.

WISCONSIN — New Life Community, Baraboo \$185.89; Chetek \$1,121.27; LaValle \$485.33; Lakeview Christian, Madison \$198.02; Magnolia, Evansville \$1,335.00; Watertown \$709.45.

EASTERN REGION

CONNECTICUT — Bristol \$676.95; East Norwalk \$435.34; Faith Community, Windsor \$1,083.60; Faith, Plainville \$1,001.00; Stratford \$818.90; Torrington \$2,300.25; Wallingford \$684.64.

MAINE — Alley's Bay, Beals \$190.49; Ashland \$2,044.84; Auburn \$850.00; Bangor \$1,840.07; Beals \$752.00; Bridgton \$1,066.00; Castle Hill, Mapleton \$218.32; Chelsea, Gardiner \$300.00; Crouseville \$1,000.00; Duntown, Washburn \$1,040.00; Friendship \$1,823.73; Goodwin Mills, Biddeford \$1,733.61; Harrington \$178.31; Kennebunk \$1,848.06; Mechanic Falls \$700.00; Minturn, Swan's Island \$658.26; Oxford, South Paris \$801.66; Port Clyde \$205.87; Portland \$929.48; South Eliot \$414.00; State Road, Mapleton \$1,042.23; Sunshine, Deer Isle \$800.00; Blessed Hope, Waterville \$2,160.32; Week Mills \$237.00; West Chapman, Mapleton \$1,087.25; Highland Cliff, Windham \$1,021.80.

MASSACHUSETTS — Hope Evangelical Community, Acushnet \$1,400.74; Attleboro \$1,139.90; Calvary, Somerville \$734.44; Wayside, Charlton \$165.00; Haverhill \$478.47; Faith Evangelical, Melrose \$1,200.00; Oak Hill, Oxford \$3,208.70; Palmer WHFMS \$300.00; Blessed Hope, Springfield \$761.13; Westfield \$931.12; West Wareham \$371.97.

NEW BRUNSWICK — Middle Simonds, Hartland \$825.81.

NEW HAMPSHIRE — Alton Bay \$1,095.00; Center Haverhill, N. Haverhill \$322.47; Concord \$510.00; Dover \$379.54; Farmington \$1,022.44; Harbinger

Fellowship Chapel \$1,278.44; Loudon Ridge, Concord \$1,050.35; Bethel, Manchester \$635.00; Calvary Bible, Meredith \$1,005.00; Newport \$180.94; Northwood Narrows \$913.85; Pittsfield \$655.10; Portsmouth \$1,175.25; Emmanuel, Rochester \$421.12; Four Corners, Seabrook \$30.00; Center Ossipee, West Ossipee \$400.00; Whitefield \$224.05.

NEW YORK — Margaretville \$842.80; Massena \$822.50; New Hope, Schenectady \$48.00.

NOVA SCOTIA — Bear Point \$673.00; Bear River \$1,173.13; Clarks Harbor Ladies Mission Workers \$370.00.

ONTARIO — Sandtown \$28.65.

QUEBEC — Beebe \$100.00; Danville \$600.00 (Canadian \$753.00).

RHODE ISLAND — Lafayette \$100.00; North Scituate \$1,001.47; Providence \$90.00; Rocky Brook, Peace Dale \$505.88.

VERMONT — Morrisville \$649.14; Newport \$110.00; North Springfield \$1,720.00; Hope Community, Rutland \$404.98; Vernon \$1,268.50.

SOUTHERN REGION

ALABAMA — First, Gadsden \$465.00; Walnut Park, Gadsden \$630.87; Hopewell, Cedar Bluff \$150.00; Stevenson \$251.00.

FLORIDA — Beachville, O'Brien \$1,005.42; Bixler Memorial, Dowling Park \$3,000.00; Carr \$229.47; Dover \$1,316.44; Ephesus, Branford \$80.00; Miramar \$420.05; First, Gainesville \$838.74; Blessed Hope, Glen St. Mary \$100.00; Friendship, Jacksonville \$5,002.31; Springfield, Jacksonville \$532.61; West Jacksonville, Jacksonville \$3,092.31; First, Jasper \$115.00; First, Lake City \$1,376.21; Lulu, Lake City \$93.69; Memorial Chapel, Lake City \$50.00; Lakeland \$517.60; McAlpin \$1,000.00; Hope Community, Melbourne \$602.45; Oak Grove, Miami \$477.88; New Hope, Bell \$155.36; Orlando \$266.92; Milville, Panama City \$387.14; East Buffalo, Tampa \$500.00; First, Tampa \$1,000.00; West Bay, Panama City \$40.09.

GEORGIA — First, Augusta \$1,019.55; Holton's Chapel, Soperton \$500.00; Iron Station, Dearing \$25.00; Minton's Chapel, Kite \$1,050.00; Raybon, Nahunta \$401.05; Pembroke \$200.00; Hope, Savannah \$200.00; Stone Mountain \$566.08; Swainsboro \$300.00; Vidalia \$70.59; First, Way Cross \$443.00; New Hope, Waycross \$636.78; Zaidee \$245.77.

NORTH CAROLINA — Banner Chapel, Benson \$750.77; Holly Grove, Benson \$166.11; Stone's Creek, Benson \$773.27; Blake's Chapel, Hampstead \$2,803.50; Castle Hayne \$205.00; Durham \$442.49; Erwin \$57.04; Fayetteville \$173.29; Barbour's Chapel, Four Oaks \$306.50; First, Four Oaks \$92.00; Hickory Grove, Four Oaks \$779.76; Unity, Four Oaks \$159.08; Garner \$1,069.50; Hollandale, Spring Lake \$406.99; Mills Memorial, Willard \$115.00; Salem, Mt. Olive \$420.53; Pleasant Hill, Linden \$1,034.38; Potter's Hill, Pink Hill \$888.85; First, Wilmington \$300.00; Myrtle Grove, Wilmington \$436.31; Ogden, Wilmington \$2,700.00; United, Wilmington \$1,541.38; Wilson's Mills \$110.49.

SOUTH CAROLINA — Charleston \$650.00; Columbia \$555.88; Hartsville \$600.00; New Hope, Islandton \$133.72; Ridgeland \$642.86; Berea, Smoaks \$1,822.25; Buckhead, Smoaks \$488.00; First, Sumter \$23.06.

TENNESSEE — Chattanooga \$100.00.

WESTERN REGION

CALIFORNIA — Dos Palos \$119.58; Eastgate Community, Fresno \$415.01; Bonita Avenue, La Verne \$1,010.00; Los Angeles \$100.00; Calvary Chapel, Oakland \$250.00; Pasadena WHFMS \$225.00; North Park Community, San Diego \$543.05; Parkside Community, San Francisco \$351.00; Santa Cruz \$734.33; Tustin \$1,701.10.

IDAHO — Neighborhood, Lewiston \$3,630.07.

NEW MEXICO — Clovis \$1,223.49.

OREGON — Colton \$1,992.95; Medford \$416.00; Portland, Milwaukie \$3,615.00.

WASHINGTON — Lynnwood \$437.61; Nooksack \$1,748.00; Seattle \$2,570.53; Sumas \$2,062.27.

INDIVIDUALS — Miss Georgia Marcle, Schenectady, NY \$50.00; William Olsen, Albany, CA \$100.00; Mrs. B.F. Profit, N. Wilkesboro, NC \$25.00; Miss Vera Randall, Seabrook, NH \$10.00.

Four "C's" of Missions

by Alice Brown

Missions may be defined as: working together to bring men, women and children one by one to a face to face encounter with the Lord Jesus Christ.

In Mark 2:1-2 we have an example of this as we see four men working together to bring the paralytic man to a face to face encounter with Christ. As we study this passage, we will see four characteristics which are necessary to bring people to Christ as exemplified by the four men.

1. Man of Conviction

The first man saw that the paralyzed man needed help. He had a physical need. He could not use his legs and his arms. He had sought help but could not find what he needed. Many other people had seen this man but had done nothing either because they could not or didn't know how or just did not care to help. But this first man saw his need and was convinced that Jesus could meet it. He was convinced that Jesus could heal. He knew that Jesus had healed others with similar needs and that Jesus could heal this man also.

We too, need to be men and women of conviction. We need to be convinced that men need Christ; that men are lost in sin and without hope and that Christ is their only hope, that only He can save them and meet their needs.

There are 4.2 billion people in the world of whom only about .2 billion are committed Christians. Another 1 billion are nominal Christians. Of the remaining 3 billion people, 2.5 billion have never had one opportunity to hear the Gospel, people who are lost without Christ, lacking purpose and meaning to their present lives and facing death.

Unless someone tells them of the Good News of life abundant and eternal through Christ, they will remain lost in their sin. We need to be men and women who are convinced that Christ is the only hope and Savior for the World and be willing to do our part to bring men and women into a face to face encounter with Christ.

But how can these 3 billion people come to Christ? That is where the #2 man (characteristic) comes in.

2. Man of Compassion

If we are convinced that men without Christ are lost and do nothing about that, our convictions are useless. If we are convinced that our family, friends, co-workers and people around the world are lost without Christ, but do nothing about that to bring them to Christ, then our convictions are useless.

The second man demonstrated the second characteristic

necessary in missions: compassion. He realized that something had to be done. If Christ was the only one to meet this man's need then he had to bring the man to Christ. This man cared enough to get involved and do something to bring the paralyzed man to Christ.

People here and around the world are hurting with many needs both physical, emotional, material and spiritual. Are we willing to get involved to help these people come to Christ and have their needs met? Are we willing to demonstrate God's love and compassion to needy people, to personally find ways to meet these needs and to share the Good News of life through Christ so that they too can share the abundant life in Christ?

Of the 3 billion people who do not know Christ most of these are not in North America. What are we doing personally to bring them to Christ? God has given each one of us the command to "go into all the world and make disciples of all nations." "You will be my witness both in Jerusalem and Judea, Samaria and to the end of the world" (Mark 16:15, Matt. 28:19, Acts 1:8). How are we fulfilling our responsibility? Three ways that we can be involved are praying, going and giving.

Praying: "What do you want me to do Lord?" should be our prayer. We need to pray for our local outreach and mission work around the world.

Going: We should prayerfully consider where God wants us to serve Him and be willing to go wherever He wants us to go, whether that is here in our "Jerusalem" or our neighboring "Judea" or "Samaria" or to another part of the world.

Giving: We can give of ourselves, our time, talents and resources to bring people to Christ and to support those persons and ministries whose goal is to bring people to Christ.

Are we exhibiting this characteristic of compassion, of caring enough to get involved in bringing people to Christ?

3. Man of Cooperation

This man realized that he could not carry the paralyzed man alone. Verse 3 of the text says, "Some men came,

Continued on page 23

Doing Our Part: A SIMPLE RESPONSE

The question is frequently asked, "We are told that we ought to do our part or to give our fair share, but what is a fair share?" That is a good question, and one that demands a specific answer.

The Scriptures have outlined the way for doing God's work; and in answering the above question, there are at least four guidelines that may be followed:

1. Respond to the Needs of People

In counseling believers about a changed life, the Apostle Paul asserts, "The thief must give up stealing, and instead work hard and honestly with his own hands, so that he may have something to share with the needy." The whole earthly ministry of Jesus was to the needs of people. He was moved with compassion as He saw them. In following the scriptural example and teaching, the believer will recognize his responsibility to share a part of what he has in needs that our Lord was concerned about.

2. Give as an Expression of Gratitude

God has given man His all. He expects man's relationship with Him to be a relationship of gratitude, thanksgiving and love. The truly thankful spirit is one that expresses itself freely and does not limit itself to the question, "What is fair?" or "What must I do?" but rather asks "What can I do for my Lord?"

3. Give Systematically and in Proportion to Means

Christians at Corinth were urged "On every Lord's Day, each of you should put aside something from what you have earned during the week...The amount depends on how much the Lord has helped you earn" (1 Cor. 16:2). The Pharisee in the parable (Luke 18:12) gave ten percent of his income. Zacchaeus gave one-half of all he possessed (Luke 19:8). The widow and Barnabus gave their all (Luke 21:4; Acts 4:37). While the tithe (10%) seems to be the minimum, the proportion of the response may vary for different persons as they keep in mind the Lord's words, "Every one to whom much is given, of him will much be required" (Luke 12:48).

4. Renew Your Commitment to the Lord

This was what the people in Macedonia did (2 Cor. 8:5) before they considered the amount of their giving. Frequently we challenge people to "total dedication." Jesus never asked a person for anything less than his total life. Total dedication was discipleship itself. If one were not totally committed, he was not considered a believer to begin

with. This is borne out in Jesus' teaching that one must lose his (total) life in order to find it. Paul counted *all* but loss for the cause of Christ. Will you? ■

God's Way

God's way of getting things done
is through His church,
His people.
To do this, He has given gifts
to His church,
His people.
The gift of time,
never varying—168 hours per week.
The gifts of talents,
to each as He chooses.
The gift of strength to get wealth.
And much more,
So much more.
All from His love.

All blessings come from God
and belong to God.
The Christian learns to speak with new meaning
about his life, his time, and his money.
For they have become
God's life, God's time, and God's money.
He looks upon them with sacredness
because they are God's.
He will not bring reproach upon God
by their careless use,
for they express his relationship with God.
They are tools with which he works with God!
They are given for the benefit of His people
and to get His work done.

Too often His people take His work for granted.
He asks no great thing
except that we return His gifts to Him
so He can bless them again.
Time, talent, wealth—
They are His,
and ours,
in partnership.

—Joyce K. Thomas

Four C's of Missions

Continued

bringing to him a paralytic carried by four of them." Several people were involved in bringing this man to Christ. They cooperated and worked together as a team.

In the same way we must cooperate as a team to accomplish the Great Commission. One man cannot do it alone, nor can just a few. We all must work together to accomplish this goal. Not just the pastors, or the missionaries, or the evangelism committee...we all have a responsibility and must all do our part, working together to minister in our "Jerusalem," "Judea," "Samaria" and around the world—to support local ministries and ministries around the world through personal involvement, prayer and financial support. We need each other to get the job done quicker and more efficiently before the soon return of Christ. It can be done if we all work together, each doing his/her part.

4. Man of Consistency (Perseverance)

Text vs. 2,4,5. The building was crowded—standing room only—not even room outside. There was no way to get the paralyzed man to Jesus. The 4th man could have said: "Oh well, there is no way to get this man to Jesus. But I've done my part. I was convinced that the man needed Jesus, I got involved and I worked together with the others. Guess it is up to the man now. I've done all that I could do." Was that the response of the fourth man?

No! He thought that there must be a way and he would find it. And he did. He knew how the tiles fit into the roof and was able to remove some to make a hole large enough to lower the paralyzed man right in front of Jesus. Imagine the scene. Jesus is teaching and healing and a man is lowered directly in front of him. How did Jesus respond?

Verse 5 says, "When Jesus saw their faith, he said to the paralytic, Son your sins are forgiven." Whose faith? Their faith. The faith of both the men who brought the man to Jesus and the man lying on the mat. The men persevered and found a way to bring the man to Jesus. They didn't give up or stop short, nor were they concerned of what others would think. They remained consistent.

The work of bringing men to Christ cannot cease until Christ returns. We cannot do one thing and feel that we have done our part so now it is someone else's turn. Nor can we give up when the job becomes difficult or we become discouraged. *Matt. 24:14 says, "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations and then the end will come."* 3 billion people still do not know the Lord Jesus Christ. We believe Christ's return is near. God has given us a great responsibility of reaching our generation. Our job is not yet

done so we must persevere until all men have an opportunity to hear the gospel.

We must be people of conviction, compassion, cooperation and consistency until the task of the Great Commission is accomplished and Christ returns. We must work together to bring men, women and children, both here and around the world, one by one to a face to face encounter with the Lord Jesus Christ (Romans 10:13-15). ■

(Topic and some ideas taken from a message given by Rev. Ray Penney)

Citizenship in Holy Nation

Continued

own commitment. Conformity is the high priest of American culture, and has infiltrated the holy nation. So it is not easy, but I beseech you, *dare to be different*. Dare to live as a citizen of the holy nation.

Seventh, and finally, citizens of the holy nation must participate in the human drama. Much of the church today has withdrawn, seeking refuge on the high—and often affluent—ground. *Our multi-million dollar church complexes are as remote and protected as walled medieval fortresses, protected from the swirling and polluted waters where most of the sick, hungry and hurting people are.* So they cannot identify with us and will consequently never hear our message. But imagine what would happen if the poor and needy could see us where they live, as we meet them at their point of need.

The French scholar, Jacques Ellul, wrote that until we have "really understood the actual plight of our contemporaries and we have heard their cry of anguish, until we have shared their suffering both physical and spiritual, and their despair and desolation, then we shall be able to proclaim the Word of God, but not until then." The Apostle Paul called it the fellowship of suffering. It is a spiritual mystery—suffering with others draws us closer to our Christ Who suffered for us.

Being in prison has given me this insight. For the most meaningful communions I have had with my Lord have not been in the great cathedrals of the world I've been privileged to preach in, nor in the parliaments where I have spoken, nor in the most influential gatherings of Christian leaders. They have been instead on my knees on the grimy, concrete floor of a rotten prison cell with my hand on the shoulder of a tough, burly convict who sobs with joy as we meet Another who was in prison, executed and rose from a tomb for us—His name is Jesus.

My friends, take your posts. You have been called out by the most high and holy God to serve Him in the building of His holy nation. You are called not to be successful or to meet any of the other counterfeit standards of this world, but to be faithful, and to be expended in the cause of serving the risen and returning Christ.

What's Your Prophetic Question?

by David A. Dean

Question: This may not strictly be a prophetic question, but it does deal with the future. Would you give me your interpretation, or criticism, of the New International Version's rendering of Philippians 3:14: "I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus"? This seems to be biased towards the view that believers go to heaven at death.

Answer: It is possible for people to misunderstand Phil. 3:14 (NIV) to teach that saints go to heaven when they die. However, the text does not require, or even suggest, that meaning. The Greek words have the literal meaning "of the above (or upward) calling of God." The word for "heaven" is not here in this passage at all.

However, the idea of "heaven" is not a bad one. Later on in this chapter, Paul tells us that "our citizenship is in heaven. And we eagerly await a savior from there" who will make our bodies like his resurrection body (Phil. 3:20-21). Our blessed hope will be fulfilled when Christ comes back to make us like him. The Second Advent, not death, is the believer's hope (Titus 2:13).

What Paul does in Philippians 3:12-21 is to ask Christians to adopt a new viewpoint. We are to "forget the things which are behind" (v. 13), to take a different "view of things" (v. 15), and not to be like those who think "on earthly things" (v. 19). God has called us "upward" or "heavenward" in our thinking. God has called us into communion with Him and we are to think of heavenly things (see Phil. 4:8). "Since then you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God" (Col. 3:1, NIV). ■

—DAD

Do you have questions on prophecy? As a regular feature of this Prophecy Page, members of the denominational Task Force on Prophecy will answer your questions. Please send questions to:

*Prophecy Page
Advent Christian Witness
P.O. Box 23152
Charlotte, NC 28212*

We will publish as many answers as possible in this column.

THE MILLENNIUM: TWO VIEWS

Freeman Barton, Ph.D.

J.A. Nichols, Jr., Th.D.

Recently, I promised readers a presentation of two positions often found among Advent Christians on the Millennium. Here, side by side, are answers for two important questions from the pens of two theologians from our ranks. The late Dr. James Albert Nichols, Jr. (former editor of this magazine) answers from the pages of his book Christian Doctrines to present the premillennial view. Dr. Freeman Barton of Berkshire Christian College presents the amillennial view in an article prepared especially for this page. I am happy to present both positions and to ask you to evaluate each in the light of Scripture.

—DAD

Question: How do you summarize what Revelation 20:1-8 teaches?

Dr. Barton:

This vision parallels the earlier visions of the church age which appear in this book. In the ministry, death, and resurrection of Christ, Satan (the "strong" man, Mt. 12:29) is bound—in one respect.¹ He is no longer able to deceive the *ethnoi* (nations, Gentiles) who had been strangers far from the covenant. Many of them who had been "dead through trespasses and sins" have now

Dr. Nichols:

The 1000 years in Revelation 20 is best represented by premillennialism as over against amillennialism. The premillennial doctrine is that upon the return of Christ the literal Satan is bound for a thousand years; the dead saints are raised literally and the living ones changed; and they reign literally with Christ throughout the thousand-year period.

become "fellow citizens with the saints and members of the household of God" (Eph. 2:12,19). They come to life (are "made alive" Eph. 2:1) and reign with Christ a thousand years, i.e., throughout the church age. This life is called "the first resurrection" (also Jn. 5:21,24,25).

The reign is more a corporate than an individual one. The church as a whole reigns with Christ,² even though believers die and await the resurrection (cf. Rev. 14:13). "Souls" are not disembodied spirits in heaven but living people on earth. They are blessed since they are insured against the second death. They approach the judgment with confidence (1 Jn. 4:17). Not so unbelievers who are raised in the general resurrection at the end of the age and condemned to eternal death.

The premillennial doctrine is plainly set forth in Revelation 19 and 20. The coming of Christ in the 19th chapter precedes the thousand-year period in the 20th. In the 19th chapter the conquering Word of God comes with the armies of heaven, conquers the kings of the earth and their armies, destroys his enemies, and prepares the way for the millennial reign in the next chapter. It is predicted in the nineteenth chapter that "he shall rule" the nations "with a rod of iron" (19:15); and in the next chapter he is seen reigning with his saints. It is evident from the context that Christ's coming is a preparation for his literal reign.

In the face of the plain Biblical statement here set forth, how can the premillennial doctrine be avoided?

Question: Do you think the thousand years should be interpreted figuratively?

Dr. Barton:

Yes, for three reasons. 1. The passage is predominantly figurative (key, bottomless pit, chain, binding, sealing, loosing, etc.). One would expect the thousand years to be figurative likewise. 2. The numbers in Revelation are predominantly symbolic (one hour, ten days, five months, three and a half years, 42 months, 1250 days, 144,000, 7, 12, 10). One thousand (10X10X10) is a neat round figure for a lengthy but limited period of time. 3. To take the figure literally and to place it after Christ's return would contradict the rest of the N.T. The N.T. pictures a public coming of Christ associated with *the* resurrection, judgment, and establishment of the eternal kingdom.³

The real problem with the amillennial view set forth above is not the thousand years but the apparent sequence of events. It looks as though believers are martyred, then raised and enthroned. This sequence cannot be dismissed lightly, as some amillennialists do. Nevertheless it introduces an element foreign to the rest of the N.T. It cannot therefore be the correct interpretation. Those on the thrones are those who have come to life in Christ.

Dr. Nichols:

It makes little difference to the strength of the premillennial view whether the restraint put upon Satan continues for a literal thousand years, for an indefinite but long period, or whether the thousand-year period is interpreted as a day for a year. There seems no reason, however, for not taking the period as a literal thousand years, since it is to follow the coming of Christ.

[I do not understand why people treat this passage so figuratively.] By what right does anybody spiritualize the coming of Christ in Revelation 19? By what rules of exegesis can any theologian justify making the first resurrection spiritual? The subjects of it were martyrs who had given their lives for "the testimony of Jesus, and for the word of God" (20:4). Why should they need a spiritual resurrection? What they required and the language of the text necessitates is a literal resurrection, for their death had been literal. Furthermore, what possible justification is there for making the reign of Christ and his saints merely a spiritual one? There is no indication in the sacred text that a spiritual reign is intended, and sound exegesis demands that a passage shall be taken literally unless it can be proved otherwise.

The premillennial view gives thus a clear picture of the millennial reign as a kind of transitional era from this present evil age to the time when Christ, with the aid of his Bride, the Church, changed and made immortal, will be able to present to the Father all things in subjection. The transitional millennial earthly kingdom will merge into the eternal kingdom in which God's will is done universally.

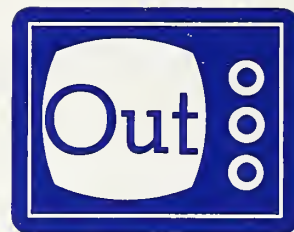
NOTES

¹See also Lk 10:18; Jn 12:31; Col 2:15; Rev. 12:7-12.

²Rev 1:6; Rev 5; 1 Cor 4:20; 6:1-6; Eph 1:19-23; 2:6; 3:10; Col 2:10; 1:13; 1 Pt 2:9; etc.

³See especially Mt. 24,25; 2 Thes 1: 2 Pt. 3; Dan 12:2; Jn 5:28-29; Rev. 1:7.

Advent Christian Pastors Speak



Editors Note: *Recently, I asked several pastors to answer the question, "What is one thing that Christians can do about the influence of television over them and their families?" Christians are becoming aware of the powerful influences that television, radio, newspapers and other forms of media have over life in North America. This feature is the first of several that the **Advent Christian Witness to the World** will publish in dealing with a Christian perspective on American media.*

One of the steps the Christian community can take to combat the bad influence television has on our society is to recognize the reason for the problem. Most families, in their pursuit to achieve the "American Dream" gave low priority to the development of family loyalty, friendship and commitment to one another. Small children and teens having been left to themselves found other ways to meet their emotional and social needs. Loyalties and commitment for the most part are, outside the home. Television, with its personalities and philosophies, has been a powerful force in shaping the thinking and activities of our society. Therefore, as Christians, we must be diligent to develop and strengthen existing family ties. Encourage reconciliation and healing among family members. Plan and give opportunity for families to cultivate quality time together. Until individual family members become friends again, television will continue to have an adverse effect upon our society.

Melvin L. Upchurch
Hope Community Church
Chicago, Illinois

Television may influence for good or bad according to the content of the material viewed. Therefore, a Christian should be selective in choosing to watch only those programs that contribute to wholesome living. A Christian should also be selective in time given to TV. Those hours that may be spent with the family, reading, meditation, etc. should not be given over, on a consistent basis, to TV.

Silas Aldridge
Live Oak, Florida

The most, and probably the only, effective way for Christians to reduce negative influence of television over themselves and their families is for the "Christian Head" in the family (whether that person be father, mother,

brother, sister or whoever to totally commit himself to glorifying God in regard to television. This may be a one time commitment or a daily commitment depending on the person and circumstances. Once the commitment has been made, his next step is to decide how to make practical application. This decision depends on his influence in the family. If he is truly a respected head of the family, he can take whatever steps necessary to insure that he and his family are not negatively influenced by television. (Removing the TV set from the home is without a doubt the best way to do this and at the same time to make room for more positive family relationships. This is probably the most pleasing way to God.) The respected head can decide to regulate positive and negative influence. (Consistently schedule programs to be watched and not to be watched. Moving TV set to parent's bedroom or some other special room helps. It clears the living room for more important activities.) If the "Christian Head" is not the true head of the family, all he can do is regulate his own TV watching and prayerfully, kindly, cheerfully try to influence others to regulate their TV watching. (This is best done by replacing TV watching with better activities and there are many.) **COMMITMENT TO GLORIFY GOD IN REGARD TO TV IS THE KEY.**

Pastor Jim Osborn
Bristow, Oklahoma

"As Christians, if we are to begin to control the influence of television over our lives we must know what God says we should be putting into our minds and then obey Him. Philippians 4:8 is a good guide to use in checking what we watch. When programs do not meet up to God's standards we have the choice of following His standards or following those of the world and filling our minds with darkness. Think over some of the things you have watched lately. Was it true? Was it honorable? Did

it teach what is right before God? Was it pure, not displaying sin? Was it lovely? Was it of good repute or high esteem before God? Was it excellent and worthy of praise? Did it follow God's commands of what we should allow into our minds? If not, then let Christ be Lord over our TV and turn that program off."

*Stephen Vannah
New Albany, Indiana*

Obviously, television is here to stay. The monitoring and assessment of programs for each family appears to be the primary option of parents. Families should find time to use the medium for opportunities to learn and to be enriched together. Parents need to become sensitive to the subtle spiritual lessons that are available in much secular programming. We can train ourselves to be alert to the many analogies from the so called "non-Christian" programs to our Christian faith. These, if used constructively, can provide ample opportunities of teaching that will not appear as censorship.

*Glennon C. Balser
Wilmington, North Carolina*

"Put the thing away! My wife and I have found that 'the box' can be a blessing or a curse. It can be a blessing in that it brings into our home news, special programs and entertainment to which we would not otherwise have access. It can be a curse in that it can eat up whole evenings, reducing the amount of time we spend together as a family (time spent in front of the television is not time spent together as a family) or in other activities, and filling our minds with mental "junk food." We finally decided to put our television in a closet, where it stays unless we wish to watch a particular program. When we first did this, our family experienced "video withdrawal" symptoms, but we soon found that our family life was much improved with the television gone. Now we go for weeks without watching a single program. In 1 Corinthians 6:12, the apostle Paul says that everything is permissible for him, but he refuses to be mastered or controlled by anything. Is it possible that this applies to television viewing? A good test is to try doing without it for a month or so. That will quickly reveal the extent to which you are addicted to 'the box.' "

*Pastor Micahel E. Gooding
Nooksack, WA*

The impact of television on my own life is so great that it would be a reckless sin for me to ignore its effect on my children. Much good could be said about television, but my experience is that it takes a watchful effort to get a share of that goodness.

My children have been exposed to grotesque scenes of violence that have given them nightmares. From TV they learn that good guys are sometimes justified if they lie and cheat and even kill.

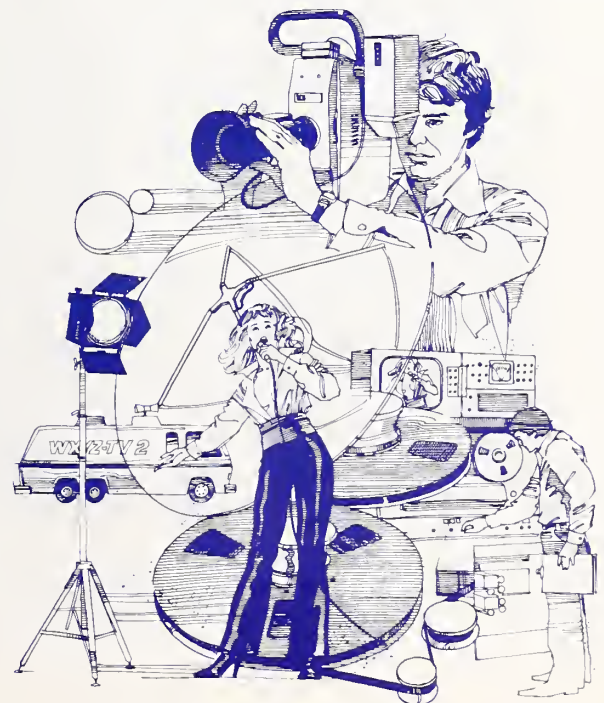
Pat and I are censoring the TV more and more. I am looking for happy results.

*Earl R. Waterman
Bear River, Nova Scotia*

In today's world it is hard to avoid the influence of television in our lives. In every department store you enter, in every home you visit, there are televisions, and more often than not they are turned on. As a Christian how do we follow Paul's command to do all things in moderation and not let T.V. have a negative influence in our lives? The best way to avoid sin is to stay away from its temptation. The same should be done with television propaganda. Today we have cable T.V., HBO and other paid T.V. hook ups. We have T.V. Guide, T.V. Talk, and other programs advertising T.V. shows. My advice to you is: avoid them.

When we buy all these extras we fill our mind with television and its influence becomes much greater. I avoid these extras and I seldom struggle with T.V. taking away from my family or ministry. T.V. has become a luxury in our family, a time of relaxation and informative learning instead of an addicting phenomena. I can honestly say we spend more time supporting the Lord's work than ABC's.

*Craig Wert
Tallahassee, Fla.*



You Can Help

Do you ever feel awkward when someone you know loses a loved one in life? Many people do. They don't know what to say or do. At least that is what many have said to me over the years.

May I suggest to you some things that you can do that will help.

First, be there! *Your physical presence is important. You certainly cannot do very much if you are not present. Do not substitute flowers or a phone call. It means so much to those in need to see us as well as hear us. Fifty-five percent of how we feel is not communicated with words. It is shared by touch, expression, tone of our life, the feeling that surrounds us in their presence.*

Second, listen!!! *There are memories that need to be relived, stories that need to be told and shared. It helps to be able to go over things several times. It places things in their minds in an orderly fashion in a time when this is difficult to do.*

Third, understand! *They are distressed emotionally. Give them permission to express their feelings, even if it means tears. There may be gratitude that needs to be expressed and accepted. Be a gracious recipient. Confessions may be made, be understanding and helpful. Don't say, "Oh, you ought not to feel that way." Let them be honest with themselves.*

Fourth, reflect! *There are decisions that they will have to make. Feelings they need to clarify. Let them feel free to bounce their thoughts and ideas off you. Be careful not to try to tell them what they should do. Help them to see all their alternatives, then let them make the decision.*

Last, bring comfort! *Let your love and faith shine through. Do not say, "It was God's will!" Assure them of His love, concern, and strength, but do not fix the blame on Him for their sorrow and separation. Let them share with you their faith which is helping them through their time of deep need. Remember, love must be shared.*

Refer to Romans 12:15-16; Romans 15:1, Romans 12:21.

by Wilson W. Waters

Wilson Waters is an ordained Advent Christian minister. His most recent pastorate was in New Albany, Indiana.



Advent Christian Women Organized for Service

Caroline Michael,
Director

REPORTING FROM ACROSS THE COUNTRY...

NEW ALBANY, INDIANA...

Marjorie Harris, President of the WHFMS, reports that seventeen ladies held their annual Christmas luncheon with devotions given by their pastor's wife, Barbara Vannah. June Prage and Mildred Akers provided special music; games and carol singing were enjoyed by all. Besides the Christmas in October giving by the whole church, the ladies take a special offering for our missionaries at their Christmas meeting.

Stephen and Barbara Vannah will be leaving the church in January to go into foreign mission work. *Let us be in prayer for the Vannahs and for the church as they seek new leadership.*

BENSON, NORTH CAROLINA...

A Mother-Daughter Banquet was sponsored by the Eastern North Carolina WHFMS Conference to honor the YWA's. The ladies of Banner Chapel planned and served a delicious meal to about 50 mothers and daughters. Edna Phipps, YWA leader of Banner Chapel, gave a warm welcome and a response was given by Conference YWA Superintendent, Ruth Massengill. Juanita Brown gave a tribute to the mothers and Ann Jackson, a tribute to the daughters. Ruth Massengill presented a trophy of special honor to the Banner Chapel local, and recognized several other regional and conference leaders including Bonnie Dunn, Jeanette Johnson and Sara Baker.

Sally and Pamela Smith of Raleigh presented a program of slides and shared how they had given of their time and love to help in a medical way in Haiti recently. *Their presentation caused those present to sense the need of being better stewards, especially in view of the many hardships of people less fortunate than they.*

AURORA, ILLINOIS...

Jeanne Churchill and Phyllis Silmser, general chairmen, and many ladies of the Aurora Church channeled their efforts in a most successful bazaar, making a profit of over \$2700. One of their recent WHFMS fellowship meetings featured Elaine Stahl of the Slavic Gospel Association as

their speaker. Elaine has been personally involved on teams for this organization in *getting behind the Iron Curtain to spread the Gospel and give Bibles to the people there.* Another special event was the Christmas Salad Luncheon with Sister Regina as the speaker.

LAKE CITY, FLORIDA...

When they realized the urgent need for bibs for nursing home patients at Advent Christian Village, the ladies of First Advent Christian Church began working on bibs! Finding that 100 bibs did not fill the need, they made an additional 125! They have also made 32 lap robes for wheelchair patients and are planning to make more.

Does your society need a worthwhile project? Polly Reed suggests you consider making bibs and lap robes for the nursing home. For directions as to size and material, contact Elsie Kirby at the Advent Christian Village, Dowling Park, Florida 32060.

Now On Videotape

Seminar on "Developing Witnessing Skills" including discussion guides is available on a videotape made by Caroline Michael. This videocassette may be used with a VHS system. Tape time is approximately 35 minutes and time should be allowed for discussion involvement. Rental fee will be on a donation basis. *Order from the Department of Women's Ministries, P.O. Box 23152, Charlotte, NC 28212 and indicate how many will be viewing it and the date needed.*

Notice

Annual Reports are needed — Any **WHFMS, YWA, JA, KJ** group who has not sent annual reports, **PLEASE** do so immediately. We need names of your officers and/or leaders for 1983 and their complete addresses.

Are You a Parent? Do You Ever Experience a Knot in Your Stomach?

One way I have fulfilled my responsibility as a mother is to be with my children each day, keeping abreast of their actions and attitudes. At one point I became aware of a pattern forming with my four-year-old daughter but was unable to put my finger on the problem.

Already I could feel the knot in my stomach and the day with Lisa had just begun. It was, I believe, a God-given reaction that made me aware of the problem and that something was wrong in Lisa's and my relationship. I claimed the promise in James 1:5 where God tells us if anyone lacks wisdom to ask Him and He will give it.

God tells us if anyone lacks wisdom to ask Him and He will give it.

On this particular day when I took Lisa to nursery school, she wanted me to stay, as usual, until she was involved in an activity. She wanted to know what she could do. I suggested she color at this table, paint at another table, or watch the hamsters at yet another station. She then asked about still another activity but was unwilling to be contented at any. At this point, I asked her teacher what she felt the problem was and she simply said, "I think she is manipulating you." This was the beginning of God's answer to me. Her teacher suggested that I leave, which I did. I was thankful for this new knowledge and while Lisa was at school I prayed that I would be able to carry out the action that I knew needed to be taken.

I could no longer rationalize that these confrontations did not require spanking—doing so had made the problem worse. This was allowing Lisa to maintain subtle control over me by her attitude of an unsubmitted will.

As I prayed, I sensed a peace and the knot in my stomach was replaced with anticipation of how God would continue to guide me.

I would like to interject here that I realize the need to encourage our children to make decisions; for example, what to wear, what to eat, or what to play. It is important that they accept more and more responsibility in decision making in preparation for total independence in adulthood. This is



by Ruth MacPhee

the process God has given whereby parents start guiding their children early so that when they reach seventeen and beyond, they will be ready to handle the responsibility that goes along with independence.

That afternoon wasn't pleasant and I realized the truth of Hebrews 12:11a, "For the moment all discipline seems painful rather than pleasant..." and claimed the promise in part b, "...later it yields the peaceful fruit of righteousness to those who have been trained by it."

"For the moment all discipline seems painful rather than pleasant..."

Lisa and I had several other confrontations that day. I was careful to deal with each one as I was now able to recognize that she was manipulating me. I remember two instances in particular. One was her being unreasonable regarding in what room we would take out her curlers. I proceeded to spank her. The other instance occurred while I was leading a ladies' Bible study in our home. Lisa came to tell me of something that needed attention. I listened to her and told her I would take care of the matter after the ladies and their little ones had left. She was not willing to wait and tried to do it herself which resulted in a problem. I excused myself and in privacy I spanked her for her disobedience.

As I shared the events of the day with my husband, he was thankful for God's answer and reinforced my action. I had experienced the truth of Proverbs 3:5-6 and praised God for His faithfulness.

Lisa responded to our discipline and this problem was greatly minimized. She was a much happier little girl. We had a restored relationship and I felt the joy of motherhood again.

Ruth (Mrs. Leonard) MacPhee wrote a previous article, "Balanced Discipline," which was published in the December **Witness**. Ruth and Len live in Farmington, Maine and are the parents of two children, Lenny and Lisa. Ruth is a homemaker, a bank secretary, a Bible study leader, a Sunday School teacher and a deaconess.



King's Jewels

Mrs. Hazel Blackstone
Box 9
Friendship, Maine 04547



The Loving Teacher

(Paraphrase of 1 Corinthians 13)

Though I teach with skill
Of the finest teachers
And have not **LOVE** for the children
I am become only a clever speaker and charming
entertainer,
And though I understand all techniques and all
methods
And though I have much training,
So that I feel competent,
But have no **LOVE** for each child,
It is not enough.

And if I spend many hours in lesson preparation
And become tense and nervous with the strain,
But have no **LOVE**
For the problem child,
It still is not enough.

The **LOVING** teacher is very patient, very kind;
Is not shocked when children
Bring him their confidences;
Does not gossip; is not easily discouraged;
Does not behave in ways that are unworthy,
But is at all times a living example to the children
Of the good way of life of which he speaks.

LOVE never fails

But whether there be materials, they shall become
obsolete;

Whether there be methods, they shall become
outmoded;

Whether there be techniques, they shall be
abandoned;

For we know only a little,
And can pass on to our children only a little;
But when we **LOVE** them
Then all our efforts will become creative,
And our influence will live forever
In the life of each child.

When I was a child, I spoke with immaturity
My emotions were uncontrolled,
And I behaved childishly;
But now that I am an adult,
I must face life as it is
With acceptance and love for others.

And now abideth skill, understanding, **LOVE**.
These three, and the greatest of these is **LOVE**.

—Adapted from E.B. Riviniua

Jesus Is My Valentine

Tune: "Jesus Loves Me"

Jesus is my Valentine,
For He loves me all the time,
I will stay close by His side,
In His love I will abide.

CHORUS:

Yes, Jesus loves me,
Yes, Jesus loves me,
Yes, Jesus loves me.
His heart is true, I know.

By Mrs. R.D. Banksdale

"Teacher's Swap Shop"

Experience Profit From Reading!



Recommended Books

Mission Theme:

China — The Emerging Challenge by Paul E. Kauffman

For all concerned Christians Dr. Kauffman surveys the history of China's civilization, assesses the impact of Christian missionaries before the Communist revolution, penetrates current conditions in China, and offers sane and cautious guidelines on the role of Christianity in China's future. His information is comprehensive and authentic.

Published by Baker Book House, 1982, 315 pp., @ \$8.95 (paper)

Key to the Missionary Problem by Andrew Murray

Its summons to action for missions is as burning and contemporary as when first issued. A book of great intensity sounding forth a rousing call to new activity, fresh consecration and abundant prayer for the cause of missions.

Published by Christian Literature Crusade, 1979, 177 pp., @ \$3.50 (paper)

Novels:

The Acts of Joanna by Anne Ortlund

Skillful weaving of fiction and nonfiction introduce us to Joanna and to A.C.T.S., an approach to spiritual disciplines that changes her life. The day her "dependable" husband walks out, although Joanna doesn't know it, is the start of a new beginning for her. Anne Ortlund is a best-selling author.

Published by Word, 1982, 155 pp., @ \$7.95 (hard cover)

The Fisherman's Lady by George MacDonald

MacDonald's novels are enhanced by spiritual truths woven in and throughout the characters whose lives open before us. The characters, responding to their circumstances, provide a rich source of insight into why people think and behave as they do. The story is set in northern Scotland and edited for the contemporary reader. If you enjoy C.S. Lewis, you will want to read MacDonald.

Published by Bethany House, 1982, 271 pp., @ \$4.95 (paper)

Books of Challenge:

High Call, High Privilege by Gail MacDonald

A pastor's wife writes to any woman who desires to minister for Christ. Her secret of successful womanhood has come from learning how to pursue a life which reflects the splendor of God. She shares her spiritual and personal growth found within relationships with: God, self, her husband, family and community. Her insights give encouragement.

Published by Tyndale House, 1981, 227 pp., @ \$6.95 (paper)

The Mustard Seed Conspiracy by Tom Sine

"Be prepared to be changed. Then be prepared for God to use you to change the world." Discover how God wants you to be a part of His conspiracy in discipleship and life-style. The future belongs to those who are truly committed. We are urged to be Christ's disciples — not mere survivors. Every Christian should read this book!

Published by Word, 1981, 246 pp., @ \$5.95 (paper)

Relationships:

Between Mother and Daughter by Sheila Schuller Coleman

Sheila shares lessons she has learned from her experiences with her mother to teach you to build friendship based on trust, constructive honesty, patience and the forgiveness of Christ's love. Whether your present relationship is good, bad or somewhere in between, this book will help you enrich, deepen or heal your mother-daughter relationship.

Published by Revell, 1982, 157 pp., @ \$7.95 (cloth)

Single Voices by Bruce Yoder and Imo Jeanne Yoder

A refreshing, stimulating and thought provoking book written to address singleness needs and issues within the context of the church. The intent is to move toward correcting the imbalance of ministries, and facilitate interdependence and caring relationships among all persons in the church. Includes discussion guides.

Published by Herald Press, 1982, 127 pp., @ \$6.95

Great Leaps in a Single Bound by Kaaren Witte

This is an honest look at singleness, written by a single! She shares from her personal experiences in her solo journey—and knows what it means to be single in a world full of doubles—and in a world that is full of God! A good book for marrieds to better understand the needs of singles.

Published by Bethany House, 1982, 96 pp., @ \$3.95 (paper)

Order from **Venture Bookstore**, P.O. Box 23152, Charlotte, NC 28212. Prices subject to change. Allow 3 weeks for delivery. Billing will include 20% for postage and handling.

Have You *Prayed* For David E. Dean Today?



David E. Dean is a missionary in the Philippines along with his wife, Melodie, and their children, daughters, Ruthie and Becky and son, Thomas David. David's primary ministry involves serving as Academic Dean, Chaplain and Professor at Oro Bible College.

This is David's first term as a missionary but during the past three years, he has packed his schedule with varied activities including serving as a "companion in the ministry," preaching, leading seminars as well as having completed the first main thrust of language acquisition, plus responsibilities with PABATS (Philippine Association of Bible and Theological Schools).

As you think of David, pray:

For the ability to undergo the stress of the work there;
For wisdom as he guides his family on the mission field;
For discernment as he set his priorities for the year;
For continued Christ-likeness as he relates to the National Christians.

A Scripture that we can believe God for in David's behalf would be: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Corinthians 15:57-58).



FEBRUARY

- 16 **PRAY** for the officials of Berkshire Christian College as they make long range plans for the survival and ministry of the college. (Jeremiah 33:3)
- 17 **PRAISE GOD** for the continuing ministry of DAN and MARJORIE GOODWIN at the Asukano Christian Center in Japan. (Philippians 1:6)
- 18 **PRAY** for BESSIE SMITH as she prepares for Christian Education Seminars on Mindanao in the Philippines. (2 Timothy 2:15)
- 19 **PRAISE GOD** for MELODIE DEAN's health and her "mothering" of Thomas David, born December 4, 1982 in the Philippines. (Proverbs 31:26)
- 20 **PRAY** for BARBARA WHITE as she ministers in spiritual and physical healings in India. (Matthew 9:35)
- 21 **PRAISE GOD** for LAURA PUTNAM's opening for employment and ministry at Dowling Park. (Matthew 7:7)
- 22 **PRAISE GOD** for continued contact with the people in the People's Republic of China. (1 Thessalonians 5:18)
- 23 **PRAY** for LUREE WOTTON as she makes final plans for departing the Philippines for furlough ministry here in the states. (Psalm 119:105)
- 24 **PRAISE GOD** for MARY BROWN's good health reports and her ministry for Foreign Missions at Dowling Park. (Matthew 10:30-31)
- 25 **PRAY** for AUSTIN WARRINER as he and the Japan A.C. Denomination consider the best possible plans for the Shijonawate Bible Institute. (Ephesians 5:17)
- 26 **PRAY** for DOROTHY WARRINER as she works with the Christian Business Women's Fellowship of Osaka, Japan. (Ephesians 5:2)
- 27 **PRAY** for MARGARET HELMS and her Filipino associates as they continue their ministry of "15/85" that non-Christians may see Christ shining through them. (Matthew 5:14-16)

- 28 **PRAISE GOD** for MUSA POWERS as she is willing to be used of God in any way as she celebrates her birthday today! (Proverbs 31:20)

MARCH

- 1 **PRAISE GOD** for HOWARD TOWNE's opportunity to share the Gospel and his agriculture expertise in the Philippines. (Isaiah 55:11-13)
- 2 **PRAISE GOD** for news from ANNA MAY TOWNE "that there has been an improvement in the peace and order situation locally" (in the Philippines). (Psalm 91:11)
- 3 **PRAY** for BERYL JOY HOLLIS and her Team as they evangelize new villages in India. (John 14:12)
- 4 **PRAY** for the Executive Vice President and the Directors of the A.C. General Conference for strength and guidance as they carry out their ministries . (Isaiah 41:9-10)
- 5 **PRAISE GOD** for ALICE BROWN's opportunity for continuing her education in nursing as a witness for Christ. (Ephesians 6:5-8)
- 6 **PRAY** that Foreign Missions will reach its PENNY CRUSADE 1983 Goal of \$195,000. (Malachi 3:10)
- 7 **PRAISE GOD** for MARION DAMON as she exercises her gift of discernment in the Christian ministries in India. (1 Corinthians 2:14-16)
- 8 **PRAY** for EFMA (Evangelical Foreign Missions Association) and NAE (National Association of Evangelicals) as they meet for their Annual Convention March 8 through March 10 in Orlando, Fla. (Matthew 21:22)
- 9 **PRAY** for DAN and MARJORIE GOODWIN in their community outreach. (Matthew 18:19-20)
- 10 **PRAY** for DAVID E. DEAN to receive continued wisdom as he teaches at Oro Bible College in the Philippines. (James 1:5)
- 11 **PRAISE GOD** for MELODIE DEAN's ability to be a true model of a Christian mother. (Proverbs 31:28)
- 12 **PRAISE GOD** for SYLVIA WHITMAN's continued ministry which includes interpreting for the Goodwins in the A.C. Churches in Japan. (Philippians 2:13)
- 13 **PRAY** for FLOYD and MUSA POWERS as they make decisions concerning their summer deputation schedule. (Proverbs 3:5-6)
- 14 **PRAY** for TEEN MISSIONS as they finalize their plans for Summer Teen Missions. (1 Thessalonians 5:24)
- 15 **PRAY** for adequate finance for UNITED MINISTRIES. (Luke 6:38)

MISSION Directory

INDIA

Marion Damon (March 27)
American Advent Mission
Guindy, Madras 600 032
India

Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
India

Barbara White (January 14)
American Advent Mission
Guindy, Madras 600 032
India

JAPAN

Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan

Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan

Dan and Marjorie Goodwin
Asukano Christian Center
3-18 Asukano Kita 2 Chome
Ikoma Shi, Nara Ken 630-01
Japan

MALAYSIA

T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia

Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malays

PHILIPPINES

Bessie Smith (March 27)

David E. Dean (December 20)

Luree Wotton (August 29)

Melodie Dean (August 9)

Margaret Helms (September 18)

Address for all listed above: Box 223, Cagayan de Oro City 8401
Philippines

Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801

ON FURLOUGH

Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867

Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060

Floyd Powers (October 8)
Musa Powers (February 28)
22 Granite St.
Portland, ME 04102

*The missionaries' birthdates follow their names.

Revival in Malaysia

Together we are seeing the job being done!



The first day they are receiving Jesus Christ



One of the young men being baptized



The second day still more are receiving Christ



One of the young ladies being "baptized"



The third day there are others receiving Christ



They stand to give God the praise

What is **ACFM**?

Advent Christian Foreign Missions is the foreign missions outreach of the Advent Christian Church. ACFM is dedicated to the ministry of preaching the gospel to non-North Americans throughout the world. Church planting, leadership training and development, precollege education, Theological Education by Extension (TEE) and evangelism are ministries that ACFM is involved in.

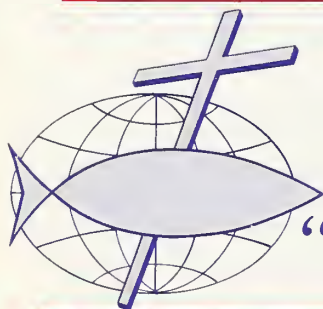
What is happening in **ACFM**?

Advent Christian Foreign Missions has missionaries in India, Japan and the Philippines with a Bible school in each country. It works through national Christians in Malaysia and Nigeria.

What can I do through **ACFM**?

Advent Christian Foreign Missions needs your prayer support! Prayer support is vital in the difficult times we face overseas. You can support ACFM financially through your contribution to United Ministries. You can follow God's call if you sense He is leading you to go overseas. Write us for more information.

J. Edgar Hickel, ACFM Director
P.O. Box 23152
Charlotte, NC 28212 (704) 545-6161



United Ministries

"Touching God's World Together"

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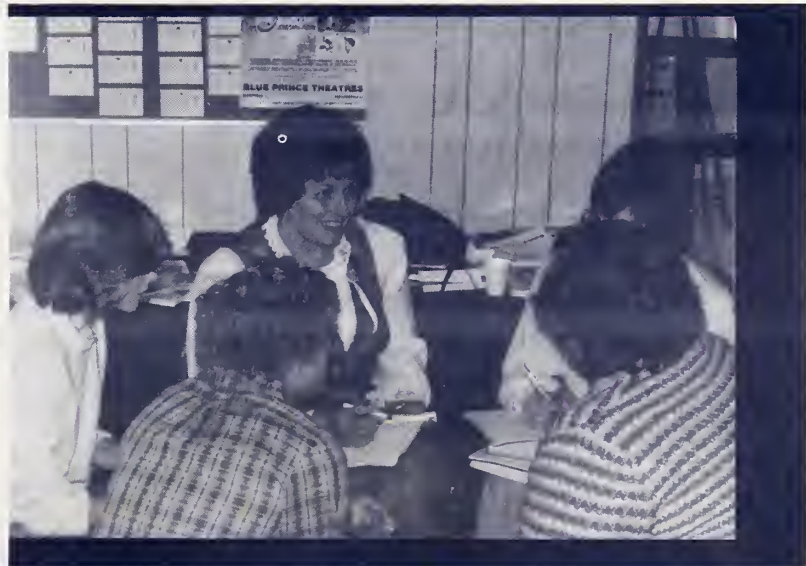
TO THE WORLD

March, 1983



Focus on **YOUTH**

MINISTRY





Avoid Meat?

Dear Editor,

I am about a fifty year attendant of the Advent Christian Church. I have served as an Elder and filled the pulpit at times. I have read the Bible through numerous times, along with other studies on it. I am also in the same business as Abel, Abraham, Isaac, Jacob, Job, David, etc.

Cattle or beef has been the main source of support of our church. To have an article such as "Avoid Meat," on page 14 of the November Witness, by some badly misinformed person is certainly damaging to most all our ranchers and farmers who are already depressed or broke!

Eating less meat is ridiculous. We, for instance, are only producing about one-half of our land's capacity because of prices. We are going broke because of over production.

Finance and lack of understanding is causing hunger, not eating too much meat. Meat is one of the best sources of food to a hungry world. We can produce more food when we can afford to do so.

Mardell Williamson
Weiser, Idaho

On Target

Your editorial in the December issue of Advent Christian Witness was right on target. At long last, what needs to be said, is being said by an Advent Christian in print for other Advent Christians to read.

Keep up the great work, Mr. Mayer. Best and most timely editorial I've seen in any A.C. publication in a long while. Very relevant.

May He bless you,
Howard and Anna May Towne

Announcing the First Advent Christian Witness Photography Contest

Attention All Photographers! The first annual **Advent Christian Witness Photography Contest** is happening now! This is an opportunity for you to share your work with our readers across North America and to also help your Publishing Department develop and improve its photography files.

Contest rules are:

- (1) All entries should be postmarked no later than March 31, 1983. Judging will take place during April with results to be published in the June 1983 *Advent Christian Witness to the World*
- (2) Everybody is eligible with the exception of Advent Christian General Conference staff and their families.
- (3) Black and white film is strongly preferred but we will be happy to accept color. (A winning entry in color will be reproduced in black and white.)
- (4) On the back of your photograph, please list your name, address, phone and the contest category that you are entering.

Your entry should be in one of the following categories:

- (1) **Scenic**— A photograph of a scene, setting or locale that you find interesting, beautiful or inspirational. Please identify the scene or locale with your photograph.
- (2) **Theme**— Our United Ministries theme for 1983 is "...touching God's World, Together!" This category involves photographs that would communicate effectively how God uses Christians to touch the world that they live in.
- (3) **Christian Education**— Photographs in this category should focus on Sunday School, Youth Ministry, Home Bible Study and other education ministries of the local church. ■

Send your entries to:

Advent Christian Witness Photography Contest

c/o Rev. Bob Mayer
P.O. Box 23152
Charlotte, North Carolina 28212

from the editor



Television. If I had to pick one human invention that has personally affected my life and the lives of all North Americans more than any other for the past forty years, television would get my vote. Television, in my opinion has radically altered the fabric of our society. Political and governmental operations are catered for maximum television impact. The average North American child watches over 11,000 hours of television by the time he or she reaches eighteen. In that time, he or she will witness thousands of television killings and be exposed to advertisements for thousands of products that promise to "bring good things to life." American adults average six hours of television watching each day!

It is obvious that television has great impact on American life. That impact has positive and negative implications. On the positive side, television enables us to learn of major events in our world almost instantaneously. Television exposes us to the arts, to theatre, to sports and to major cultural events. Television gives us the ability to communicate a message to millions of people. Television is a good educational tool. College courses can be offered over television thus making it possible for many people, including disabled people, working people and people who do not live near a college to receive quality instruction. Television can even be used for Christian purposes although the impact of religious programming is still a hotly debated subject. These advantages and more demonstrate television's great capacity to benefit our society.

There is another side, however. Television provides a medium for the manipulation and control of people. A select few can influence the thinking of millions of people through carefully crafted programming. Studies are also discovering that children who watch large amounts of television suffer from short attention spans. Television violence may be providing children (and adults) with distorted views of reality. A recent report of the National Institute of Mental Health claims a definite link between aggressive behavior in children and what they watch on television. Indeed, the television hero is good looking and wealthy. Moreover, the television hero is an individualistic mortal who is more than willing to break the law or step on others to gain his objectives.

American Christianity has been profoundly influenced by television. Television takes the blame for everything from the decline of the Sunday evening service to the lack of enthusiasm in morning worship. However, in their criticisms of television and other media, evangelicals have had trouble in dealing with basic issues. So much of our outrage only scratches the surface. What are some of the real issues? May I suggest the following:

1. How do we as evangelicals deal with the fact that 92% of the top media people in the United States seldom or never attend worship of any kind?

Continued on page 4

On the Cover: Youth Ministry is a vital part of our denominational life. Two special articles focus on youth ministry and its implications for Advent Christian Churches. Photos by Chet Hart

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Editor-in-Chief

Robert J. Mayer

Missions Editor

J. Edgar Hickel

WHFMS Editor

Caroline Michael

Graphic Arts Designer

Rickie Hickel



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MEMBER OF
EVANGELICAL PRESS ASSOCIATION

2. Can the impersonal medium of television really be used to communicate a gospel of love and caring? Can the evangelical television empire truly be effective in communicating the good news of Jesus Christ through an impersonal medium?
3. What are the basic principles of ethics and morality that should govern religious and secular television programming? How can we guarantee truthfulness in secular television news reporting, in religious television fundraising, (people in both of these areas do stretch the truth) and so on?

These are the questions that need to be wrestled with by evangelicals. I wonder if Christians want to deal with these issues because if they do, it could mean major changes in what the North American church is doing.

Hopefully, in future editorials I will attempt to touch on some of these issues. For now, let me offer some suggestions on how I think Christians can deal with the influence of television:

1. Regulate your television viewing to selected programs. Use Philippians 4:8 as your guide in deciding what to watch.
2. Control what your children watch. Personally, I would not let a child watch very much television until his teenage years. Children need to have a balance of influences in their early years. Above all, make sure that your children develop an appreciation for good books and music. Teach them the value of reading and thinking for themselves.
3. In dealing with current events, always get both sides and do not let the national TV news be your only source of information. Read about issues. I enjoy reading the "Atlantic Monthly," a politically liberal magazine and the "National Review," a politically conservative journal. I also attempt to read Christian books and magazines that deal with the various issues of our time.
4. When your family views a program, discuss it afterwards. Discuss what the program was trying to say and how its message squared with what the Scriptures teach us about life.
5. Be careful in watching religious television programming because in many cases, it can be as shallow and biased as secular programming. Also, remember to support your local church and Christian ministries committed to meaningful interpersonal and social work in your local community and overseas.
6. If you find yourself or a family member becoming addicted to television, give your set away!

Evangelical Christians must be realistic in dealing with the real conflicts between Christian faith and the television medium. Dealing with the problems of television will take wisdom, discernment, study and sacrifice. In doing this, we must keep in mind, the will of God for our lives. His will is that we should become mature women and men who are able to view life from a Biblical perspective! ■

Shalom,
RJM

Funding the Ministry in India

"Voted that the Department of Foreign Missions mount a Capital Funds Drive for India in the amount of \$30,000.00 to be divided equally between our Mission Field Council and the India Conference." (Executive Council - 82:14 MS 81-6)

THE NEED IS THERE! IT IS A VERY VIABLE MINISTRY! Many people have said they wanted to join in it. We are therefore making plans accordingly. Some of you have already begun to contribute. So...look for further announcements and updates in the upcoming issues of the Witness and A.C. News. OUR MAIN THRUST IS SCHEDULED FOR JUNE THROUGH SEPTEMBER. Plan with us now for reaching the goal of \$30,000.00. I believe we can do it!

Capital Funds Drive Should Not Compete with Penny Crusade

Let me respond to your queries. No, Penny Crusade should not be used for Capital Funds Drives.

The main purpose of Penny Crusade is for funding the ongoing work of Foreign Missions. As approved of and voted upon by General Conference, i.e., the program as budgeted. Therefore, when Penny Crusade monies are used for other purposes, it somewhat defeats the purpose of both thrusts.

The \$30,000.00 for the India Capital Funds Drive is a separate matter altogether. Let us therefore be careful not to confuse the two. Both are necessary and very vital to the work of the India missionaries and the entire A.C. India Conference. But keep in mind that we also have missionaries salaries, maintenance, etc. to finance.

I believe that even as God brought in over \$197,000 for Penny Crusade in 1982, He is able to do that again through His people and also supply the need for the Capital Funds Drive. Agreed? or as they say in my home church...Amen? ■

JEH

AN INTERVIEW

Bob: Ed, you have recently returned from an overseas trip. Why did you go?

Ed: Basically, it was a "Site Visitation and Evaluation" trip but it was triggered by a crisis in Malaysia where the government decided to deregister the Advent Christian Conference of Malaysia.

Bob: Exactly what does deregistration mean?

Ed: It means that we need to be in proper standing with the Government of Malaysia, and be officially recognized by the Government of Malaysia as an existing society. All religious and secular organizations must be properly registered. Each society is under the same rule or regulation.

Bob: Is this policy coming out of the political turmoil and problems that they have had?

Ed: Yes. Several of the nationals, discussing this with me, mentioned the fact that without a doubt much of this was politically motivated because of various factors, one being that the Malaysia Government wants desperately to keep control of its own power, land and people. However, they are loosing control because of the vast and rapid expansion of political and religious groups.

Bob: Does "Muslim Fundamentalism" play a major role in the life of Malaysia?

Ed: Well, according to my sources, yes, they are involved as agitators in Malaysia. Of course, this would hold true for all of Asia.

Bob: Malaysia's proximity to Vietnam would have something to do with this given the outcome of the war.

Ed: Definitely. Also this problem is involved with the Vietnamese refugees. It is a regulation, which will hopefully in their minds, keep many of the refugees out of Malaysia.

Bob: Were your goals and objectives for this trip accomplished?

Ed: Yes. We accomplished everything that we set out to accomplish. We had time to do what we needed to do and I can't help but feel that it was Providential that we set the times and the days for the meetings just as we did.

WITH

Director of Foreign Missions
Ed Hickel

"The history of Foreign Missions proves that when things are difficult, where there are problems, then the mission itself is more prosperous. Along with the problems, the pressures, the stress, we can see a definite growth throughout Asia."



Bob: You visited three different mission fields when you were overseas. You visited India, Malaysia and the Philippines. We have heard about the political situation in all three of the countries. It's not good right now. What did you observe when you were in those countries?

Ed: First of all, the ambivalence of many of the officials—that is Government officials. Many of the officials with whom I spoke personally, are not sure of what the situation actually is in their country; in fact some of them are not even sure of their future with their government. One thing I was asked repeatedly by some officials, government officials, was that they not be under any circumstance ever identified by name. However, they told me that they were very happy to discuss their situation.

Bob: How do you think the political situation in these countries is affecting our mission work there?

Ed: It has some positive effects. Now that may sound surprising to some people but there are some positive effects. The history of Foreign Missions proves that when things are difficult, where there are problems, then the mission itself is more prosperous. Along with the problems, the governments, the pressures, the stress, we can see a definite growth of the church throughout Asia. The negative aspect is that it instills, obviously, some fear in the hearts of the nationals. They are wondering now to what degree should they identify themselves with missionaries and to what degree should they separate themselves from the missionaries. This is one of the key questions among the nationals, both religious and non-religious.

Bob: Thinking in relation to that whole area, some people have called for a moratorium on missionaries to the third world and given the political situation, is that something that should be considered? How do people overseas feel about that right now?

Ed: First of all, I have yet to find one North American who is really serious about a moratorium on missionaries. I have talked with some whose names have appeared in print as though they favored it, and they have said no, they did not favor a moratorium. What they favored was for the missionaries to give the nationals more and more responsibility. To quote one man, "Force it upon us, so that we can eventually stand on our own feet." That was from an African who is outstanding in the government and in religious circles.

Bob: You also spent some time discussing world hunger with other mission leaders when you were overseas. What did you learn from that time?



I believe that we as North Americans can learn good lessons from national Christians and our foreign missionaries.

Ed: Again as an Anglo, I learned some things in a very embarrassing way. For instance, when we Americans consider hunger, we talk about "dire hunger needs." Some Africans laugh at that phrase. Their question to me was, "Are we to interpret that as meaning we will only give food to those who are absolutely starving or are we going to allow food to be given to those who are hungry, but who can be saved from dying and to be profitable, servants and workers for their own country?"

In other words, they are questioning whether or not we Americans really understand hunger when we speak of "dire hunger needs." One man illustrated this in a very shocking way. He said that in his country there are thousands who are dying daily of starvation. His question was whether or not we are going to wait until the doctor says, "Alright, though these are brain-damaged from starvation, therefore, maybe we ought to feed them a little; or here are some who are not brain-damaged but we can save them, are we going to feed them?" **Who do we feed? What is hunger? That is the question!**

Bob: Those are questions that we don't like to deal with!

Ed: They are difficult questions and they prove to be embarrassing to me, as an American.

Bob: Do you feel that the hunger crisis is being dealt with effectively?

Ed: Let me be a yes and no man at that point.

Bob: Alright.



Foreign Missions will have to take on the character of being a mission to foreigners, be that in the states or outside the states.

Ed: Yes, I feel that we as North Americans and Europeans have been effective. However, in wanting to feed the hungry, and in our haste as Westerners, we have overlooked some things. There are places where I have seen food and money wasted. So, while we have spent millions of dollars for hunger relief, at the same time there is real evidence that some of the rich are getting richer and the poor are getting poorer. For example at one dock in Asia, there are food stuffs from Western countries rotting on the

docks because of politics, because of greed among the local officials and various other problems such as these.

Bob: That brings up an interesting question. What can the average person, living in North America, who cares about hungry people do to make sure that this money gets to those people who need it?

Ed: First and foremost, make sure they are thoroughly acquainted with the agency who is going to distribute the food or money. Require a written financial report. Any agency which will not give you a financial report is not worthy of your support and is suspect! This was a conclusion to which many of us came to in Asia on this trip, and I believe that we have to deal with this. In other words, what I am saying is echoing what the Asians and Africans said, "You cannot always trust an agency just because they say they're going to help!" We have agencies such as the National Association of Evangelicals, our own Department of Foreign Missions and World Vision which have been proven. These are worthy of support.

Bob: If someone had a question about an organization, could they contact your office?

Ed: Yes, they could contact Adrian Shepard and we would be able to give them our feelings about that agency. Also, we would urge them to write to those agencies and request some financial reports, etc.

Bob: Ed, let me go back to your trip for a moment. You saw some exciting things in Asia, I'm sure. Tell us what you saw.

Ed: First of all, I came home walking on cloud nine. I observed the growth of the church in Asia. I observed the growth of Christian groups in Greece. I observed methods of evangelism. I observed people who were enthusiastic about spreading the Gospel. I observed people being converted from their age-old religion to the Christian faith. I believe that we, as North Americans, can learn good lessons from national Christians and our foreign missionaries. I saw foreign missionaries performing ministries which are viable and which would almost make me jealous of their ability, their knowledge, their wisdom and the leading of God in their lives. It is ministry worthy of our support and our prayers.

Bob: No doubt, you saw some critical needs that our mission work has and I would like to ask you if you could expound upon what you see as our needs especially for the next five to ten years.

Ed: One of the critical needs is leadership training. At this juncture we are instituting plans for leadership training. Let me illustrate this with our work in India. We have the missionaries teamed up with some nationals. They in turn are forming a school of evangelism which will be used to train men and women who feel called to pastoral and evangelistic ministry. The critical need is to train these people as quickly as we can and as adequately as we can. We cannot be sure, in the three countries that we have already discussed, how long the Christian faith will be allowed to be propagated by missionaries. We know already that in Malaysia, the American missionary is not allowed to become a resident and to work as a career missionary. Leadership development is the outstanding critical need. Second to that need, as if this is new, would be finance. Christian people in these countries are working at a bare subsistence level. I'm not suggesting that we quadruple the salary of every national pastor, in fact I'm not in favor of continuing forever to support or subsidize the national's pastor salary. But I do feel that we will need to help them as substantially as we can. We also need to assist the church congregations in erecting some kind of a worship center or facility.

Bob: You mentioned leadership development and training. I think one thing that concerns many people in the United States is missionary recruitment. What are some of the innovations that we are trying to do as a denomination in the recruitment of personnel for the mission field?

Ed: One of the things that we are trying to do now, is recruiting career missionaries who can go to the field with some background. For example, we would like to recruit a person[s] who has background in church planting or in evangelism and who has pastoral background such a pastor and wife who will be able to work with the nationals. Let me illustrate this further by saying the nationals in our Advent Christian Conference in the Philippines have requested that the next people we send be people with pastoral and church planting background. God is apparently going to open the door for us in this regard. We are, by the way, budgeted for a new couple for the Philippines for this 1983 year.

Bob: Ed, there's something that has been on my heart and mind and we have talked about it before. The United States is beginning to see large numbers of the Hispanic, Asian and third world people immigrating into our country and it seems like the Christian church is making little effort to reach these people. For example, less than one half of one percent of the four million, five hundred thousand Hispanics living in Southern California are churched. As a Foreign Missions Director, what does this say to you?

Ed: One thing it says to me is that I need to listen carefully to what some of these young couples are saying to me who have felt called to be missionaries. For instance, one couple feels called to minister to Hispanics. I need to discover whether or not I should press them to go overseas or should I press them to stay here, say for instance Southern California, and minister to those same persons.

The other situation would be that we may be forced out of some of the countries by the governments and therefore our missionaries may need to come home and work among these people. For example, in Charlotte, North Carolina, we have an increasing number of Indians. Some are Tamil speaking Indians. If our missionaries are forced out of India, there is no reason why we could not bring them here and let them minister to these Indians. In fact this is part of my consideration now as a policy within this 10-year-span.



Foreign Missions will have to deal with the probability of continued terrorism, continued threats to the well being of the missionaries and to the real probability of revolution in many third world countries.

Bob: That leads into my next question. Does this large number of third world people—Hispanics in Los Angeles, Filipinos in San Francisco and Tamil speaking Indians in Charlotte—immigrating into the United States mean that

our denominational missions philosophy is going to change over the next five to ten years?

Ed: I think it is changing. We need to recognize more and more that when we talk about Foreign Missions we do not have to think only of countries outside North America. Foreign Missions will have to take on the character of being a mission to foreigners, be that in the states or outside of the states. And I believe, Bob, that this is a place where we need to continually reevaluate our mission policies. Such as I did on this Site Visitation and Evaluation, discussing these policies with the missionaries and looking forward to whatever redeployment or change that might come in the next five, six or ten years.

Bob: Let me get a little more specific with you now. What can Advent Christian Missions do to begin to reach these new people groups in North America?

Ed: Good question. First of all, we are currently documenting the various nationalities and ethnic groups in certain states and provinces. We have at our fingertips the research of many other agencies which are more than willing to share their research with us as we share our research with them. One thing that we do intend to do is to lay the groundwork and be ready to meet the need.

Let me mention another area that might not seem to be connected at this point, but I think is. We have Berkshire Christian College—an academically strong Bible college. In my opinion, we need to keep in contact with that institution to see whether or not there are those who want to work among the minorities or the incoming foreigners as missionaries. Berkshire can be helpful as could be the other Christian colleges throughout the country in documenting the people and also in preparing the leaders.

Bob: One last question for you as a general question. As you look at the next ten years, what is your vision for missions in specific, but also, what is your vision for the Advent Christian Church overall?

Ed: Having just returned from Asia and touching several countries and meeting with a number of nationals, non-North Americans, first of all, Foreign Missions will be in a period of transition probably different than it has ever faced since the 1800's. I suspect that it's going to require various new things such as I, as a Director of Foreign Missions, making direct contact with governmental officials. We must come to where we clear the way for legal proper evangelizing of people. Secondly, we must devise means to get the Gospel to people in the countries where we are not allowed

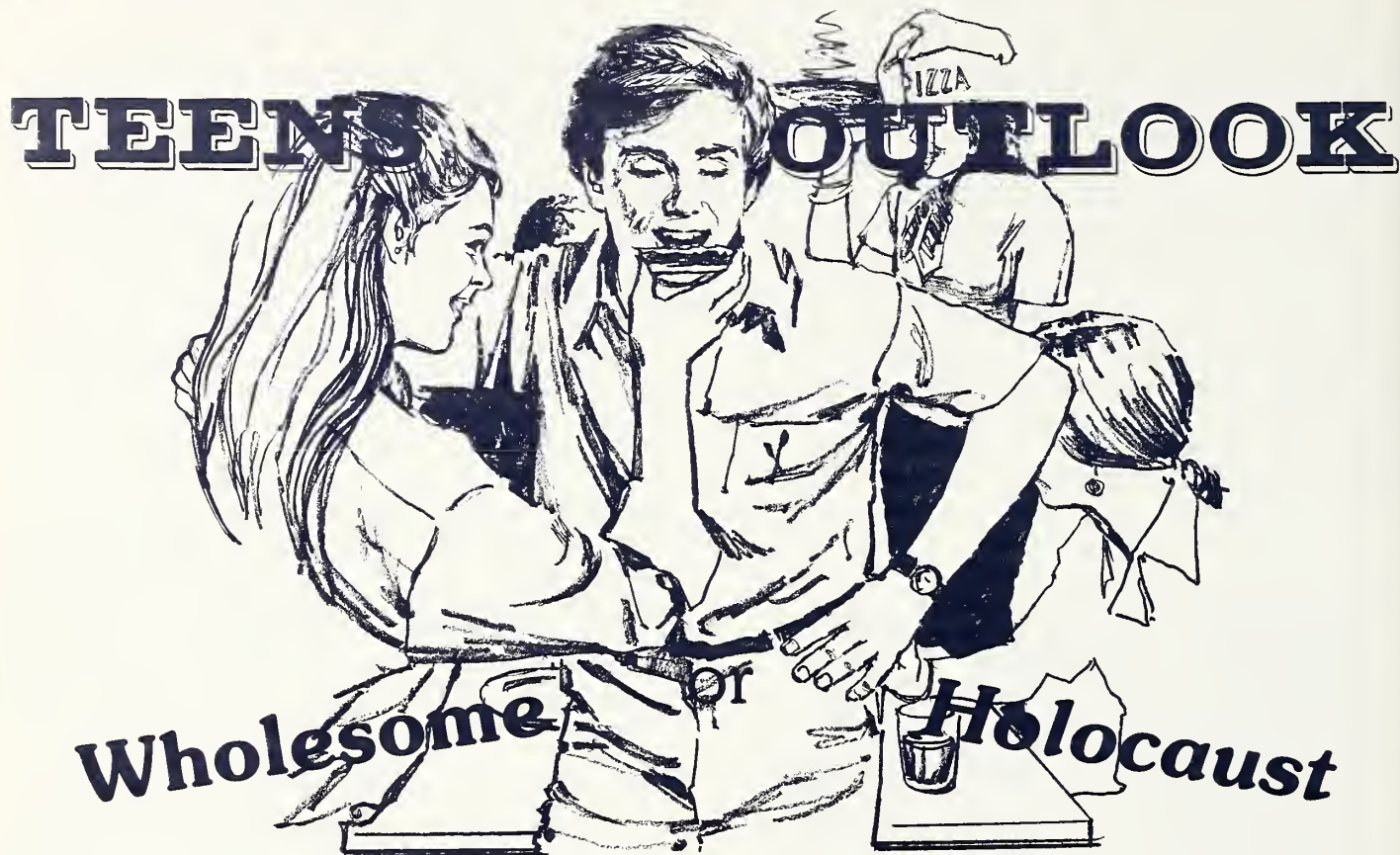
to minister or preach. This takes us back into our interview regarding leadership training. We may have to bring some nationals out of their country to other areas for training and then send them back. For example, if in fact, the Malaysian government says we can no longer train Christians in Malaysia, we may have to take some of our young adults from the Philippines and send them to Hong Kong or Japan for training.

I think also, Bob, that Foreign Missions will have to deal with the probability of continued terrorism, continued threats to the well-being of the missionaries and to the real probability of revolution in many third world countries.

Bob: Ed, suppose that there are people reading this interview who are asking what can they do about missions. Maybe for example, somebody might say, "I can give \$20.00 but what else can I do? Is there a team I can join? Is there a project I can do? Is there somewhere I can go to help our missionaries? Is there a way that I can be involved in Foreign Missions besides sitting down and writing a check for some money?"

Ed: First of all, we hope and pray that the finance will continue to come in. (And I should add here, Bob, that our denomination has to take into mind the fact that while Foreign Missions needs to be supported financially so does the rest of the denomination. We cannot, we dare not allow, the other ministries of our denomination to falter. Our home churches need to be kept strong and we need to build more of them.) But in relation to Foreign Missions, I would like to suggest that churches make contact with Teen Missions International in Merritt Island, Florida. As you are probably aware, we've had the opportunity of several Teams working on our field in the Philippines. I would urge this as a consideration for every church in relation to their young adults and teens. Also I would urge each church to consider whether or not they have any groupings of people such as mechanics or carpenters or others who could, for instance, pay their own way and go to a field to spend some time in maintenance or in various types of support work.

Also, I think we need to make known here that the day is long past when just anybody can be allowed to go to a field. In other words, if a person has a real ability, that person can be used. But we cannot any longer allow ourselves as Foreign Missions agencies, and at this point, I am speaking of our own agency as well as others, to send unqualified people to the foreign field. That is to say, those who go will need to be going with some expertise. If we cannot send them as under the Advent Christian Department of Foreign Missions, I would be most happy to put them into contact with other people who can use their particular skills. We have done this to some degree already. ■



I. The Importance of People

From the highest suicide rate ever to the young person awarded for saving the life of an elderly woman in a fire, what contributes to the outlook of teens in our world? Are there things we can do or ways we can act that will help us to contribute to a positive outlook in the lives of the teens we come in contact with?

People are important in the lives of teens. But we live in an age when heroes are out and a generation gap is in. Let's see what teens say about the adult who helped them the most in their spiritual life. What were the qualities of that person and what drew the teen to that person? Here is how some answered:

Male 16

Qualities: Kind, understanding, willing to listen, tremendous faith. They spoke about the Lord in a way which I could easily understand.

Male 17

The person who had the most effect on my life was sincere. You always knew he was on the level. He would always share what his opinion or belief was, based on the Bible, but he wouldn't cram it down your throat. He approached Christianity in a practical way. His philosophy was "make a mistake, Christ understands, but that's no excuse to not get up and strive for more."

Female 16

The person that had the most effect on me is a warm, loving, concerned person. She does not have to go around every day telling she is a Christian, it shows in everything she goes about. The thing that drew me to her is *she accepts people the way they are. She does not judge*, but without pushing she has a way to bring people to Christ and making it so joyful and wonderful you want to be like her.

Male 18

A close and thoughtful friend, thinking of other people. A person willing to share his personal life.

Female 13

The person that had the most effect on my Christian life was *loving, caring and understanding*. They were different from other teenagers; *they didn't have to be like others because they were just themselves*. Everyone else knew they were different. They knew that she was a Christian.

Female 18

The person that has had a significant effect on my life always *seemed to be there when needed*. Of course she had problems like everyone but she didn't go around with a dull face all the time. She has a *good ear* and when trying to help you she tries to give the best Christian viewpoint as possible. She is a very likable person.

Male 14

The person who caused me to become a Christian is *kind, friendly*, has a very strong belief in the Lord, and has so much Christian strength that to me you couldn't help but become a Christian. The thing that attracted me to him was his *friendliness*, and the way he's always there.

Female 15

She was loving; she understood my problems; she prayed with me; taught me things; *she showed me that, no matter who you are, or what you do, the Lord loves ya*, for just being you. The Lord shines in her eyes. You could tell that she had something special inside, and she shared it with me.

Female 15

They loved everyone through and with the love of the Lord. They always seemed to be *happy* and full of *zip*, even when something went wrong. I wanted to be like them because I wanted to share that joy. They were always so full of life and always knew what to do in any situation.

Female 14

The way they seemed to be so happy living in Christ and fellowshiping with Him. The way that they were accepted and loved by someone so special as Christ.

Female 13

My best friend. She was *loving, kind, and caring*. What drew me to her was how I know that she loved the Lord but just wouldn't express it or talk to anyone about it. She's a good *listener*, too.

Female 14

Caring, loving, concerned, sharing, and always there even when things are rough. Loves you when you need to be loved the most, not only then, but always, able to talk things out.

Female 16

She was always there when I needed her to talk to me. She knows what she is talking about very well. She will never put you down. She also tries to help in any way possible and she never puts herself first.

Female 16

She was always smiling, pleasant and never spoke mean about anyone else. I don't think I ever heard her gossip. You could talk to her about a problem and know that it would not be repeated to someone else. It seemed as though she was always happy even though you knew she had reasons to be sad.

Female 15

It was a person who didn't let the world get them down and had this special air that can only mean Jesus. (Once you meet Him you know.) They showed concern and love for me, and were willing to listen no matter what the situation. They didn't make judgments. They listened and tried to understand and help. No put down! They let me be me and helped me through rough spots. Gave room to grow even when they had a better way.

Female 17

They seemed to be happy all the time, caring, understanding and funny human beings. They always seemed to be there to lift my spirits and say "Hey, God loves ya kiddo."

II. The Needs of Young People

From what we understand, some of the needs of youth are:

Self-esteem

An innate need to be important in the eyes of others, especially peers and parents.

Self-confidence

A need to know that "I can handle it; you don't have to wipe my nose for me." A sense of knowing that a young person can use his ability well.

Self-regard

A need to care about how one looks, feels and thinks in relation to everyone.

Self-worth

A need to know that his comments, feelings and thoughts really do count and can make a difference.

Why is Self so devalued and eroded?

A. Teens are not needed:

When an Agrarian Society existed, teens were needed to help the family to exist. The more children, usually the better or easier the existence. They contributed to the existence of the family. Now they are a financial liability. They are not needed but are told to wait. Many times they are told to act like an adult but when they want the responsibility they are told to wait until they are adults. So, who needs me?

B. Teens are in a society that swallows them up:

We consolidate schools to build huge high school complexes with every imagined elective course and then scratch our heads at the drop-out rate and the amount of vandalism.

We consolidate all extracurricular activities so that only the superstars are able to participate. So many sit on the sidelines.

C. #1 is okay; No sanity in second place:

We allow competition to rule our society. Our children must be first, second is failure! They must be beauty queens; Miss Queensville U.S.A. in the 1-year-old division. They must play sports. They must win, at all costs! We turn our heads at Little League coaches who yell, scream, and ruin the arms of their #1 pitcher. But most of all *we teach our teens that if they are not #1 they are nothing!* So they drop out.

How can a church youth ministry make their outlook on life wholesome rather than a Holocaust?

1. We can allow teens to serve as real participants and not token spectators.

Youth Sunday's are nice, but they shouldn't be the only time teens participate in the worship life of the church. Allowing them to participate goes deeper than taking a collection. Listening to their ideas and utilizing some of them would help. Many times we say, "But they won't have any useful ideas or they will be way out." Have you ever sat on a committee or a board with someone who when they speak everyone rolls their eyes? But they are tolerated because they are an adult. Listen to their ideas and utilize some of them.

2. Always find a place for teens to serve.

The minister stood up and said praise God for all the adults and the men we now have. But he was telling the teens, okay we don't need you now so you won't be asked to help.

I watched a church that was small and had to have the teens work in every aspect of church life for there to be any church life at all, grow to a big one. When it grew enough the adults took over all responsibilities and all the teens were allowed to do were to sit and be taught. Result: a church that was sending teens into the ministry almost had their youth ministry die.

If everybody has a gift to contribute to the ministry of the body of Christ then that everybody includes teens.

III. The Ministry of the Church

Teens were asked what they liked about their church. Here is how some answered:

Male 17

Closeness of members, opportunities open to youth such as taking part in service (teaching classes, ushering, choir, praying aloud).

Female 15½

I like the sermons at my church because I can relate to them easily. I like the fact that the leaders of our church are concerned about the welfare of our members (health, food, home). I like the fact that the people of our church give items to needy families during the year.

Female 23

We sang worship praise choruses during the morning service before the sermon. It was a good time of inspiration and not just traditional hymns or special music by only special people.

Female 19

My church is good about not turning away people who need help. Often "bums" and drifters will stop by and the people, especially my pastor, will help them in a Christian way and share Christ with

them. Our whole church has input on things which go on in the church and on where money is spent. They are active in supporting Dowling Park, B.C.C., Roanoke Mission and World Vision as well as other worthy organizations.

Female 16

I enjoy how my pastor gets many church members involved in worship. He allows the youth to be a big part of the church, making them feel important and special. My youth is, in most cases, supported greatly by our church (of mostly elders) and this gives young people a positive outlook on the church itself and their lives.

Male 17

There's a feeling of unity and of love; you're there only a short while and you feel as if you belong or as if you've been there for several years. The programs and things we do together we all have fun. There are no criticisms or put-downs — we love each other!

Male 16

I like the involvement in our Youth Fellowship. We have fun but still get a serious message out of everything we do.

Male 20

The thing I like best about my church is the tremendous "family" atmosphere that it possesses. We are a close unity of people loving, sharing and worshipping God. Another thing I like about my church is that we have a super pastor.

Female 15

The pastor, our worship service (informal, informative, a lot of love), our youth group, Wednesday night prayer service (when we spend most of our time praying for others).

Female 13

The people are open and you can talk to them. They participate in activities together. Its feeling is warm and full of love when you go inside. You can feel the love of the people around you. You can get along with people.

Female 19

I like the worship choruses in the morning service. I like structure in the services with a willingness to try new formats and setups.

Male 17

The other youth, we stick together in school almost as much as we do in church. Another thing is that the youth are in on the service.

Male 15

The thing that I like about my church is the closeness that we have there. You've heard the expression, "I'd give the shirt off my back for you." That is the way most of the people in my church feel.

Male 20

The people are very, very receptive of others. In his way the pastor is looking toward the future of the church and doing what he can to help it to be in a situation to help itself. It is very supportive of the denomination and also responsive to needs as projects are brought before it.

Male 15

I like the feeling of spreading God's Word.

Female 15

They have fun activities but yet at the same time they have excellent time of worship with one another. Thoughts are shared. Prayer draws people closer.

Male 21

Most of the people *REALLY* care about each other, and show it. The people can do things together without age and sex barriers interfering.

WANTED:



ADULTS **WHO ARE**

Open ●	Honest ●	Loving ●	Caring ●	Understanding ●
Non-critical ●	Joyful ●	There — giving time ●	Happy ●	Accepting ●
Kind ●	Willing to listen ●	Sincere ●	Non-judgemental ●	REAL

Missions News and Events . . .

*From Missions News Service
Wheaton, IL*

"Third World Churches Are 'Captives' Because of Present Policies of Giving and Receiving"

A partial moratorium on sending U.S. funds and missionaries to Third World churches is called for by Dr. Bruce Reichenbach, chairman of the Augsburg College department of philosophy, in a major article in the July issue of *Evangelical Missions Quarterly*, published here. Reichenbach, who taught overseas, defends his call on the basis of the "captivity" of these churches because of past patterns of unquestioned giving of money and personnel.

Reichenbach spells out what he calls "the spoils of money and personnel": greed, dependency, and lack of commitment among Third World churches and their leaders. His solution is to stop sending money and missionaries, unless the churches make commitments of their own toward personnel and financial resources. "Basic attitudes must be changed and internal problems faced and resolved," he declares. Poor administration, lack of long-range planning, authoritarian bureaucracy and the breakdown of communication within the national churches are the chief obstacles.

While the Third World churches are attacking these problems, U.S. sending agencies need to take a hard look at what their unrestricted largesse has been causing overseas. "Partial moratorium must be accompanied by renewed assessment of the impact of our contributions," Reichenbach says. "For too long, the Western church has been pouring men and women and money into Third World churches, without making realistic assessment of the impact."

Such assessment must take into account the attitudes developed among the recipients. "The lack of ongoing social evaluation has led to deplorable conditions," according to Reichenbach. "For the sake of those we seek to aid, let us stop and evaluate, lest the hands of Christian charity produce a work that is directly contrary to what is intended," he pleads.

New Trend: More Career Missionaries in EFMA

The number of career missionaries is up and the number of short-termers is down from a year ago for member missions of the Evangelical Foreign Missions Association. Executive Director Wade Coggins, who released the statistics, said of the trend, "This appears to be a change of direction, but the long-term significance is not clear." *Mission Handbook* reports that the number of short-termers serving with North American Protestant agencies more than tripled from 1975 to 1979 and as of that year comprised one-third of the total missionary force. EFMA defines short-termers as those serving one to two years; those serving less than a year are in a separate category.

North American career missionaries under EFMA boards increased to 8,009 from 7,727, while those from other countries gained from 939 to 1,009 in a year's time. The number of short-termers dropped to 1,066 from 1,148. Those serving less than a year declined to 1,392 from 1,721.

EFMA's 81 boards have work in 130 countries. In the past year their missionaries increased in Africa, Asia/Pacific and Europe, but the number in Latin America declined. "Overall," Coggins said, "the church's missionary effort continues to advance, despite inflation, recession and political unrest."

Significant Church Growth in Nepal

"Significant church growth is taking place in Nepal," reports Theodore Williams, general secretary of the Indian Evangelical Mission, who was there for the annual conference of the Nepal Christian Fellowship in May. As recently as 17 years ago there were about 20 known Christians in Nepal; eight years ago there were 800, and now their number is put at around 15,000.

Conversions are taking place through unusual means. A village evangelist saw a man worshipping a cross. He had heard about Christ in the past, but knew nothing of Christian worship. Gurkha soldiers serving in Hong Kong have been converted there. When they came back to Nepal, they witnessed to their own people. Many have turned to Christ because of them. ■

Africa's Christians

	Population (1981 est.)	Share That Is Christian
Angola	6,700,000	30%
Benin	3,800,000	15%
Botswana	800,000	15%
Burundi	4,200,000	60%
Cameroon	8,700,000	30%
Cape Verde	300,000	65%
Central African Republic	2,400,000	70%
Comoros	400,000	15%
Congo	1,600,000	45%
Equatorial Guinea	300,000	65%
Ethiopia	33,500,000	40%
Gabon	700,000	45%
Gambia	600,000	10%
Ghana	12,000,000	45%
Ivory Coast	8,500,000	10%
Kenya	16,500,000	60%
Lesotho	1,400,000	70%
Liberia	1,900,000	10%
Madagascar	8,800,000	40%
Malawi	6,200,000	20%
Mauritius	1,000,000	30%
Mozambique	10,700,000	20%
Namibia	1,000,000	50%
Nigeria	79,700,000	35%
Rwanda	5,300,000	60%
Sao Tome and Principe	100,000	80%
South Africa	29,000,000	90%
Swaziland	600,000	60%
Tanzania	19,200,000	35%
Togo	2,600,000	20%
Uganda	14,100,000	50%
Zaire	30,100,000	50%
Zambia	6,000,000	45%
Zimbabwe	7,600,000	25%

Thus, of 326 million people in these African nations, more than 40 percent are considered Christian, although some also practice animistic religions.

Note: Estimates of proportions that are Christian vary widely. Nations not listed, mostly in Moslem-dominated northern Africa, have Christian populations of 5 percent or less. *USN&WR table*—Basic data: U.S. Dept. of State, Population Reference Bureau, Inc. *Deadline Data*

The Missionary Children of Cagayan



Baby Tommy, Beky and Ruth

We tend to abbreviate things. For instance, we find ourselves referring to the children of preachers as PKs. To the children of missionaries as MKs. Well, for the record, Ruthie, Becky and Thomas David are both. Their dad is both a preacher and a missionary.

The latest picture of the children of our missionaries in the Philippines, David E. and Melodie Dean, came and I feel you ought to get a good look at them. As other Missionaries Kids, they will have their place in changing the world about them. They will have opportunities to influence their peers, their parents and their own people. Though yet young, they probably already have begun that influence though they probably haven't given it much thought as yet.

But perhaps therein lies a lesson for us adults...i.e., perhaps if we spent more time simply living and less time planning and preparing, we would get more done that really counts and face fewer frustrations in the process. "A little child shall lead them..." Remember that one?

These three will enjoy life. They ought to. God intends for them to. And knowing their parents, I feel that they will be taught to appreciate all that life has to offer and follow in the steps of Christ. That is my prayerful expectation.

Wanted: Committed Teens

Dear Chet,

Thanks for the reply to my request for some help in beginning to develop our Youth Ministry. I can identify with the three types of teens that you mentioned. I hadn't thought about it but I guess that it is quite hard to minister to all three types of teens in the same hour. I want to minister to all three but I have a problem! I don't have any committed teens. What do I do? Please send two or three in the mail as soon as possible.

Sincerely,
Tom

Dear Tom,

I have had a run on requests for committed teens so I will not be able to fill your mail order. Let's see what we can do about your problem.

PROBLEM: During the one hour Youth Fellowship meeting time we try to relate to three types of people:

1. The "Committed Christian Teen"
2. the "Once Committed Now Quasi-Committed Teen"
3. the "Never have been Committed Teen"

In one hour a week it is close (99 to 100%) to impossible to reach all three groups.

RESULT: FRUSTRATION sets in:

1. ATTENDANCE slacks off because what is interesting to one group is not interesting to the other group.
2. PARTICIPATION slacks off because you still have a small smattering from all three groups and:
 - A. Group 3 isn't interested nor can they understand "in-depth studies" that would pertain to group 1.
 - B. Group 1 is tired of the "simple gospel" that group 3 needs and they don't grow spiritually with just that.
 - C. Group 2 knows that they should be more active and that their relationship is not right with God, so they fight everything but the games. This makes an "in-depth study" impossible and clouds the simple gospel.

SOLUTION: A concept or philosophy of Youth Ministry that is three-pronged.

MINISTRY TO THE COMMITTED TEEN:

The purpose is to provide in-depth study of God's Word and application of this study to daily life. Discipleship might be a good word to call it.

There are some methods that will eliminate the people who are number 2's and number 3's. This will allow you to have an in-depth study.

- A. Announce the purpose and outline of the meeting. The first three should be *no frills* — a straight meeting. The meeting time should not necessarily be one of total convenience but one where some sacrifice might be involved (i.e. Saturday morning at 8:00 a.m. or Sunday morning at 8:30 or 9:00 a.m.).
- B. After the first three meetings, set a pact together that this is the group, set the exact meeting time, meeting place, and the duration of the study (i.e. number of weeks). It won't hurt now if you want to meet for breakfast or have refreshments afterwards. The ones who have come up until now are not coming for the "frills."

MINISTRY TO THE "ONCE COMMITTED NOW QUASI-COMMITTED" TEEN:

The purpose behind this ministry is to:

- A. Provide for continued contact between the church and the teen.
- B. Provide opportunities for the teen to hear the gospel.
- C. Most of all: Remind the teen (through what he experiences and hears — not necessarily direct confrontation) of the experience and relationship that he once had with God and to motivate him to rekindle that relationship.

The method that we use would be similar to the approach in ministry to the non-Christian teen. The activity would be one that would attract the teen and the content of sharing during it would be short and light; simply sharing the gospel and the results of a life shared with Christ and trusting God to bring a remembrance to the teen of what their relationship with God was like or possibly helping them to realize what a real relationship with God holds and seeing that they did not have that before.

MINISTRY TO THE "NEVER HAVE BEEN COMMITTED" TEEN:

The purpose behind this ministry is to:

- A. Initiate a line of contact between the church and the non-church teen.
- B. Provide opportunities for the non-church teen to hear the gospel, what it has to offer and to make a decision concerning the involvement of his or her life in it.

The activity would be one that would attract the teen and the content of sharing during it would be short and light; simple sharing of the gospel and the results of a life shared with Christ and trusting God to bring about a motivation to begin or initiate a relationship with Him. Helping them to realize what a real relationship with God holds.

EXAMPLE

MINISTRY TO THE COMMITTED TEEN:

Sunday, September 23—

Presented the idea of starting a Bible Study and support group. There were 21 teens present. I explained the plan.

1 — Purpose: Bible study and prayer — to study together and to support each other in our needs.

2 — Membership: Only those who started with the group would be allowed. People could drop out after they started but people cannot enter after it has been started.

3 — Meeting Time: The organizational meeting and introductory Bible Study will be at my house Sunday night, October 7, after church. It will last about one hour. We will decide upon and set aside a certain meeting time that is acceptable to all or as many as possible.

I presented it verbally with an invitation and handed out a sheet. My verbal presentation was warm but not pushy. I wanted them to know that they were welcome but did not want to force them to go or make them feel guilty if they did not.

Sunday, September 30 —

Gave them a verbal reminder of the purpose, the

meeting time and place for the "support group."

Sunday, October 7 —

A quick one line reminder of the meeting; didn't explain purpose but just said, "The support group will meet at my house at 8:30 p.m. tonight. I will be staying till 8:15 at church to talk with people and will be leaving then."

8:30—First meeting. Four were present. We started the meeting with a short outline of purpose and then went right into a Bible Study. We used "Discussion Manual For Student Discipleship" (Shepherd Productions) page 81—"Your Quiet Time." We went through the study, had prayer, and made assignments of the Quiet Time Exercises. They will bring back results to next meeting time. Decided to meet every Tuesday night 7-9 p.m. We would also meet the first Sunday morning of each month for breakfast at a local restaurant.

Tuesday Night, October 9

Our first meeting during our new meeting time. We got started at 7:00. We had coke and popcorn to eat while we discussed "The Importance of Your Prayer Life"—Discussion #6 in the *Discussion Manual For Student Discipleship* (Shepherd Publications). We decided to have a relaxed atmosphere and "munch" while we studied instead of setting aside a time for it afterwards. This way we could use the whole two hours for study/discussion/prayer.

The evening went like this. Start 7:10 — We presented and discussed our Quiet Time Helps from last week — 30 minutes. We then went into our "prayer" study for the evening. This lasted for 60 minutes. We then shared about things that were happening in our lives and prayer needs. We concluded with time for prayer — 30 minutes. We assigned "Quiet Time Helps" to be done at home and brought next week. We finished 9:10. It was a good evening.

EXAMPLE

MINISTRY TO THE "ONCE COMMITTED NOW QUASI-COMMITTED" TEEN AND MINISTRY TO THE "NEVER HAVE BEEN COMMITTED" TEEN:

October 6—

6-9 p.m. Rented gymnasium and racquetball courts — had basketball, volleyball, and racquetball games. Took time out in the middle and shared about Jesus — for 5 minutes I dealt with the substantiation from extra-Biblical Sources of Jesus and His claims, the second 5 minutes I shared about the results of a walk with Jesus and some of the needs He wants to meet and the changes He would like to make.

October 7 —

I had given a magazine to two people and given them specific assignments using one of outlined meetings in the "Leader's Guide" section of Campus Life. (We receive that because we ordered one copy for each teen, 15 total.) I gave them the magazines and assignment Sunday, September 30 and then we got together a few minutes Wednesday night and "checked signals" for Sunday. There were twelve present.

October 14 —

After church we went to a home of someone in the church. They had the makings for submarine sandwiches ready and then we made our own sundaes. Sixteen were present.

October 19 —

No football game that night. Had a *Drop-In* at the church fellowship hall. It started at 7:00 and ended at 10:00. The projected audience was the younger teens but we had a number of older ones also. Some women in the church cooked hotdogs and fixings—chili, brownies, vanilla ice cream, etc. Table games, Ping Pong, Four-Square, outdoor volleyball, and Super-8 cartoons (really funny run backwards) were the activities. At about the mid-way point we all sat down and again shared about Christ and His ministry for a short time. Twenty-six were present.

October 20 —

4:00-6:00—Met with four "leaders" from among the teens of the Youth Fellowship. One of the ladies made brownies and another made sandwiches. We ate supper together and talked about the number that attends our activities but are not active in the church. We decided we are using the "activities" as a "forum" to share time, our lives, and the gospel with these teens. We mapped out some ideas for December and January. I will meet later with four others and add some details.

October 21 —

6:00-7:00—For Youth Fellowship we had a 30 minute film—"The Investigation." From this we had a question from the movie for each group. They brainstormed and then brought their conclusion to the group. Fourteen were present.



October 26

No school today. Harvest Supper planned for evening. 12:00 noon—Met three teens for lunch and talked. Only 50 minutes — had to get back to work. 5:00—Harvest Supper. Women of church cooked it. 7:30-9:00—Contemporary Christian Singing Group to minister. We rented meeting room at the mall — seats 250. We have put up posters and had "radio spots" announcing the event and inviting people. We have gotten some D.J.'s to play one of their songs on the "secular" radio stations. This is part of our *Reach-Out Ministry* so we want non-Christians to come. The group ate supper with us. It was enjoyable. There were over 200 in attendance at the concert. The group sang and shared. There were three decisions.

October 28 —

Asked our *Reach-Out Committee* to each contact one of those who made a decision and ask them to come. We also put an outline of future events for the next two months on the back of the program handout sheet at the Friday Night Concert. Also included the names of those who were involved in the planning of the concert. Our meeting was light. 15 minutes of *Serendipity* — getting to know each other. 30 minutes of a simulation game from *Ideas Books* on accepting each other. (We had to put back together five 8½ x 11 sheets of paper that had been cut into various shaped pieces. We couldn't talk or take, only give. It was tough but we began to see the value in each other. Then we were put into teams of five and all blindfolded but one. He became the eyes. We had to complete an obstacle course and pour and drink a cup of water. Each person was a different part of the body. We also tried it where we were all the same parts but couldn't get anything done. We saw the value of having different kinds of people.) We closed with 15 minutes of prayer. Goal for the evening: 1) Make any new people (probably came because of the concert) feel at home. 2) Begin to prepare our teens for new people; we want them to accept the new people.

Now Tom, to get to your big question, "How do I find committed teens other than through mail order."

Tom, if you have teens in your Youth Fellowship but don't have committed ones, I would:

1. Pray for committed teens

This at times may seem like an age old cliché but it is one that works. Pray that God will move the hearts and minds of some of your teens to be motivated to explore their faith deeper. When we read the accounts of Jesus calling his disciples we find that he drew alone in prayer before He chose them.

2. Center your ministry around your Youth Fellowship

Make the meeting one of variety that is enjoyable but continue to challenge and invite those who would like to explore their faith deeper.

3. Watch for those teens who show interest

Ask teens to help you with various parts of the meetings. Watch and see which ones respond and are interested in helping and working with you. At some point you may feel free to invite some of these personally to a Bible Study and Prayer Time.

4. Spend some individual time with the teens

Try to see each one outside the Youth Fellowship setting. This will give you a quick clue as to who you can develop an open relationship with.

5. Don't give up

Continue to offer an opportunity for a Bible Study and prayer time for those who want to explore their faith deeper.

Tom, remember that a big Youth Fellowship is not your only goal. Making disciples, committed Christian teens, is a primary goal. The Youth Fellowship is a method, a vehicle to move towards that goal.

We use the *attractive activity* to make contact with teens, begin to develop a relationship with them, and introduce the Christian faith to them.

The *Youth Fellowship* becomes an enjoyable time where we do explore some Scriptures, and experience some opportunities to minister; not another teaching hour.

The *Bible Study and prayer time* becomes our discipleship builder.

Well Tom, better go now. Maybe some time in the future we can talk about ministry and leadership development.

May God bless,

Chet E. Hart, Director

Department of Youth Ministry

Advent Christian General Conference

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Following are two descriptive articles by Margaret Helms, missionary to the Philippines. They are detailed and I urge you to read every word of them. These articles, "from off the top of the head" of this veteran missionary are enlightening and factual, tipping us off to what goes on in her experience there in her chosen field of service. Praise God with us for Margaret.

JEH

One Day Too Late

Almost as soon as I finished thanking God for my breakfast that Friday morning, my mind shifted to think about all the things I must do before going to Claveria in the early afternoon. Did I have everything I needed to pack? Make sure to leave money for the girls (working students) in case they needed food, etc. Glancing out the window at the Argayoso home just in back of us, with urgency I remembered my promise to Mrs. Argayoso to visit her and pray. Was it almost a month since I had made that promise? I had thought my visit in Surigao with the Operation 15/85 team would be over in 10 days and so I had promised to visit on my return. But, a problem had come up in Davao that Pastor Supangan, the NOMACC President, had asked me to take care of since it would minimize cost and time — that trip had taken an additional 5 days and when I came home with the flu, I didn't feel like visiting. NOMACC Board of Trustees meeting; a trip to Kalawitan for Operation 15/85; visitors for the Philippine Aid Seminar; Dodong's wife giving birth by c-section and my staying in the hospital one night with her; a family of four coming with serious illness and my attending to them while they stayed in my home; and then it was only a few days before our next seminar so I had tried to catch up....so, Mrs. Argayoso had been put off. Just Wednesday evening, she had been taken to the hospital again. The children said she had thrown up and her body was stiff. But not realizing how serious her illness was, I had let all these things prevent me from a visit....Now, I told myself, that's a priority for this morning. It will be embarrassing to wait any longer. But, before I could finish my breakfast, I heard the unmistakable wail of death from the Argayoso home. The children had just been told that their mother (44-years-old) died the night before. *With heaviness of heart, I realized I was too late—one day too late.* Mrs. Argayoso, my neighbor for five years—and she died without knowing Christ as her Savior. I visited her that day but it was at the funeral home....too late to pray for her healing, too late to share Jesus Christ.

My mind flashed by to the few times I had visited in their home over the years. They were open to talking about

spiritual things and I had even hoped to have a Bible Study with the family. But with my schedule at OBC and my being out many weekends, there were few times that we saw each other. Both she and her husband taught at the local college and had extra jobs in the evenings so that they usually didn't get home before 9:15 p.m. On weekends when they were more free, I was not. Since I returned from furlough, we had seen each other only briefly and she had shared that she was "nervous" and wasn't doing too well.

During the Cagayan fiesta, Mr. Argayoso had gotten very drunk and caused a disturbance in the neighborhood. I sympathized with his wife in the shame she surely felt and that day determined to pray for the salvation of the family. I challenged my two working students that we would pray for them since it seemed almost impossible for us to have Bible studies there. Since our dining room windows looked across to their home, mealtime seemed a good time to pray. My landlady mentioned that Mrs. Argayoso had been sickly and in the hospital and later I saw them at the hospital. It was then that she had asked me to come to their home and pray. The husband was very open. He said, "We have already had prayer for her by the Pentecostals and Catholic Charismatics. I don't care who prays for her as long as she gets well." That had seemed like such a good opportunity. I had seen her later walking in the garden out back of their home. Then one day I observed what looked as if they were killing a pig as a sacrifice so she would be healed. (I learned later that this was indeed what had been done.) *But now, she was dead...one day too late.* How could this reconcile itself with the fact that we had been praying for her salvation?

I went to our Operation 15/85 Seminar in Kalawitan with a heavy heart. Yes, God could forgive me but for Mrs. Argayoso, it was too late. Before the week was out, another burden would be laid on my heart....

Following our lectures on Evangelism in the seminar, we divide the church members into groups of twos and then go out to demonstrate the methods we have taught. They choose the people they feel are most ripe to accept Christ.

Minda and Emma visited Dorea but were not able to share the Gospel with her. She was upset...crying and pouring out her feelings of neglect by her children. She felt that she was a model mother, even comparing herself with Mary, "the mother of perpetual help." They let her pour out her anguish and felt that the next time they came back, she would be more open. The following day, they returned to Dorea's but found the door closed. Even though the radio was on, they thought she might be resting and didn't want to bother her. On Wednesday, I went with Emma for the last day of our practical training. But when we arrived, Dorea was no longer able to comprehend the message of salvation, she was catatonic. After talking with the daughter, we prayed for Dorea with some improvement in her condition. But, it was almost dark and neither Emma nor I felt we could stay to cope with the problems. I felt the need of someone who could stand with me against the evil spirits until Dorea might be released. Emma was inexperienced. I was also very tired and didn't feel up to the battle. Promising the daughter that we might come back the next day, we left. But, we were not able to return the next day and Dorea died before morning. Again, I had not realized how serious Dorea had been. Had I realized, I could have *made* time and perhaps not only saved her physical life but prepared for her eternal life. Again, we were *one day too late*....

To compound the heaviness, I felt for those two deaths, I was called to Hinaplanan (an approximate two mile walk from Kalawitan) around noon the next day. One of our members, a long time friend who had been ill for about two years was near death. Could I come and pray for her? So, I went. We read Scripture, sang hymns and prayed. She was having difficulty breathing, her body a mere shadow of her former size. My feelings were hard to control. I was thinking of my own mother whom I had just learned was near death

only a few weeks before; of Mrs. Argayoso and of Dorea for whom there was no more hope and now of Nene, my friend. Was she prepared for death? She had drifted from the Lord for some time. Had she repented. I prayed for her and tried to help her face death, which seemed so imminent....The next day, she too died but not before Pastor Paden was able to help her make things right with God. No, I was not remorseful, just sad to lose a friend. She was now at rest.

Less than a week later, I learned of another death. The former doctor of Claveria who had been a good friend died of liver problems caused by drinking. He was my age. In my earlier days in Claveria, I had witnessed to him but he was enjoying life too much with singing, drinking and being out with the gang. Now, for him it was also *too late*.

The next two times I preached in our seminars on the urgency of the harvest, I felt led to share my own failures. I could not do so without crying but God spoke to hearts in the congregation. I have made a new resolve and prayer for God's help that I will not waste opportunities to share the Gospel so that I would not be haunted by the fact that I was too late....

Note: There was great heaviness in my heart because of these deaths and Satan tried to use this to really weigh me down. Minda noted that in almost every seminar they held last year in the Operation 15/85 program, there was a death in the church community which in one way or another tried to hinder the sharing of the Gospel. This year we are feeling much spiritual opposition that most of you in America have never felt because Satan has not been given so much opportunity to have control. Please exercise your spiritual weapons on our behalf. (2 Corinthians 10:3-4) ■

Though I had folded my clothes several days earlier, it was only in the last minutes that I finished putting everything into my bag. I had been frantically trying to determine what materials to use in this follow-up seminar—our first one this year. Dodong was assigned to the Surigao follow-up and Minda to Tagoloan and my assignment was Mindagat. This was also the first time our Operation 15/85 Executive Team of Trainers would be separated for teaching.

Our NOMACC semi-annual meeting had just ended the previous Saturday and the six days between that and our follow-up had gone by quickly. Sunday after church, we missionaries met for a potluck dinner at my house and then had a meeting which lasted until around 6. I went to visit the Assemblies of God missionary to see if she still wanted the



Left to right: Minda Lipanta, Fernando Supangan (leader), Margaret Helms.

two helpers she had mentioned (trying to take care of little errands at night to keep study time at a maximum) and then after supper (8:00 p.m.) went to the Maranatha A.C. Church to contact the Conference Finance committee chairman about an important matter of business—he might not be there the next day and I didn't want to take extra time to find him at his work. That's the way my week began.

My good friends and former neighbors invited me to dinner on Thursday and Dodong and Minda had come on Thursday to make last minute plans and get their transportation money (I'm treasurer for the team). So, Friday had come all too soon....

My companion for this trip was Arnulfa Jabagat, OBC instructor. She is CE Chairman for NOMACC and had planned a seminar in Mindagat not realizing that we had already scheduled the Operation 15/85 follow-up seminar. We had then talked it over at the Conference meeting and decided we could cooperate by my giving her time to lecture and teach the songs she had planned. It also provided both of us with a companion for travel which is both necessary and nice.

Arnul (her nickname) arrived at 10:00 a.m. just as I was putting on my shoes for the trip. I was taking two boxes of used clothing the pastor had requested me to bring besides my clothes and teaching materials. (In the rush, I left my lunch of sandwiches in the frig.) We took a jeep across town to the terminal for Malitobog. It was only about ten minutes before the jeepney left as their schedule was for 11:00 a.m. We stopped for several extended needs and arrived at Sta. Innes crossing about 12:15. Since we had forgotten our lunch, we bought a coke and a bakery cookie (which was about all the little store there offered) and started up the road. Two young men (about 15-years-old) were waiting for us when we arrived so after loading our cargo, we were ready to go—a bit earlier than I had planned as I knew it would be very hot. Arnul decided she would like to ride the horse and the boys obliged her. I usually prefer to walk because I'm not really adept at riding and find it more painful.

The first stretch of the journey (approximately 2 miles) was mostly level. But after crossing the river at Sumalsag, we had a steady climb most of the rest of the way (3½ miles). The pastor had told me that the trip was only 3 miles, but as we kept the uphill climb and the view below showed where we had come from, it seemed much further than that—besides, it was taking too long for that distance. The sun beat unmercifully hot against the hillside from which the road had been cut making me drip with sweat—my whole body was wet! The pint jar of liquid I had was not nearly enough. The boys took some young coconut and broke them on rocks which gave them water and us a taste of the young meat but this only increased my thirst. But the view is one of the most spectacular I've seen in the Philippines—it compensated for the heat and length of the road. I always



Margaret baptizing at Butuan

enjoy the trip to Mindagat regardless of which trail I take (this was a first time on this road). We arrived about 3:15.

Since we really hadn't had any dinner, the pastor's wife roasted some peanuts which she was going to grind and make into a sort of hot chocolate. But, Arnul decided we'd rather have the roasted nuts and hot water. That more than held us to supper time. We spent the rest of the afternoon and early evening relaxing and getting things planned for the next day. After sharing with the pastor after supper, it was good to get to bed. Arnul hadn't brought a blanket so I opened my sleeping bag and we used it for a quilt. They had supplied us with a mat but many families do not have an extra quilt for guests. It was quite cold and I woke up in the wee hours of the morning because I was not warm enough even though I had slept in a brushed nylon gown, a long housecoat for cooler weather and my socks. The mat under us was cold against the bare floor. But morning brought the sunshine and quite hot weather.

Arnul lectured Saturday morning for the Sunday School teachers and in the afternoon I taught on Spiritual Gifts. In the evening we spent some time in sharing with the pastor and family devotions. Sunday morning for Sunday School I began to lecture on our Spiritual Warfare which I continued in the afternoon. I didn't realize when we started how God was going to make such a personal application to the lives of those who attended. I suppose you might consider it a milestone in their spiritual experience as enlightenment regarding involvement in all kinds of witchcraft, magic, etc. became personal to each of them. They need continued prayer to be able to stand against what has been a way of life for most of them.

A special prayer of confession and then renunciation was prayed by all. Monday, I met with the local Operation 15/85 team to learn how they were coming along with their work and to further teach or encourage them. Several others attended and the time of prayer and sharing was most profitable. The pastor shared that for him it was a time of release from hard feelings against a couple in the church whom Satan is using to discourage others.

In the afternoon, we lectured more on Spiritual Warfare with an unusually large attendance but the spirit of the

meeting was different, their attention was divided—we had promised that after this meeting the used clothing would be made available at a minimal price and many had come with that in mind. So, we concluded our lecture on spiritual gifts in the evening meeting. Both evenings we met for prayer and praise. It was especially encouraging to me to see how God dealt with some deep needs in the group when we met to praise Him. Pastor Bustamante mentioned several times how he felt the timing of the follow-up seminar had been of the Lord. God is moving. Satan is also working overtime but we can continue confidently knowing that 1 John 4:4 is a reality in the lives of those who trust in the Lord.

One thing that was especially meaningful to me was what God did in the life of a young mother. Saturday morning she had come early and immediately shared with me the sorrow of her heart. She had given birth to three children and all three of them had died. The first two had been so tiny that they were unable to nurse and only lived a matter of days. But the last one, born in September had lived about two months. It had died just two weeks before we went there. It too had been tiny at birth but had been able to nurse. It died of respiratory problems—colds and cough.

"What," asked Susan, "is the reason we cannot have a child that will live? Is God punishing us? Is something wrong in our lives which causes this? My husband thinks it's because he is not yet baptized."

Before Susan and I could continue the conversation, others had come and we did not continue. But during the Sunday night prayer and praise meeting, God put such a burden on my heart to pray for Susan. It was as if my heart was crying at the hurt God also felt for Susan in her deep hurt. I prayed for her with the laying on of hands. After I prayed, I encouraged other members of the church to join me in praying for Susan. The burden lifted and Susan thanked me afterwards for helping her. I said, "Thank God for He is the one who has helped you." Eden, another young mother had given birth to a stillborn just two weeks previous to this and the pastor was led to pray for her. Another man was healed of pain and others were prayed for for spiritual needs.

Sunday was quite a day but not soon to be ended...we had started with our prayer and praise meeting quite late and so it was late when we ended...about 11 p.m. It was only then that Pastor and Mrs. Bustamante remembered that it was their 8th wedding anniversary and the people wouldn't go home without serenading them and having some refreshments. The moon was shining brightly as the unrehearsed "choir" sang. The pastor and wife were busy heating water for coffee with milk. Since they had nothing else in the house to serve, they persuaded two fellows to go to the nearby store and awaken the owner to buy cookies to serve. The grandfather, Pastor Dilag, who had been the mainstay of the church for many years and presently

pastored their daughter church 3½ miles away was persuaded to quote the poem he had given on their wedding day. The children awakened, the singing and talking went on for some time — the atmosphere was one of gaiety. After everyone had gone home, the pastor and I evaluated the happenings of the day and planned for the morrow. We finally went to bed around 2:30 a.m. 6:00 a.m. seemed too soon to get up but I had to prepare for the final seminar. Monday night we got to bed around 12:00 and were up again at 6:00 so we could hike down the mountain before it got too hot.

Pastor Norio and his brother Junior helped us carry our things to Sta. Innes where we caught a jeepney for Cagayan. Our timing was perfect. Just as we reached the crossing, a jeepney was coming around the curve and we were able to ride. With weary bodies and happy hearts, we reached home at 12:00 noon.

This gives you just a little taste of what it's like to go out for seminars. There are joys mixed with the sharing of burdens. There is weariness of body but uplifting in spirit. Sometimes we take the bus, sometimes hike. But as always, it's getting involved with others lives—their spiritual, physical and economic needs. To God be the glory for what He is continuing to do. ■

Margaret Helms

Penny Crusade Contributions for 1982 Received After December 1, 1982

Village AC Church, Carpentersville, IL	\$ 726.30
North Park AC Church, San Diego, CA	703.25
West Head NS AC Church, Canada	674.51
Newport Center, VT AC Sunday School	310.53
Brunswick, GA AC Church	193.75
North Springfield, VT AC Church	100.00
Miramar, FL AC Church	20.00
First AC Church, Charlotte, NC	5.00
Bringing Total for Penny Crusade 1982	\$198,242.23

About Reprints

My old Dad said to me in the early months of my preaching ministry that if a sermon isn't worth repeating, then it probably wasn't worth preaching in the first place. Well, that might also go for some reprints. We reprint articles from time to time because I feel that they are worth repeating. Some might not have seen them in other periodicals or in their original brochure form. ■

JEH

Israel and the Land of Promise

by Dwight S. Dean



In his article entitled "A Call for Peace in the Middle East" (Moody Monthly, Dec. 1982) Dr. George Sweeting, the president of Moody Bible Institute, speaks of the situation in Lebanon and the unfortunate consequences of the conflict there. He then asserts that as "Bible-believing Christians, we support Israel." In presenting five reasons for that support he lists as reason number four "Israel's right to its land is based upon God's promise to Abraham in Genesis 15:18." We contend that Dr. Sweeting's position, one which is widely held, is the result of an invalid assumption concerning that prophecy's fulfillment.

Before we can go further in our presentation we must pause long enough to look at the verse in question. "On that day the Lord made a covenant with Abram, saying, 'To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates'" (Genesis 15:18 NASB). The crucial issue is "Has this prophecy been fulfilled or is its fulfillment something yet to be realized?" We suggest that this prophecy has been fulfilled as recorded in Scripture and that it cannot be used in support of the present nation of Israel.

In Deuteronomy 1:7-8 Moses speaks to the people of Israel and tells them the instructions which God has given them concerning the land they are to occupy. He concludes with the words, "...go in and possess the land which the Lord swore to give to your fathers..." This was the land which extended from the Negev to the river Euphrates. That land of promise as foretold to Abram is about to be entered and occupied.

The prophecy continues to be fulfilled when we read the words of Joshua 1:3-4 when the Lord speaks to Joshua and says, "Every place on which the sole of your foot treads I have given it to you, just as I spoke to Moses. From the wilderness and this Lebanon, even as far as the great river, the river Euphrates, all the land of the Hittites, and as far as the Great Sea toward the setting of the sun, will be your territory." This promise of the land which was first given to Abram and was passed on to Moses has now been given to Joshua.

As Joshua neared the end of his life he has a significant reflection which is recorded in Joshua 21:43-45, "So the Lord gave Israel all the land which He had sworn to give to their fathers...Not one of the good promises which the Lord

had made to the house of Israel failed; all came to pass." Joshua notes that Israel has been given "all the land which He had sworn to give to their fathers." God had kept his word and all that had been promised "came to pass." This indicates that in the eyes of Joshua the prophecy of God to Abraham has been fulfilled.

Nehemiah shares that view when he writes in Nehemiah 9:7-8 "Thou art the Lord God who chose Abram and brought him out from Ur of the Chaldees, and gave him the name Abraham. And Thou didst find his heart faithful before Thee, and didst make a covenant with him to give him the land of the Canaanite, of the Hittite and the Amorite, of the Perizzite, the Jebusite, and the Girgashite—to give it to his descendants. And Thou hast fulfilled Thy promise, for Thou art righteous." "And Thou hast fulfilled Thy promise" is what Nehemiah says of God's promise to give Abraham and his descendants the land which He had chosen for them.

Jeremiah also indicates that God has fulfilled His promise when he writes in chapter 32 and verse 22 that "and gavest them this land, which Thou didst swear to their forefathers to give them..."

If this promise of God to Abraham and his descendants has been fulfilled already, as we believe it has, then what bearing does that have on us?

As we attempt to define our relationship with the current nation of Israel we must exercise extreme caution in supporting Israel's conduct based upon the prophecy of Genesis 15:18. We do know that there is a nation called Israel which exists in boundaries similar to those of the Biblical prophecy. But to equate present day Israel as the nation which is to fulfill the prophecy of Genesis 15:18 is to forget the words of Christ who spoke of Israel and said, "Therefore I say to you, the kingdom of God will be taken away from you and be given to a nation producing the fruit of it" (Matthew 21:43). It is no longer the political state of Israel which is to be God's agent for blessing the world. Paul wrote in Ephesians with reference to those once excluded from the commonwealth of Israel, "For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall...that in Himself He might make the two into one new man, thus establishing peace" (Ephesians 2:14-15). This new agent for God's blessings to the world in Christ is the church and we must avoid the temptation to look to Israel to accomplish the church's function!

What then of Israel? The truth of Paul in Romans 1:16 is as true today as it ever was. ■



Advent Christian Women Organized for Service

Caroline Michael,
Director

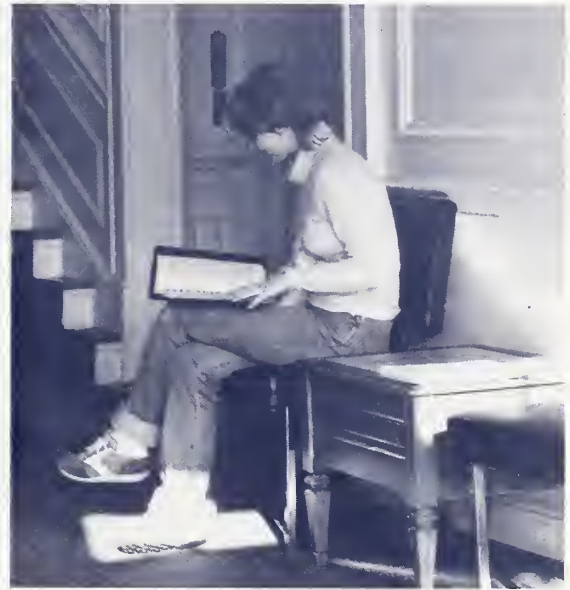
Single Voices

“Do the couples and the families at my church ever ask what I do after church on a Sunday afternoon?.... They see me as Miss Friendly.... They even tell me so.... Do they know I watch them? Study them. I notice how they treat each other.... Will these people laugh at their couples' socials and say I'm just another pathetic single girl who's just man-crazed?.... Sometimes I'm afraid to say I hurt.... What would happen if we all took down the walls?” These are thoughts from Kaaren Witte's book, *Great Leaps in a Single Bound*.

Time magazine reported that the 1980 census showed 59 million unmarried adults in America and projected by 1985 over one half of all American adults will be single. Whether we recognize it or like it, the single, separated, divorced and widowed are among us. There is one single adult for every married couple in our society. There are more than 60 million people in the United States between 18 and 38, half of whom are single. These facts need to be acknowledged and acted upon. These should not be the forgotten people! The reasons for being single are many: decision, default, delay, divorce, death.

“Single persons slip through the cracks of the institutional church with barely a whisper of distress being sounded by either the church or the individuals,” claimed Bruce Yoder and Imo Jeanne Yoder in the preface of their book, *Single Voices*. There is a need to move toward correcting the imbalance of ministries within the church and creating ministry to the whole body, to singles as well as to families. Through

“Single persons slip through the cracks of the institutional church with barely a whisper of distress being sounded....”



“....a need to move toward correcting the imbalance of ministries within the church and creating ministry to the whole body....”

our commitment to Christ, we are drawn into a body whose members belong to one another. This truth is diminished when families are esteemed as the best or only symbol of the church. Human relationships are vital to physical and emotional health. The church is the institution which is qualified to give this needed love, friendship and human contact. An aware and caring church will close “the cracks” and not allow persons to fall through.

We cannot address the complexities of this issue, singleness in the church, in just one article; but, perhaps this will bring an awareness of situations which are being overlooked and need the attention of pastors and laypersons in our churches.

Single persons want to be accepted as full members of the church, active participants, completely accepted as brothers and sisters in the family. They desire to share the responsibilities as well as the blessings. Canadian writer Margaret Clarkson asserts, "The church, which should be highly sensitive to human needs, is in many ways the hardest place for a single to find acceptance as a person." The line between married and single persons is often too sharply drawn. Mar-



"Married Christians and single Christians form the church together. Both voices need to be heard...."

ried Christians and single Christians form the church together. Both voices need to be heard if the whole truth is to be known. Single and married Christians must speak and listen to one another. This will strengthen the love and close the gaps.

Every individual needs others—in relationship. God has offered us the privilege of living in relationship with Him. Closely related to that is the obligation to live in relationship with His family—all of it. There is no relationship that can fill the void that must be filled with one's relationship with God. God loves and accepts us as we are. Then that relationship can be the key to open up any person to real relationship with others.

To participate in the give-and-take of healthy relationships, one has to come to terms with oneself. When we accept and understand ourselves, we can more ably relate to

others and accept them with their varying strengths and weaknesses, skills and ineptitudes. Intimate personal relationships involving genuine love and caring are complicated and take much time and energy....and risk. But each of us as human beings have real needs to love and be loved.

Marital status has little or nothing to say about our needs for wholeness, for self-acceptance, or for close friendships. Marital status does not determine acceptance of our sexuality or our spirituality....these are concerns of all of us....because we are human beings. Love, fidelity, loneliness, wholeness are all human matters with which Christians deal.

In "Singleness and Scripture," Lois Janzen says, "Wholeness is based on maintaining and renewing the awareness that our lives were and are a product of our parents' love, that life is a gift from God and that God's hope and our parents' hope were that we would be sources of delight, laughter, and comfort....Single persons need to base self-images and identities solidly on this fact."



Another person may give temporary relief from the devastation of loneliness, but each person needs to have his own source of inner strength and security. Each person must be a complete, whole, functioning individual to realize happiness. Much unhappiness results when people try to meet all their needs through other human beings. Often people fail to meet another's needs. Everyone needs encouragement, friendship, love and prayer from others.

From the single's point of view there are no chapters in the Bible to tell how to feel comfortable at a party of mostly married people, how to conquer loneliness, how to improve

one's self-image, or how to get over uneasiness at eating alone in a restaurant. The Bible does tell how to be a whole person in Christ, God can give one fulfillment and meet the deepest yearnings of the heart. Life can be whole because it is God's.

Both married and single persons at times sense a feeling of loneliness. There is a basic human need for intimacy. All want to belong, to be connected, to be touched, to be accepted.

Crucial question: What do singles need? Imo Jeanne Yoder suggests, "The greatest need single people feel in leaving the traditional family structure is to have networks of human relationships. These networks can help fulfill the basic needs of intimacy, sharing and continuity." The "family" which should model Jesus' love above all other is

"The church is to be a family in
which no one need feel left out."



the church. The church is to be a family in which no one need feel left out. It is important to build a caring atmosphere that includes a high level of trust where both singles and married persons can share their struggles and support one another. Acceptance of the worth of each person must be present. In such an atmosphere individuals can give and receive, nourish and be nourished.

What can the church do? Here are some rudimental ideas that can be expanded upon:

1. Sponsor a special weekend within the church where married and single persons can work at breaking down the barriers and becoming the family God intended.
2. Get to know the single adults in your church. What kinds of jobs do they have? Do they attend worship services regularly? Have they found a group with which to relate? Are there groups where they would fit and be accepted? Do you know why they stay away when that happens? It can take a great deal of courage for singles to stick with the church.
3. Plan as though single adults mattered. When the church has a picnic, do families include singles to go with their family, share their food and sit at their table? Or are singles left to bring their own little lunch bag and feel uncomfortable about intruding? Including singles should not be a burden, but the showing of love and sensitivity.
If the pastor is sympathetic to the needs of single persons, something will happen. His support is crucial. The singles need to be involved in the planning and leadership as well as other persons.
4. Listen to single adults. Many of them are in a stage of searching for their faith. Do you have a place within the church where they can ask questions without feeling threatened? Many of them already feel wounded from life experiences.
5. Start a Bible study and sharing time for single adults as an outreach for your church.
6. Offer assistance to single parents.
7. Encourage families to invite a single adult home for Sunday dinner or for an evening meal during the week. It's so easy to feel too busy or too comfortable just taking care of one's family needs and to think of one's own needs and pleasure.

May we broaden our vision to facilitate caring relationships among all persons in our churches. ■

CMM

The "family" which should model Jesus' love above
all other is the church . . .

You Are My Witnesses



Familiar words? True! But in Isaiah 43:10 rather than Acts 1:8? The different setting caused me to meditate on them anew, thus allowing the Spirit to use them to challenge my heart. The method I used was to repeat the verse, emphasizing a different word each time. Try it with me.

First of all, "**You** are My witnesses," declares God. No question as to whom He is talking. You might say, "Who, me?" But the answer would come back, "Yes, you!" If you have been chosen of God, are one of His children, then this is directed to you!

Next we have "**You are** My witnesses." God declares this is not an option, a part-time occupation to be taken up when it's convenient. He isn't rating your effectiveness here, but is stating a fact that you can't avoid.

"You are **My** witnesses" speaks of our redemption. We were bought with a great price. He has also provided the empowering of the Holy Spirit to make our witness effective. To fail to let that power operate in our lives is to be like the do-it-yourselfer who tried sawing wood with a chainsaw without starting the motor. In the strength of the Spirit a Christian is powerful; without His strength he is pitiful!

And finally, "**You are My witnesses.**" You have been called, subpoenaed if you will, to give testimony in behalf of Christ to a lost and dying world. God loves people and has made provision for setting them free. Your witness is given by word and demonstration, through every facet of your daily life. John said that he was witnessing to that which he had seen and heard, firsthand. No hearsay evidence accepted. You witness only to the measure that you've experienced Christ in your life. What promise have you claimed, what command have you taken seriously enough to obey, and what blessing has He given you to be shared with others, that they may know Him?

A quick scan of John 13-16 shows us at least two ways one witnesses to the reality of Christ. John 13:35 says you witness by the love you have for one another. He didn't say by perfect church attendance or singing in the choir. Our witness will be evident in our relationships with others. Then in John 17, He says that we bear a strong witness as we are formed into a visible harmonious unit within the church and with other believers. By this act the world will know that our



Dorothy and Austin Warriner are pictured in their home with women who are part of a Thursday morning Bible study with Dorothy. These ladies had just attended the Women's Christmas meeting at the Shinobugaoka Church. The third and fourth from the left are Christians. Pray for these "witnesses" in Japan.

witness of Christ is true and real. When Christians dwell together in unity there is an inviting glow produced that can't be imitated! Like moths attracted to a campfire, others will become curious about a fellowship where acceptance and affirmation are the visible signs.

He also talks about the joy produced by obedience to His Word. Joy is a powerful, positive witness in a world that can only know degrees of momentary happiness. What about the gift of peace that Christ gives to us? It is a peace not dependent on favorable circumstances, but on the abiding Presence of Christ in the midst of all circumstances. This, too, is a powerful witness to a world hungry for peace.

How effective is your witness? God declares, "**You Are My Witnesses!**" Will you seriously accept that command and let Him empower you to be a more effective one for Him in 1983?

Have You *Prayed* For Sylvia Whitman Today?



Sylvia, a veteran missionary now serving in Japan, has been congratulated by both the nationals and other missionaries as "being a good person who *lives* the Christian Message." She has done this in two of God's chosen fields, China and Japan.

Sylvia went to China in 1946 landing in Shanghai on November of that year to take up her work as a missionary, evacuating to Wuhu and eventually back to the U.S. She returned to Asia in 1950, this time to Japan. She worked in the first Advent Christian Church to be founded in Japan by Pastor Iwagoye. Her duties through the years have included almost every phase of Christian service. Today along with the varied duties of a Christian missionary, she serves as Business Manager and Treasurer of the Japan Mission, interpreter for the Goodwins in the various churches and assistant to the A.C. pastors.

When in prayer for Sylvia, praise God for Sylvia's expertise in interpreting and teaching. A Scripture verse which we hold up for Sylvia is "...in quietness and in confidence shall be your strength...." (Isaiah 30:15). ■



MARCH

- 16 Continue to **PRAY** for BCC as it adjusts for the coming years of ministry. (1 Thessalonians 5:16-18)
- 17 **PRAISE GOD** which giveth LUREE WOTTON the victory through our Lord Jesus Christ. (1 Corinthians 15:57-58)
- 18 **PRAY** with MARGARET HELMS as she recognizes she does not war after the flesh, "for the weapons of her warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Corinthians 10:3-4)
- 19 **PRAISE GOD** that He will "supply all of BERYL JOY HOLLIS' needs according to His riches in glory. (Philippians 4:19)
- 20 **PRAY** that AUSTIN and DOROTHY WARRINER will "walk in wisdom toward them that are without." (Colossians 4:5-6)
- 21 **PRAY** for the success of the Appalachian Regional Minister's Meetings at Pipe Stem State Park March 21-March 23. (Colossians 3:16-17)
- 22 **PRAISE GOD** for "cheerful givers" to United Ministries. (2 Corinthians 9:6-7)
- 23 **PRAISE GOD** that He "hath not given MARION DAMON the spirit of fear; but of power, and of love." (2 Timothy 1:7)
- 24 **PRAISE GOD** for ALICE BROWN believes that "What things she desires, when she prays, believing that she will receive them, that she shall have them" on her birthday today! (Mark 11:24)
- 25 **PRAY** that the "God of Peace" will make BESSIE SMITH "perfect in every good work to do His will, working in her that which is well-pleasing in His sight, through Christ Jesus." (Hebrews 13:20-21)
- 26 **PRAY** that "whatsoever MARY BROWN does she will do it heartily, as to the Lord." (Colossians 4:23)
- 27 **PRAISE GOD** as MARION DAMON and BESSIE SMITH celebrate their birthdays today! (1 Thessalonians 5:16)
- 28 **PRAY** that DAVID E. DEAN can "study to show himself approved unto God." (2 Timothy 2:15)

- 29 **PRAISE GOD** that MELODIE DEAN has learned to "give thanks in everything." (1 Thessalonians 5:18)
- 30 **PRAY** that HOWARD TOWNE will "in everything by prayer and supplication let his requests be made known unto God." (Philippians 4:6)
- 31 **PRAISE GOD** for ANNA MAY TOWNE's willingness to receive "the peace of God which passeth all understanding." (Philippians 4:7)

APRIL

- 1 **PRAY** that LUCAS DEVASAHAYAM and T. DEVAIRAKKAM will "be kindly affectioned one to another with brotherly love." (Romans 12:10)
- 2 **PRAY** that "the God of Peace will sanctify BARBARA WHITE wholly and that her whole spirit and soul and body be preserved." (1 Thessalonians 5:23-24)
- 3 **PASTORS** — "Rejoice, and be exceedingly glad; for great is your reward in heaven." (Matthew 5:12)
- 4 **PRAISE GOD** that DAN and MARJORIE GOODWIN show in their daily lives "wisdom that is from above." (James 3:17)
- 5 **PRAISE GOD** that FLOYD POWERS "preaches the gospel of peace." (Romans 10:15)
- 6 **PRAISE GOD** that MUSA POWERS is "created in Christ Jesus unto good works." (Ephesians 2:10)
- 7 **PRAISE GOD** that SYLVIA WHITMAN does "seek first the Kingdom of God and His righteousness." (Matthew 6:33)
- 8 **PRAY** that God will give ADRIAN SHEPARD strength and wisdom as he carries out his responsibilities as Executive Vice President. (Ephesians 3:16)
- 9 **PRAY** for the Leighton Ford Evangelistic Campaign to begin April 10 through April 17 in Charlotte, N.C. (Isaiah 55:11)
- 10 **PRAY** that our missionaries will come unto our Heavenly Father to receive rest for their souls. (Matthew 11:28-30)
- 11 **PRAY** for LUREE WOTTON as she makes final preparations for her furlough in the states. (Psalm 32:8)
- 12 **PRAY** that BERYL JOY HOLLIS will be able to complete the necessary work on the field in order to have peace of mind when coming to America in June for a 3-months furlough. (Psalm 29:11)
- 13 **PRAY** as AUSTIN WARRINER prepares to teach Missions at Berkshire Christian College during the fall semester. (Proverbs 3:13-14)
- 14 **PRAY** that God will provide housing for the furloughing missionaries — the WARRINERS, BERYL JOY HOLLIS and LUREE WOTTON. (Matthew 25:35-40)
- 15 **PRAY** for FRANK and JUDY JEWETT as they go through candidate processing for career missionary work in Asia. (Proverbs 3:6)

MISSION Directory

INDIA

- | | |
|---|--|
| Marion Damon (March 27)
American Advent Mission
Guindy, Madras 600 032
India | Beryl Joy Hollis (December 16)
American Advent Mission
Velacheri, Madras 600 042
India |
| Barbara White (January 14)
American Advent Mission
Guindy, Madras 600 032
India | |

JAPAN

- | | |
|--|--|
| Austin Warriner (January 1)
Dorothy Warriner (January 18)
3-37 Okayama Higashi 5 chome
Shijonawate Shi
Osaka Fu 575
Japan | Sylvia Whitman (September 29)
302 Tamai Bldg.
6-1054 Nakamozu-Cho
Sakai-Shi, Osaka Fu 591
Japan |
| Dan and Marjorie Goodwin
Asukano Christian Center
3-18 Asukano Kita 2 Chome
Ikoma Shi, Nara Ken 630-01
Japan | |

MALAYSIA

- | | |
|--|---|
| T. Devairakkam
Victoria Devairakkam
3-A Jalan Sayang
Off Jalan Batu Pahat
Kluang, Johore, Malaysia | Lucas Devasahayam
Beulah Devasahayam
635 Jalan Sena
Lorang Sena Dua
Banting, Selangor, Malaysia |
|--|---|

PHILIPPINES

- | | |
|--|------------------------------------|
| Bessie Smith (March 27) | David E. Dean (December 20) |
| Luree Wotton (August 29) | Melodie Dean (August 9) |
| Margaret Helms (September 18) | |
| Address for all listed above: Box 223, Cagayan de Oro City 8401
Philippines | |
| Howard Towne (May 5)
Anna May Towne (June 11)
Dansalan College
P.O. Box 5430
Iligan City, Philippines 8801 | |

ON FURLOUGH

- | | |
|---|---|
| Alice Brown (March 24)
3 Howe Street
Rochester, NH 03867 | Mary Brown (June 24)
Advent Christian Village
Carter House, Apt. 315
Dowling Park, FL 32060 |
| Floyd Powers (October 8)
Musa Powers (February 28)
22 Granite St.
Portland, ME 04102 | |

*The missionaries' birthdates follow their names.

A Letter From Dan and Marjorie



Dan Goodwin enjoying a meal with people at the Asukano Christian Center.



Marjorie Goodwin teaching an English class for children.

Dear Ed,

We so appreciate being able to serve in Japan. We will enclose a sketch of our present schedule and some photos.

Two ladies have definitely asked Jesus to be their Savior in the last three months in Asukano. One of these attends our English classes, and the other has a daughter attending our junior high school age class. Both ladies now attend Sunday services at Asukano Christian Center. The Warriners and the Yamaguchis were instrumental in bringing these two ladies to Jesus.

One of these ladies also plays softball with Marjorie and another Christian lady. So there are three Christians on their softball team. There are four Christians and three who are not Christians (and one I'm not sure about) in my Tuesday morning Bible class. All four of those Christians and two of those who are not Christians also attend our English classes. So we only have about four Christians among our 90 some students.

Our neighbors are very kind to us. We are praying that many of them will become Christians. (If someone telephones us who doesn't understand English, we often get our neighbor, Mrs. Ono, who speaks some English, to talk for us.)

We expect to have about 100 students in our English classes through March. Austin and Dorothy come over for Japanese language Bible Class on Thursday mornings and a meeting on the first Thursday of each month. They also have English language Bible classes on Sunday mornings before the Japanese language worship service. We have enjoyed speaking in several of our Japanese churches with Sylvia interpreting. ■

With love,
Dan and Marjorie Goodwin

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